

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 8. No. 38. Whole No. 402

Kansas City, Mo. Dec. 24, 1919

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

EDITORIAL

Saved By Programs



ANY seem to dream that the world can be saved by a program. They mean that the world can be saved in this dispensation by a new and improved program. They make two mistakes in this dream: *First*, the world is not to be saved in this dispensation or age at all. *Second*, in no age or dispensation is the world to be saved by a program. This is a repetition of an ancient folly. It is an exploded dream of bygone ages that some program or policy or platform of man was the great means for the work of salvation in the world. All human ills waited to be cured by some art or device of human ingenuity.

FORMER EXAMPLES

Far back in the ages it was thought that despotism was the needed world-cure. Then imperialism became the proffered panacea. Anon, democracy was the ideal prescription for all human needs. Then Socialism was gravely prescribed, then anarchy in some one of its hydra-headed forms demands to be accepted as the world's cure.

Meanwhile all sorts of false religions bobbed up for recognition as solvents for the world's problems. From whatever source these emanated, whether from effete Hindu philosophy or some of the buried phases of pantheistic misbeliefs, or from perverted and distorted truths from God's Word—each of these cults or isms has tried to gain recognition as the remedy mankind has so long waited for.

LATER DEVELOPMENTS

Of late the great denominations, too slow and neglectful of their only and true source of power and efficiency, have had to spring up from their midst a clamant and insistent appeal and cry that their only lack is a program of service. A body of men must direct these churches and their pastors as to themes for treatment and as to services and activities to be conducted. These churches and preachers are to give up the personal initiative and accept in lieu mass-consciousness. Bigness is proposed to supplant individuality. The world must be saved by a tremendous feat of diplomacy in the shape of a fell stroke from a monster combine compelling in its size and invincible in its modernness and lofty assumptions and high-titled officiatry.

THE WORLD NOT ITS OWN DOCTOR

It is the world that is offering a program which it has evolved for its own cure. We submit that the cure

must not come from the world. God alone can diagnose and prescribe the cure for the world. He has done both. It is for us simply to apply His own divinely prescribed remedy which is the blood of His crucified and resurrected Son. Of this we hear practically nothing from the modern program-makers.

We are for wise co-operation of all church forces. We oppose narrowness and sectarianism. It is all right and proper to plan and organize and unite forces. But this must not be carried to the point of retiring or ignoring a far more important matter. It must never be forgotten that the very aim and purpose of church existence, as ordained of God, is the evangelistic note—the salvation of the individual—and this generally by individual personal initiative.

This evangelistic note, however, is the one thing lacking in the clamorous tender of the program for the Church. It is the faintest of all notes heard in the boasted program proposed by these self-constituted leaders. Indeed, we have failed so far to detect the evangelistic note at all. All we hear is service, federation, social uplift, world reconstruction, this movement and that program to be strictly followed out by all the churches and all the preachers, until we are lost in a maze of confusion and indefiniteness.

OUR PLEA

We persist in demanding that there must be left room for personal initiative, for denominational conviction, for distinct evangelistic work in individual salvation from sin. There must be left time and opportunity for the preachers to pray, make sermons, preach for the salvation of sinners and the edification of believers. Let all this be done first as of paramount importance. Then, if time allows, due attention can be given to programs and plans of the proposed movements.

We heartily agree with the *Herald and Presbyterian*:

Right here may be the danger, however. There may come to be the recognition of human leadership, and acceptance of a human program, in such a way as to break the individual recognition of the personal divine leadership, and the hushing of the clear and loud voice of God to the individual soul. Clean-cut programs and accepted routines for action and thought and speech have often, religiously, resulted in a formalism that has been deadening.

A word pointing out this tendency, as a danger, comes from Hon. William Jennings Bryan: "The New Era Movement is the outgrowth of the time, the child of an awakened age, and will itself become the cause of a still greater awakening. Co-operation is the growing word of the century. We are going to act together more and more, but let not co-operation stifle individuality. Each one must speak when the light comes to him."

A Beautiful Grace

THE Bible makes much of humility. This is a grace which not only adorns character and accentuates influence, but also increases the power and efficiency of service. Christ makes humility the first element of the Christian life. In the first Beatitude He says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." We are not to compare ourselves with ourselves or with others like ourselves to ascertain our degree of humility. Rather compare thyself with the great Exemplar—the Lord Jesus Christ. Phillip Brooks once said:

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.

Spurgeon said, "The higher a man is in grace the lower he will be in his own estimation."

The charm of the grace of humility was strikingly illustrated once in an incident related as having occurred in Beethoven's studio in his house in Bonn. A group of tourists were visiting his house and entered his studio. One of the tourists, a girl of twenty or so, sat down at Beethoven's piano and played the "Moonlight Sonata," none too well—Beethoven's own work, in his own room, on his own piano. When the girl had finished, she arose and said to the old caretaker, "I suppose lots of famous musicians have been here and played on this instrument?" "Well, miss," the caretaker answered gravely, "Paderewski was here last year, and his friends urged him to play, but he shook his head and said, 'No; I am not worthy.'"

This incident reminds one of Pope's line, "Fools rush in where angels fear to tread." Paderewski's act exhibited a beautiful humility.

Our Lord very emphatically enjoins this grace on the very best of us when He said, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants. We have done that which was our duty to do."

It might seem to the thoughtless that after one had done "all" that is commanded him there would be room for a degree of pride and self-gratulation. Not so. After our very best we are to maintain a spirit and tone of humility and self-abasement. Our "all" we are to remember, was only duty done which left no space for pride.

Churches Profiteering

IS IT not scandalous to see churches profiteering in the salaries of their preachers? Yet what else are we to call the practice of churches paying their pastors salaries of a thousand dollars with sometimes a parsonage added, while some of the members of these churches can run large automobiles and clip their coupons and live in luxury? This is not right and must cease. Is it just to pay a preacher about what a day laborer receives or even less, when the preacher had long years of expense in educating himself for fitness to preach and now has the expense of buying books and other things needed in his work as a preacher? How can men live and support their families on such salaries? Will some of these members who spend three times as much as they expect their pastor to live on please answer our question? We do not believe God will prosper any church that profiteers thus on their preachers in the matter of salary. Be decent and just and fair with your pastor if you would have God to bless you as a church!

Dr. A. B. Simpson

DR. A. B. SIMPSON has passed to his reward. He was beyond all controversy, a man of mighty faith. If we had to name the one thing in which he was most eminently distinguished we would have to say, "His faith." There were many traits and gifts in which he excelled, but his beautiful, simple, and sublime faith was the greatest of them all.

We have read much from his pen. We have sat under his silver-tongued ministry. We attended one of his annual conventions on Eighth avenue, New York, a number of years ago.

We regarded him as one of the most unctuous, spiritual, and luminous preachers we ever heard. He was to a rare degree felicitous in his illustrations, and had the gift of hitting the very marrow of Scripture in its innermost parts. His expositions were original, striking, inspiring, and uplifting to the soul and yet withal eminently practical.

In the great missionary work he founded, it is estimated that he received as much as five million dollars for Foreign Missions since its beginning. Besides this, millions more passed through his hands as the almoner of other benevolences. Yet at his funeral in New York a few weeks ago the one in charge could say and did state with truth that Dr. Simpson left no will, leaving no estate to bequeath. Said the speaker, "There is not any will to be read today but the Will of the Master. It was because the Master's will was indeed the will of this disciple for so many years, and because the Master's life was so trustfully claimed as the fullness of life, that he leaves behind to others such a heritage as no mere multi-millionaire in dollars could ever bequeath."

We doubt if a man has lived during the last hundred years who has excelled—if he has equaled—Dr. Simpson in the number of souls he has saved instrumentally, and the volume of good done in a thousand other channels. He was the most utterly self-abandoned and consecrated man we ever knew.

We had the pleasure of preaching in his pulpit once in New York to his great congregation and after ten days spent as his guest and attending services as well as preaching for him we had fine opportunity of observing the profound and tender attachment of his congregation for him. We never saw a tenderer or stronger tie between pastor and people.

In addition to his own great church and congregation and the hundreds of missionaries his Alliance had in the foreign fields, there were numerous missions in New York and vicinity which Dr. Simpson had directly or indirectly been the means of founding. He was literally a working machine, ever active, tireless, alert, rapid, intensive, unceasing save as he occasionally was betrayed into overwork and a temporary breakdown. He was a voluminous author, having written nearly fifty volumes covering every phase of spiritual life.

The great work he founded will continue. The year in which he died was the most successful in its history and naturally it is to be supposed that this time of his feebleness and final sickness and death, his great Alliance work received less of his personal time and attention than usual. This is a tribute to his constructive and organizing ability. Dr. Simpson was also a poet, having written a great number of beautiful songs in which he will long live as well as in his other multitudinous labors. One of the best loved of his productions is the following:

Once it was the blessing, Now it is the Lord;	Once 't was what I wanted, Now what Jesus says;
Once it was the feeling, Now it is His Word;	Once 't was constant asking, Now 't is ceaseless praise.
Once His gifts I wanted, Now, the Giver own;	Once it was my working, His it hence shall be;
Once I sought for healing, Now Himself alone.	Once I tried to use Him, Now He uses me;
Once 't was painful trying, Now 't is perfect trust;	Once the power I wanted, Now the Mighty One;
Once a half salvation, Now the uttermost;	Once for self I labored, Now for Him alone.
Once 't was ceaseless holding, Now He holds me fast;	Once I hoped in Jesus, Now I know He's mine;
Once 't was constant drifting, Now my anchor's cast.	Once my lamps were dying, Now they brightly shine;
Once 't was busy planning, Now 't is trustful prayer;	Once for death I waited, Now His coming hail;
Once 't was anxious caring, Now He has the care;	And my hopes are anchored Safe within the veil.

KNOWING THE PARTIES INVOLVED, and after hearing Brother Ed Roberts' splendid sermon one night at the recent General Assembly, we are ready to second Rev. C. E. Cornell's motion made recently in the HERALD of HOLINESS as follows: "Rev. C. E. Roberts and wife are worthy of the highest praise as evangelists. They are serious, prayerful, and go in for results. God bless them."

ONE of the great objects of the bestowment of God's love and grace upon the hearts and lives of men is suggested to us in the injunction of the apostle (Col. 4:5) in regard to the manner of our walk "toward them that are without."

The supreme object of the coming of Jesus from heaven to earth was to restore the pearl of holiness to the heart of man.

The supreme obligation resting upon those who have had restored unto them this priceless jewel is to so witness the fact by holy conduct and conversation that those whom Paul designates as being "without" shall be constrained to come in.

There has been much controversy as to whether sanctification is an experience or a life. Who of us have not heard the remark, generally following clear and definite testimony to the experience, and with an air of finality like the click of a steel trap, "I believe in living it"? As though definite testimony to the experience would preclude the possibility of living the life of holiness. We, too, believe in "living it"; but we learned from sad experience the futility of trying to live the life without having the experience in our heart. The experience is necessarily antecedent to what is termed "living it." How can one live that which he does not possess?

We assume, however, that the injunction of the apostle in his epistle to the Colossians was addressed to those who had the experience and were living the life, but who, perhaps, were in need of a reminder of the obligation they were under to God and a lost world of men and women yet in the darkness and death of sin or the fetters of carnality. If the great apostle deemed it proper to emphasize this obligation at the time of, and under the circumstances attendant upon his epistle to the Colossians, it certainly can not be inexpedient to bring it to bear upon the time and place in which we live.

It has been truly said that the foolishness of the friends of holiness has done the cause infinitely more harm than its most rabid and bitter enemies. Many of us have had this fact demonstrated to our shame and embarrassment, while we were trying to persuade some soul to seek "the pearl of great price," and they countered our efforts by flinging in our faces the inconsistency and lack of wisdom of some one who professed all that we were urging them to seek.

The writer is not one of that peculiar tribe who, while claiming to be part and parcel of the holiness movement, seem to find their chief delight in carping criticism of all other parts and parcels thereof. I here and now record my solemn affirmation that the holiness people are transcendently the best people out of heaven, and I shall be well content to spend eternity with the crowd I have consorted with here for more than twenty years already, and whom I love better today than when the fellowship began.

But, beloved, the perilous times of Scripture are upon us. There is a spirit rife in the land which is transforming religious thought and changing religious standards. In that realm which lies along the border, so to speak, between the positively religious and the positively worldly this spirit is active and things which are doubtful and practices that are dubious are being so camouflaged as to seem not at all doubtful or dubious.

Some one may wish to remark right here that holiness folk are not denizens of this dubious and doubtful zone and so are in no danger from the sinister activities of this camouflaging spirit. It is true we do not dwell in the realm of the shady and questionable, but I fear we are not perfectly frank

PRACTICAL HOLINESS

By John Gould

OUR only possible way of escape and final victory is the experience of holiness, rich, sweet, and unctuous, in our soul; and a life that is hid with Christ in God as its outward expression — a life of practical holiness; a life which from the viewpoint of heaven is blameless, and from the viewpoint of the world is consistent and in sweet harmony with the high and holy profession of our lips; a life so adjusted in all its relationships, church and family, social and business, civic and political, that those looking upon us from without, as well as those who have a more intimate view from within, will be persuaded that we have what we profess and live what we possess. God forbid that it should ever be said of us that 'what we are speaks so loudly that what we say can not be heard.'

when we insist we are in no danger from the spirit that is at work. Is it not true that in the matter of living a great change has occurred? And are not many holiness people much more liberal in their views of Christian conduct than formerly? Indeed there are many great holiness campmeetings that have been so changed by the liberalizing agencies that have gotten in that consistency demands that holiness be stricken from their name. The condition reached in the case of those camps is not the result of plan or purpose on the part of the management, but is the result of the insidious, transforming power of this spirit that is at work in the world. Had those managers heeded the kindly criticism of those who saw the danger years before, they would not be compelled to write "Ichabod" over their portals because of the departed Spirit and glory of God.

I suspect, could we inquire more intimately, the thought in the mind of the apostle, when he enjoined upon us the importance of "walking in wisdom toward them that are without" we would find, prominent there the thought of Sabbath observance. One of the first breaking points with Israel of old was in the observance of the Sabbath. And, as God, under the old dispensation, visited them with special blessing or special displeasure, according

to their treatment of His holy day, so in the gospel age does He attach great importance to the proper keeping of the Lord's Day. As a chain is no stronger than its weakest link, so is our profession and walk before God no stronger than its weakest point, and whether the break comes at the point of family religion, conformity to the world, or a proper observance of the Lord's Day, the result is equally disastrous, both upon our own lives and the lives of "those that are without." This pleasure-loving, money-mad world is going farther and farther away from God.

This fact is demonstrated most conspicuously by its increasing disregard for His day. For years we have been grieved by the wide open conditions of pleasure resorts, amusement places, drug store and confection places; but now we see the more solid kinds of business coining the day into dollars and cents. The war and reconstruction work following it provided an excuse for a great increase of Sunday work; and both capital and labor have been feeding their greed with the unholy gains accruing from their Sunday activities. "Be not deceived, God is not mocked." The child of God who suffers himself to be misled will find that so good an excuse as that of patriotism will not keep him from losing the grace and glory of God from his heart and life. Little business is just as reprehensible as big business. There will be as much reproach brought upon the cause of God and holiness by the purchase of a loaf of bread, a pound of meat, an ice cream cone, or glass of soda water, as by the sale or purchase of a city lot, or a solid day's work in mill or factory.

It is needless to go into further detail. There are a dozen other things we might specify, but the above is enough to exemplify the truth.

Another point of extreme importance in our walk before God and men is the matter of family religion. The spirit of this age is deadly in its effect upon the family altar. It requires a deathlike determination upon the part of parents to maintain this precious and holy custom. Should this bulwark of our faith be overthrown it would prove a deathblow to holy living and spiritual power. Next in importance to the clear and explicit preaching of holiness, and the maintenance of the true standard of experience and life as qualifications for membership in our church is the matter of the perpetuation of our family altar and a careful and holy deportment in our homes.

The Enemy is out to down us. He will resort to every deceitful trick in his possession to accomplish this end. He is too wise and wily to attempt our overthrow as a people and a church by a cataclysmic apostasy; to attempt to bring about our downfall would shock and arouse us. His method is to infringe upon liberty and fidelity a little here and a little there, shade down our standard of living, bit by bit until we are robbed unconsciously of our priceless heritage and awake to the fact that we are an apostate people.

Our only possible way of escape and final victory is the experience of holiness, rich, sweet, and unctuous, in our soul; and a life that is hid with Christ in God as its outward expression—a life of practical holiness; a life which from the viewpoint of heaven is blameless, and from the viewpoint of the world is consistent and in sweet harmony with the high and holy profession of our lips; a life so adjusted in all its relationships, church and family, social and business, civic and political, that those looking upon us from without, as well as those who have a more intimate view from within, will be persuaded that we have what we profess and live what we

possess. God forbid that it should ever be said of us that "what we are speaks so loudly that what we say can not be heard."

LOWELL, MASS.

This Is My Friend!

By REV. C. E. CORNELL

ONE OF THE HEROES who fell in France had on his person an old English manuscript with the following:

Let me tell you how I made His acquaintance:

I had heard much of Him, but took no heed. He sent daily gifts and presents, but I never thanked Him.

He often seemed to want my friendship, but I remained cold. I was homeless and wretched and starving,

and in peril every hour, and He offered me shelter and comfort and food and safety. But I was ungrateful still.

At last He crossed my path, and with tears in His eyes He besought me, saying, "Come and abide with me."

Let me tell you how He treats me now:

He supplies all my needs. He gives me more than I dare ask.

He anticipates my every need.

He begs me to ask for more.

He never reminds of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him:

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it.

I am in all things His debtor, but He bids me call Him Friend.

"A friend who sticketh closer than a brother."

The Years of His Ministry. Part I.

By REV. E. E. AGNELL

AS WE think of Jesus as the great gift of our heavenly Father to a sin-cursed world, it is most natural to think of the earthly beginning and close of this wonderful life. But while He came to give Himself a ransom, He also came to minister unto men. We have therefore not fully entered into an appreciation of our Lord's gift of Himself until we have also considered His ministry.

One of the first impressions we receive from such a consideration is that of *shortness*, which is accentuated when we associate the thought of the *greatness* of the work wrought in this short time. With all of us, who are trying to be under-shepherds, a long life time seems such a short period in which to work out our noblest ambitions for the kingdom of heaven that we fear we shall then leave the largest part of our work unfinished; whereas, He said, "I have finished the work that thou gavest me to do."

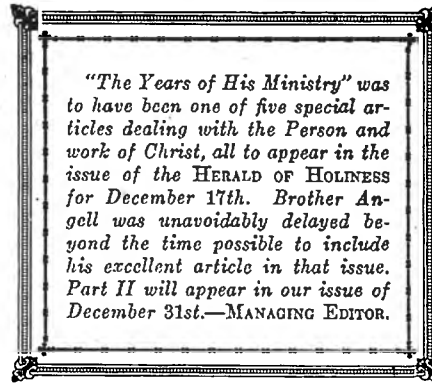
But when we remember that the previous special ministrations of our heavenly Father had been through ministering angels and then consider how brief their visits were, and further take into account the superior character of the Son of God; then it is that in the light of such comparison His ministry assumes proportions of great length. If Jesus was only man His ministry might seem short, but it was a long time for a holy God to dwell on earth.

The early life of Christ is eloquent in its silence, and a wonderful ministry of example to the young. There is a world of meaning in "he went down with them and came to Nazareth and was subject unto them."

Too often the ambitions of young men and women for a life of useful service ignores the ministry that begins at home. If we can not be a real blessing to father and mother our life will not be much of a blessing to others.

One has said, "These unknown secluded years teach us that the noblest lives may yet be the most obscure; that life in the highest sense is not mere action but the calm reign of love and duty toward God and man, in our allotted sphere—that the truest and holiest joy is not necessarily that of public activity, far less than of excitement and noise, but rather where the calm around lets God and heaven be mirrored in an untroubled spirit."

At last in the late summer of the year 30 A. D. the fit moment arrives for Jesus to come forth from His obscurity. The sons of Aaron were required by the Levitical law to be set apart to their high office by washing and anointing, and He who was to be invested with



an infinitely higher priesthood could not be allowed to lack a correspondingly grander ordination service.

He did not stand in a temple made with hands but He had around Him the great Temple of Nature. Instead of the brazen laver He had the flowing river reflecting the vault of heaven. He had no golden robes, but did have the robe of a sinless righteousness. There was no sacred oil; but He had instead the anointing of the Holy Ghost.

When He entered the Jordan to be baptized by the hand of His forerunner he did it as Jesus the Son of man; He arose from the waters to be anointed by the Holy Spirit as the Christ of God. This was His consecration from on high to the office of Messiah, and was, as such, the true birth hour of Christianity. It was His appointment by Jehovah as the Great High Priest of the new, better, and abiding Covenant.

With the responsibilities now facing Him it is no wonder that Jesus was driven by the Spirit into a place of solitude for contemplation and communion with His Father. It is no wonder that Satan also makes this a special time of attack. Now is to be decided the general character of Christ's ministry. Now are to be determined the fundamental principles and policies of His kingdom.

Miraculous gifts have been conferred upon Him. Shall He use them for His own private use or reserve them for the glory of His Father? He decides that man shall not live by bread alone and thereby conquers the flesh. Shall he base His empire on force or love? As the Prince of peace He would have nothing to do with strife and resists unholy ambition. Shall he glorify His office and lighten His great work by an astounding miracle, such as casting Himself down from an airy height

to alight in the distant valley beneath? The appeal to spiritual pride was as successfully overcome as the temptations already endured.

After this first great crisis of His life Jesus returns to the Jordan and receives the testimony of John, "Behold the Lamb of God, who takes away the sin of the world." There He attracts the first four of His disciples, Andrew, Simon, James, and John. On the way home Philip joins them and a little later Nathanael of Cana.

The choice of His disciples was most important to His ministry, but these He also chose by higher standards than those of the world. He sought simple-hearted men, as free as possible from prejudice and self-sufficiency and distinguished only by their sincerity, humility, native intellectual shrewdness, and religious fervor.

In opening His ministry at Cana, Christ was teaching by example what He afterward taught by precept, i. e., to begin to witness in the home locality. Cana was a neighboring village to Nazareth. Geike, whom we are following closely in this article and need to credit considerably, thinks that at this time Mary was living at Cana.

The miracle performed here was a sanction of the institution of the family and the home. "He taught by it that common life in all its phases may be raised to a religious dignity, and that the loving smile of God looks down on the whole round of existence . . . His bounteous gift fitly marked the opening of His kingly work like the fountains flowing with wine at the coronation of kings. The slumbering power, till now unrevealed, breaks forth, never to cease its gracious work of blessing and healing, till the kingdom He came to found is triumphant in His death."

He now chose as His future center the shores of the lake of Galilee and Capernaum, the "jewel" of its banks. This was a marked contrast to the dwelling place of John in the wilderness. And as marked was to be the difference in the ministry of Christ. For the religion of endless, hopeless struggle after legal purity and that of morbid isolation was to be substituted that of peace and joy and that of a healthy intercourse with mankind.

We find Him next at Jerusalem at the time of the Passover, driving the money changers from the temple, by the "starry light which shone from his eyes and the divine majesty which beamed from his features." Zechariah had said that in the days of the Messiah, "the trader would no more be in the house of Jehovah." He had struck a note which disclosed the spiritual cleansing He came to inaugurate and had begun His conflict with effete Judaism.

When Nicodemus comes to Him he is astonished by the claims of this humble Galilean, as the light of the world, the only begotten Son of the Eternal, and the arbiter of eternal life or death to the world.

After a short stay at Jerusalem, during which "many believed in his name, when they saw the miracles which he did," He begins His tour of Judea, which probably lasted several months.

On His way back to Galilee through Samaria He meets the woman at Jacob's well and for the first time discloses Himself as the Messiah and also brushes away national intolerance and prejudice. Though His ministry was better received in Samaria than in Judaea, He could not stay, for His work lay in Israel. No other people were so fitted for it by the training of two thousand years, by cherished hopes, and by the possession of the oracles of God. Passing through Cana and Nazareth He returns to Capernaum, finds Peter and Andrew, James and John at their nets

and gives them their final call to become fishers of men. An apparently insignificant event, it proved one of the turning points of the history of the world. It was the foundation of a society for which all that had gone before was only a preparation. Henceforth it only remained to extend the kingdom thus founded, by winning the consciences of men to the same devotion.

Now we catch a glimpse of the prayer-life by which this supernatural ministry was sustained, in an all-night of prayer. Now we are given a picture of one of the Master's busy days. At 9 o'clock we find Jesus speaking in the synagogue. The service is interrupted by a poor demoniac who finds peace and rest at the command of Jesus. Returning to Peter's home, He rebukes the fever of his wife's mother. At the setting of the sun the sick with all kind of diseases crowd around for His touch and He heals them all. Then, early in the morning, rises to pray against the temptations of reaction and to prepare for the future.

More of the sick gather, but Jesus announces that He has higher duties than mere bodily healing, which was subordinate to His preaching. He must preach the kingdom of God to other cities. He now begins the first of a series of circuits through the Galilean villages. It was a time of intense labor for the Savior, of which the day's work in Capernaum was only a sample.

The failure of the healed leper to observe the requested silence seemed to have caused a commotion that caused Jesus to return to Capernaum for retirement among His friends.

But the "city set upon a hill can not be hid." The hostile scribes gather as well as the applauding masses.

As He forgives the sins of the helpless paralytic who had been let down through the roof and commands him to arise and walk He realizes that He has spoken the words which bring still nearer the shadow of the cross.

With supreme indifference to the prejudices of the day Jesus now resolves to receive Matthew the publican as a disciple and thus to visibly embody His love for sinners and show the quickening virtue of the kingdom of God, even in the most unlikely.

Soon after He calls to Himself the rest of the twelve and delivers the wonderful "Sermon on the Mount." It is no wonder that the multitudes were astonished at His teaching, as He showed how the righteousness of His kingdom exceeded the righteousness of the scribes and Pharisees.

Leaving the north, He again comes to "the House of the Lord." Healing the cripple at the pool of Bethesda brings Him into open conflict with the authorities on the formal charge of Sabbath breaking. He throws them into a paroxysm of religious fury by making Himself equal with God, by calling Him specially His Father.

This was the turning point in the life of Jesus. Till now He had been tolerated and partially accepted. Now Jerusalem is no longer safe, and after the second Passover of His ministry retires to Galilee. The shadow of the cross now darkened His whole future career.

FLUSHING, N. Y.

would say a man who conducted his business in the spirit and manner many conduct their spiritual interests is a slacker and a fool. Especially is this true in the face of the command, "Seek first the kingdom of God and his righteousness." And that is always first.

A business man could well know by standard facts just where he was in his business. But if he gave it no serious attention, took no account of stock, all would say he was foolish and shiftless, and would soon come to grief.

But in reference to the supreme business of life, his right standing before God, how many are attending to their spiritual interests as a diligent man attends to his temporal affairs? Would not a true believer try himself by these reasonable tests?

Noticing how the many attend the means of grace, their spirit in prayer, their study of the Word of God, and their spirit of sacrifice for the extension of the gospel, can we not judge somewhat of their standing as tried by the gospel?

We may close our eyes to the truth, but it is written, "If any man have not the Spirit of Christ, he is none of his." In that case, if brought to judgment today, what would be a man's doom? On the lowest basis the Spirit of Jesus was true. He always did those things that pleased His Father. What is the motive of our heart?

But one replies, I believe in the mercy of God: God is merciful. But saying this, as some do, the Devil has blinded and hoodwinked them until they have no moral sense. There is no smuggling a man into the kingdom of God who has not the Spirit of Jesus Christ.

It is the mercy of God that gives man the infinite privilege of becoming a child of God, and a joint heir with Jesus Christ. Christ received is God's mercy. Christ not received under light, there is no mercy beyond that. Christ is the measure of God's mercy. For some to talk about the mercy of God is only to sooth their conscience, and to smooth their way to damnation. They are simply uttering a presumptuous lie to their own soul.

Some one asks now, Are you preaching justification or sanctification? If I could be understood, I would say, I am preaching neither. I am preaching the gospel; just the simple gospel. Some seem to think of these terms as if one could "play hide and seek" in relation to the states they describe. They seem to have little sense of their absolute responsibility to receive the truth as it is in Jesus, or part com-

The Simple Gospel of Christ

By REV. J. N. SHORT

I OFTEN repeat the words of the apostle, "If any man have not the Spirit of Christ, he is none of his." This simple statement, if it is true, would seal the doom of any man, especially a professed believer, who treated it lightly. If we had the Spirit of Christ, who loved righteousness, and hated iniquity, we would never think of treating any gospel truth lightly when our attention was called to it. This reveals the necessity of the study of the Word of God and prayer, lest we forget. It is easy to become overcharged with care and be preoccupied with the affairs of this life.

It is easy to say, I believe, and fail to keep in mind some of the great line truths of the gospel, and have no burning conviction of present responsibility. I must then try myself by the plain statements of the Word of God. Tried by this spirit, how many would be weighed in the balances and found wanting? And we must give weight to the truth, that no man can be sure of his salvation without the witness of the Spirit, which Paul says the children of God have (Rom. 8:16).

A true believer does not intend to make any mistake, as to his salvation. All such desire the pure, plain, searching gospel. Under the gospel a true man will take no chances. If vital truth was called to his attention, he would not rest until he had received and applied it to his heart and life.

A man in the visible Church does not mean anything of interest as to salvation, with whom the truth and his salvation is not the supreme thing for which he foregoes any temporal interest that would defeat God's purpose in him. It is written, "All are not Israel who are called Israel." It is the same today. To have a sound hope is to have the Spirit of Christ.

Speaking of His Father, Jesus said, "I always do those things that please him."

But Paul said, "If any man have not the Spirit of Christ, he is none of his." Naturally the heart is so depraved and selfish it costs a man, so it seems to him, a great price to deny himself of all that would enter into his heart and life, defeating the purpose of making his calling and election sure. But true faith would make Christ and the truth so much to him that all else would go down before it.

Candid, enterprising business men, having to do with the affairs in the business world,

Your All. By Edith MacLachlan

O H, brother, have you given all
To Jesus Christ, your King?
Listen! and you will hear His call
Some service now to bring.

Your talents, time, and money, give
With willing heart and hand,
Each precious moment for Him live,
And join our happy band.

'Tis giving brings the glory down,
And be it great or small,
God will your life with blessing crown
If you will give your all.

Then offer with a thankful heart
Both cheerfully and long,
And God from you will ne'er depart
But fill your life with song.
CHIGWELL, ALTA.

N O little thing we must withhold
If we would happy be,
But to His cause just take right hold,
And great things we will see.

Your strength, and intellect, He'll use,
If fully sanctified;
He wishes no one to excuse,
For you He bled and died.

His very life, for us He gave,
None other could suffice,
Our stricken lives from sin to save
He made great sacrifice.

So great and urgent is the need
In every land and sphere,
I pray you to God's call take heed
While now His voice you hear.

pany with Him. And we do this without special reference to justification or sanctification as such. They seem to think that these terms are something different from the gospel, of which Paul said he was not ashamed; for it was the power of God unto salvation to every one who believed.

Usually these terms would help a believer to define his state in relation to Christ. But if he never heard of these terms he is absolutely responsible before God, and at the bar of his own conscience, to receive the truth of the gospel, and thus Christ himself who is the truth. Then it is not justification or sanctification he is to receive, but Jesus the eternal Son of God as Savior and Lord.

If a man, as an accepted believer, does this

at the start, where will he stop? Is there a definite station called justification, where he can stop, fold his hands, and say, "I am justified, but I am not sanctified"?

It would seem that some had lost sight of the fact that Jesus says, "Whosoever he be of you, that forsaketh not all that he hath, he can not be my disciple." There is no truth that I can face, and not receive, and continue to be justified or sanctified. I do not slip down then from a state of sanctification to a state of justification.

"Had I a throne above the rest,
Where angels and archangels dwell;
One sin unslain within my soul
Would make that heaven as dark as hell."
CAMBRIDGE, MASS.

Holy Living

By A. M. HILLS, D.D.

2 Peter 1: 3, 10 (R. V.). "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness. . . . Wherefore, brethren, give the more diligence to make your calling and election sure; for if ye do these things ye shall never stumble."

OUR friend, General Brengle of the Salvation Army, was once parting with a divinity schoolmate at a railroad train. He looked up at Brengle and said, "Sam, give me a text that will do for a life motto." Brengle instantly lifted his heart to God for light, and found himself "in whisper touch with Jesus." There came instantly to his mind the first eleven verses of the first chapter of 2 Peter, referred to above. What a rule of holy living it is! In the third and fourth verses we start with a deep knowledge of Christ as a justifying and sanctifying Savior; and in the eleventh verse we end the journey with an "abundant entrance" into heaven. What more could be desired for any life?

Perhaps we may profitably study some of the conditions laid down for a successful Christian life. It is not so simple an affair as some might imagine. John Wesley said one was well-nigh a miracle who obtained sanctification and never lost it once. His great friend, John Fletcher, lost his experience five times before he learned to keep it. But when he learned the Devil's devices, and was on his guard, he lived so grandly that Wesley declared at his funeral, "Fletcher was the holiest man I ever met, and I never expect to see another his equal this side of heaven." So if any of you have lost out, and become discouraged, and are tempted to believe that there is no hope for you, just take heart, and come to this fountain of truth for a fresh draught from the wells of salvation.

1. Of course, as might be expected from God, we are supposed to start out with a good religious experience. "God hath granted unto us his precious and exceeding great promises; that through these we may become partakers of the divine nature, having escaped the corruption that is in the world by lust." That means nothing less than *sanctification*, the escape from the corruption of inbred sin. The promises are unmistakable in their plainness. "I will . . . thoroughly purge away thy dross, and will take away all thy tin" (Isa. 1: 25, R. V.). "From all your filthiness, and from all your idols, will I cleanse you. . . . And I will also save you from all your uncleanesses" (Ezekiel 36: 25, 29). Such is the blessing.

And notice that it is obtained *by faith*. Jesus said, "SANCTIFIED BY FAITH . . . in me" (Acts 26: 18). Peter said, "Giving them the Holy Ghost, . . . cleansing their hearts by faith" (Acts 15: 8, 9, R. V.).

Now the Holy Spirit does not take the pains to bring this blessing to our hearts to mock

us. It is not God's will that any who receive this blessing should ever lose it. He has made provision that it may be kept forever. So

2. He exhorts us to "add on our part *ALL DILIGENCE*" (v. 5) and on top of that "give *THE MORE DILIGENCE*" (v. 10). This is most reasonable. Surely a blessing that cost God so much to give to us we ought to diligently keep. We are traveling through an unfriendly world, utterly hostile to God and our salvation. Therefore He bids us, "Hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10: 23). That means diligence in testimony. "Guard that which is committed unto thee" (1 Tim. 6: 20, R. V.). "Hold fast that which thou hast, that no one take thy crown" (Rev. 3: 11, R. V.). "Guard yourselves from idols" (1 John 5: 21, R. V.). "Watch and pray." All this means diligence in *watchfulness and prayer*. A lazy soul will never get this blessing and an indolent heart will never keep it.

3. "And to your faith add [further supply] virtue." The Greek word translated virtue means "manliness," "valor or courage in war," then "moral goodness," "excellence." God seems to say to us we must build on the foundation of our faith a superstructure of manliness and courage and goodness. We have to exercise faith in the precious promises of God to get salvation; but we will have to add something more to our faith to keep it—even manliness and courage. Religion is no cringing, fawning, sneaking, cowardly thing. It goes forth in the might of God to meet the foe, as David faced Goliath. The Devil will roar at you like a lion. "The Devil's allies—wicked men and women—will frown upon you, and plot against you, and seek to destroy you. Then you will need the divine courage, like that of David, and Isaiah, and Jeremiah, and Daniel, and the Hebrew children. They will call you names: a religious fanatic, a crank, a fad-rider, a religious bigot. They will ostracize you and separate themselves from your company, and perhaps try to kill your influence. But be not afraid. The Lion of the tribe of Judah is on your side, and He is more than a match for them all.

God called Joshua to take the place of Moses and lead Israel, and said, "Only be thou strong and very courageous. Be not thou affrighted neither be thou dismayed, for Jehovah thy God is with thee whithersoever thou goest." "There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee." God called Jeremiah, as He called Samuel when he was but a child, to be a prophet. Jeremiah said, "O Lord Jehovah! behold, I know not how to speak; for I am a child" (R. V.). But Jehovah said unto him, "Say not I am

a child. . . . Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah" (R. V.). God is calling boys and girls now, as He has called often before, to leave the ranks of sin and launch out in a marked career for God. And they must dare to venture, and to faith add courageous confidence that the God who has called them will see them through.

God lovingly draws near each soul that sets out to serve Him and says, "I . . . will hold thy right hand, saying unto thee, Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. I will never leave thee nor forsake thee." Glory! There is a clear track to heaven for any soul that will earnestly lay hold of the resources God puts at his disposal.

4. But we are further told "to add to courage, *knowledge*." And where shall we find such knowledge as is contained in the Word of God interpreted and applied to our hearts by the Holy Spirit? In the midst of secular papers and books, many of them as pestilential and destructive as the locusts and flies and lice of Egypt, we need to get back to the simple, reverent, prayerful daily reading of the Word of God. In prayer we talk to God; in reading the Holy Bible God talks to us. If we leave sin and the sinful, and delight ourselves in the law of the Lord, we shall more and more become "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

5. God adds further. "In your knowledge [add] temperance." The Greek word means *self-control*. In sanctification God takes out of us all abnormal appetites and propensities, such as the appetite for tobacco, whisky, or opium. He also takes out of us the *abnormal strength* of all our *necessary, natural appetites*; and of these He says, "Practice self-control in the use of them." That is what St. Paul meant when he said he "beat his body between the eyes and kept it in subjection." That is precisely what multitudes of sanctified people ought to do and do not do. If they did, there would be vastly less of this awful backsliding that brings such reproach to the cause of holiness.

6. God adds, "And in your temperance, patience; and in your patience godliness; and in your godliness, love of the brethren; and in your love of the brethren love. For if these things are in you and abound, they make you to be not idle nor unfruitful. . . . For if ye do these things ye shall never stumble." A life of patient loving exercise of all the faculties and powers in the service of God and humanity will be gloriously successful, and will be a beautiful boulevard leading straight home to heaven.

Our Resources

By H. O. FANNING

WE ARE living today in the richest, most powerful, and most influential country in the world. For centuries the red men roamed the forests, the mountains, and the plains of this country, but they were neither rich nor powerful nor influential. The natural resources of our country were as great in their day as they are in ours. Why have we riches and power and influence today, while the red men were without them in their day? Because we have developed and are still developing the natural resources and possibilities of our country. But why has the white man

done what the red man failed to do in developing these natural resources? Because the white man has done what the red man failed to do in developing the physical, mental, and moral resources of his people. The white man has succeeded because he has developed his human resources, and in doing so has made possible the development of his material resources.

We are living today in an age of hitherto unheard-of inventions. We are conquering earth and air and fire and water, and making these elements our servants. We are harnessing the lightning and other forces of nature and making them do our bidding. Why? Again the answer is, because we have developed our human resources. The development of our resources without man has kept pace with the development of our resources within man.

This age is an age of moral reform such as the world has seldom if ever seen. Why? Because we have by a process of education developed our moral resources until the moral sentiment of mankind will no longer tolerate slavery, the saloon, and other kindred evils. These things have come as the result of purposeful, persistent, and well directed effort in the development of the moral resources latent in our people. There is still much land to be possessed in this realm.

Our age is characterized on the one hand by great church activity, and on the other by a great dearth of vital piety and deep spirituality. Why? Because we have developed sentiment in favor of church activity and failed to develop a corresponding degree of real spirituality. These conditions have not come by chance. We have intelligently set about developing our physical, mental, and moral resources, and as a result marvelous things have been achieved in the development of our natural resources, and great strides have been made in invention, moral reform, and church activity.

The world is wont to count its resources in dollars and cents and material values. But its material values have increased only as its human values have increased. The development of the human values has preceded the development of the material values. The true wealth of the world is not in its money but in its men. As it has enriched its manhood it has increased its material wealth and moral worth.

If we are to have spirituality, the development of the spiritual must be undertaken as deliberately, and pursued as diligently as has been the development of the physical and mental in the age in which we live. The true resources of our church are not to be found in our church edifices, our school properties, our Publishing House, our mission stations, our various other material assets, but in our people. We may multiply our material equipment without increasing the effectiveness of our ministry. Our efficiency in service will be increased only as the possibilities of our people are developed and used. Our prime need is not more meeting houses, but more trained men. Not more commodious church edifices, but more efficient ministers. Not more school equipment, but more efficient management and use of what we have. Material equipment has its place and value, but the deciding factor in every enterprise is the human factor. This is not true in the church as it is in other realms, but it is true nevertheless. Some one will say, But God is the determining factor in the work of the church. To this we say a hearty Amen. But, other things being equal, trained men are of far more value to God in the accomplishment of his work than untrained men. God puts no premium on ignorance.

Over-emphasis on material increase and mental enrichment tends to spiritual impoverishment. We are greatly in need of material resources and intellectual development, but we invite disaster when we seek them at the expense of spiritual growth and progress. Spiritual development will be promoted as we give the Word of God and prayer their rightful and God-appointed place in our hearts, our homes, our churches, and our schools. We give the Spirit of God the right of way only as we give the Word of God the right of way in all of our enterprises and activities. God is graciously blessing us with large increases in our material resources, but as our material resources are increased, the need of the development of our human resources is intensified.

In our people we have latent resources of almost limitless value. This is especially true of our children and young people. The very fact that they are under the blood, and sanctified wholly makes possible for them a larger development and greater usefulness than they would otherwise be capable of, and adds correspondingly to our obligation to train them and develop their powers to the utmost. Sanctified boys and girls are the raw material out of which God makes His real men and women. Money spent in their education, training, and development for lives of usefulness is not an expense but an investment that will yield returns of incalculable value in the accomplishment of the great work God has committed to our care. A work so great that it can not be accomplished by novices or untrained workers. Much is being done in the way of making our people effective in service, but the work is still in its infancy. Shall we not give ourselves to it anew, with ever-enlarging vision, increasing faith, and intensifying zeal? And let all the people say Amen.

CLARENCE, MO.

Faith

By W. R. GILLEY

FAITH, the apostle tells us, is the substance of things hoped for, the evidence of things not seen; and by it we know that the worlds were framed by the Word of God, and that the things that are seen were not made of the things that do appear. The Savior said, "When the Son of man cometh, shall he find faith on the earth?"

To this writer there seems to be an association of the gross materialism of the present age with a great falling away of faith. How could it be otherwise? When there is a giving up of faith—vital, saving faith—that brings God near and reveals Him to the earnest heart in experimental salvation, there will be a magnifying of material things. So we have evolution, social service, social reform, race betterment, women's clubs, men's clubs, and charity fads galore. But we do not have prayer-meetings, class meetings where the people tell their Christian experience, and revival meetings where the heavens open and conviction seizes the people and they weep and pray their way to God in genuine experimental salvation. A few years without the latter and a great deal of the former has its results in bloody wars of material conquest, and of hate and jealousy of commercial prestige.

When there is a giving up of faith in the invisible Spirit God, and one who works by His Spirit in the hearts of men, then there is a turning to material things and a trusting in them as the sum of all good. Material things are here, and are made much of. And, to satisfy the mind of man, they must be accounted for somehow; so we have evolution. Material things are the lasting things; they must be

used to their best advantage, so we have social service and social reforms. But the heart can not be content to rest in material things, and there is a heart hunger to climb to higher things; so we have eugenic laws and race betterment clubs trying to reach material perfection.

But these things, though they may have a grain of truth, without the old-time evangelical saving faith can never satisfy the human mind and heart; nor will they ever regenerate society and save nations. For social and national regeneration can only be accomplished by individual and personal regeneration, by faith in the blood of Jesus that results in the power of the Holy Ghost working in the heart renewing, repenting, and elevating men toward God.

Faith in God, real evangelical faith, does things; is active and results in something. Faith in God's saving grace now calls upon and wrestles with God, and results in deliverance from sin, the quickening power of the Holy Ghost, and the purging, purifying touch of the divine. Faith in God's Word about the future brushes aside the material things, or that which ministers to the flesh, or else uses them only as tools to cultivate and further the interests of the spiritual, and constantly and forever sows to the Spirit, and results in a glorious translation at death into the heavenly of the heavenlies.

Faith dares, does, and accomplishes, and results in certainty, satisfaction, and safety. "He that receiveth the Son has set to his seal that God is true," i. e., has a demonstrable proof that God is and that His Word is dependable. So faith stands on the mount of transfiguration and beholds the glory of God in the face of Christ Jesus. Faith walks down the muddy banks of the river Jordan, and without hesitation puts feet in the water and sees it miraculously divide, and crosses over into the Canaan of perfect love and brings a demonstrable witness stone of heart-purity out of the crossing.

As Peter leaped and walked upon the Sea of Galilee, so faith leaps upon the sea of life, with the raging waves of passion and sin all about and the howling winds of opposing evil spirits beating with all their fury against the soul; and walks with steady tread through the intervening years and makes the harbor of heaven without soiling the feet with the stain of sin.

Faith stands on the edge of eternity and looks with open vision into the impenetrable gloom of the coming centuries and sees the result of obedience to the cross of Christ and shouts over the prospect.

Faith gazes with imperturbable calmness upon the smoldering dust of the grave and cries aloud, like the note of the soaring eagle, "O death, where is thy sting? O grave, where is thy victory?"

"When the Son of man cometh, shall he find faith on the earth?"

LANSING, MICH.

Crucifying Christ today consists in crucifying the principles upon which He stood and destroying the truths He taught and doing hurt to the people having His Spirit and nature. Many do this with the same envious hatred with which the Jews of old crucified Christ.

There is a deal of difference in human manipulation and spiritual power.

Church membership may be a great help to grace and to God and it may be a rocking cradle to lull more deeply to sleep in sin till lured by the Devil in hell.

God Blesses, Uses, Protects His Servant

By REV. SANTOS ELIZONDO

IT seems to be the will of God that I remain yet a little while here, in northern California, so I write to say that God blessed us very greatly in all our labors here. We saw souls awakened and saved. The proof of this was the complete change in their lives.

I labored with Sister McReynolds two weeks in a tent meeting at Cucamonga, and then another two weeks in Los Angeles, during which time we rejoiced to be in the third Mexican Assembly in our Mexican church here. Several souls were blessedly saved. A number of young people dedicated their lives to Jesus. Some of them are entering the university. Others, who can not speak English, begin their studies with Sister McReynolds. Among them is my nephew, whom I brought here to Los Angeles to be prepared for the work.

Then I went to see my sister who is a widow with nine children, three of whom are now young men. My sister is a Christian and, with them, is greatly blessed. I had prayed so earnestly for their salvation. How I thank God that He has allowed me to come and see the answer to my prayer.

Let me tell you of a great deliverance. I was very anxious to return to Los Angeles—felt I could not delay another day. I prayed much before starting without knowing why. At 6 o'clock the train stopped quietly without attracting special attention or suggesting anything unusual had happened. In a little while the conductor entered and asked, "How many Christians are there here? Hold up your hands." There were several. Then he asked how many had prayed before starting. There were seven. Then he said, "God has guarded the lives of you all. Our engine has gone over the bank and is broken, but all are saved." Thank God that He answers prayer.

I have kept in touch with my work, and all is well. I hope to return to El Paso December 15th.

Why Have Foreign Missions?

BECAUSE in China there is one Protestant mission station to every 400,000 of population. One-tenth of one per cent of the population are evangelical Christians; three-eighths of one per cent are Catholic.

BECAUSE in India there is one Protestant mission station to every 350,000 of population. Three-fifths of one per cent is a liberal estimate of the evangelical Christians among the native population; one-half of one per cent are Catholic.

BECAUSE in Japan there is one Protestant mission station to every 190,000 of population. Evangelical Christians total one-sixth of one per cent; Catholics one-seventh of one per cent.

BECAUSE in Africa, the isles of the sea, and on many another continent, there are countless millions of souls hungering for the Bread of Life.—*Interchurch Newsletter.*

A Sunday in the Master's Service

By REV. FRANK FERGUSON, Trinidad, Cuba

THE readers may be interested in an account of a day's service in the Master's cause here in Cuba, Sunday, November 2d.

Rising about the time it begins to be evident that day is at hand, we spend the first half hour or so in prayer, and by that time it is light enough to read. We then seek some spiritual food for our own souls from God's precious Word. Then a season of prayer together.

On the morning in question we dispensed with morning refreshments for the physical man. About 8 o'clock, armed with an assortment of tracts, we went out into the streets to give out the gospel message in printed form. Most of the people received the tracts in a friendly way, and some who were about to be passed by asked for them. This is not always the case. Where we feel led to do so we speak to the people and ask them to the meetings. Sometimes we place a tract inside an open door, or underneath one that is closed, or through a window as the case may require. After about an hour's walk in this line of service we were working our way back toward the mission, when we passed a small hotel which goes by the name of "Fonda." We had given tracts here before, and the lady of the house seemed friendly. On this occasion there was no one in the dining room besides herself, and she asked us to come in. After being seated she called to her son in the next room and he stopped his practice on the piano and came in. They seemed interested in the tracts, and after hearing something read from the New Testament the lady wanted to know if it contained the passion of our

Lord and His birth and the sufferings of Mary. We answered affirmatively to all except the last, and told her that it contained a song which Mary sang. Luke 1:46-55 was read, and she was much pleased and wanted to know where she could buy the book. She could not read, but said that her son would read it for her. After promising to bring her one on the morrow, and making some explanations as to the importance of exalting Christ and not Mary, we renewed our invitation to the services around the corner, and took our departure. The next day, when we took the Testament to her, she said that she had listened outside the door at the night service, and wanted to know who it was that talked. When told that it was Mrs. Ferguson, she was much surprised and said, "Could that voice be the voice of your wife?" We trust that the next time she will have boldness to come inside, and that the message may be received and prove a message of life to her soul.

A time of reading and prayer, then dinner, a short rest, and Sunday school at 2 o'clock. There were thirteen present, all children except Maria La Era, a faithful believer, and Don Pancho Perez, a coachman, who had come from Casilda to take us down for the Sunday school there. He is interested, and comes into the meeting when he has to wait for us. After the lesson, songs, and prayer, the children repeated the verses learned during the week as their names were called. At the close I spoke about the Indians of North and South America, and they seemed interested in the idea of sav-

Money and Missions

By DR. CHARLES COKE WOODS, of Los Angeles, in the *Centenary Bulletin*

*Gold that RESTS is gold that RUSTS.
What a man does with his money determines what his money will do for him.
The only thing money is good for is to do good.*

Cash counts most when converted to Christianity.

What better can you do with money than to invest it in the betterment of men?

The Church will never fill up her conquests till she empties her coffers for Christ.

*God leads no backward movements.
God builds no roads for retreat.*

*The goals of God are all ahead of us.
Faith makes no provisions for failure.*

*Doubt carries no keys of conquest.
Triumph is the only program that Christ has for His Church.*

—Men and Missions.

ing the Indian head pennies. As United States money circulates here with the same value as Cuban money we see copper cents often. One little boy, to whom I had spoken before about the Indians, had already saved twenty coppers and twenty cents besides, towards sending the gospel to the Indians. His mother stayed after Sunday school was over so that Mrs. Ferguson might tell her more about the Indians.

At 3 o'clock I started for Casilda, where we have Sunday school at 4 o'clock. As we were to have a night service there as well as in Trinidad, Mrs. Ferguson did not accompany me as usual, but remained to hold the service here.

At Casilda, before the hour appointed, the children began to come in. Some had library books to exchange, not a few wanted to know why Miss Lula had not come. This is the name by which Mrs. Ferguson was known in these parts some fifteen years ago, and the children have learned it by hearing her old acquaintances call her by her maiden name. This is much the custom here, even children often call their parents by their given names. There were about thirty children present at Casilda. The night service was well attended also, about forty present. When voluntary prayers were called for, the first to pray was a fisherman. Pray that he may be made a fisher of men, as were some of the same class in the days of our Lord on earth. The attention was good. Pray much that the grown people, who are believers, may be sanctified. Almost all the grown people who attend profess to be converted and show some evidence of it. Pray also for the conversion of the children who attend the Sunday schools.

At the night service in Trinidad there were twelve present. At both places some on the outside heard the message as well as those inside.

Three Things You Can Do for Revival in the Body of Christ

Extract from a Circular of THE GREAT COMMISSION PRAYER LEAGUE
308 No. LaSalle St., Chicago.

1. YOU CAN PRAY.

A few days ago a Presbyterian missionary from Korea was in the office of the Prayer League. He told how his wife, who went home to glory about a year ago, had become an intercessor. Some years previous her health had failed, and she could scarcely refrain from bemoaning her enforced inactivity. "But," said she, "I am still able to pray," and as she gave her life more and more to prayer, God began to work in that mission in increasing measure. "Great and mighty things" began to come to pass, until the influence of her life of intercession was felt throughout all Korea and even in other lands. Very few letters ever came to the League more fragrant with the aroma of prayer. The burden of revival was upon the heart of Mrs. H. C. Whiting, and today in answer to her supplications and the supplications of thousands of others the mercy drops of a mighty spiritual awakening are beginning to fall.

There is nothing more sure in all the universe than that God hears and answers prayer. "If ye ask . . . I will do." You Can Pray.

2. YOU CAN ASK.

There is a certain area within a thousand miles of Chicago where every pastor confessed recently that his work was a failure. Hundreds of pastors are LONGING for revival. Yours may be one. Why not suggest to him the holding of an all-night meeting of prayer, or else of joining in the watch night movement of intercession for revival, which is widely under way. He may be glad to respond. And on your part, pray that it may be a meeting, not for entertainment, or for review of the year's work, but primarily for intercession. Will you and your church join them? Ask your pastor. You Can Ask.

3. YOU CAN WRITE.

Is there a weekly religious paper that comes to your home? Write at once to the editor, suggesting that he urge his readers to pray for revival, and to this end that he urge also the holding of a watch night meeting in every church. YOUR letter, no matter how "poorly" or humbly written, may be the one that God will mightily use. Just a prayerfully written letter—do you dare withhold it? You Can Write.

Only three things, but you can do them. Surely, you can do them for God. WILL YOU?

Two Mules Needed For Our Work in Peru

In a letter from Brother Winans, Superintendent of our work in Peru, he tells us he has several splendid native workers. They cover a large territory, but find it very slow work, as they have neither horse nor mule on which to ride. One of the workers has a good saddle, but the saddle is no good without a horse or mule. He says he could use two good mules. They will cost about \$50 each.

We are very anxious to supply this need, and will appreciate any contribution that our friends may be able to give. Some Sunday school or Young People's Society might raise the whole amount needed for one of these mules. It would be a splendid investment and would prove a blessing. Make your remittance to your District Treasurer, or to the undersigned.

E. G. ANDERSON, Treasurer,
2109 Troost Avenue, Kansas City, Mo.

"Please find inclosed \$1.50 for renewal of my yearly subscription to the HERALD of HOLINESS. The paper is, in my estimation, growing better all the time, and I thank God for the help it has been and is to me. May the blessing of the Lord continue on all who are connected with it, as editor, publisher, manager, etc., and may it continue to bless the multitudes of homes into which it goes, and may it continually be finding its way into many more homes where it shall be a blessing."

LOUIS W. SCOTT.

"Inclosed please find money order for my paper. I very much desire the paper continued. I feel I must have our own church paper. Next to my Bible it satisfies my soul. I hope to secure other subscriptions to the HERALD of HOLINESS and The Other Sheep."

MRS. NELLIE A. REID.

How To Push The Work At Home

By E. E. WORDSWORTH,
Superintendent, Ohio District

THAT the home field demands our most earnest attention can not be questioned. Doors are open to us everywhere. We must enter them. Holiness must be spread knee deep. Cities, towns, and hamlets need the gospel of full salvation.

I believe it to be the Pauline plan to work from the city to the country. This, in the main, should be our plan. We must get the attention of the thronging multitudes of the city and also the smaller places must be reached with this message divine. But this is not child's play. Many hours of prayer, sacrifice, toil, hardship, and battle are indispensable to success. We will pay the price. A few aggressive methods of propagating the work may be considered.

1. A tour of untouched territory with two or more strong preachers and singers on the convention plan is good.

2. Every District should have several tents. Pastors and licensed ministers can often go to neighboring territory and hold revivals if supplied with them. Many an organization could thus be perfected.

3. In our cities we must put on big campaigns. It is no use to get on a back alley in the city with no advertising and expect big game. A strong corps of workers, preachers, and singers for these large centers of population, are needed. A prominent place for the meeting should be secured, advertise extensively, pray the fire down, stay for four to six weeks, and something will be done. Every Nazarene pastor within a hundred miles should co-operate.

4. Nazarene campmeetings are becoming increasingly necessary. The writer knows of a thirty-second degree Mason, a bishop, who was a prominent worker in an old-time holiness campmeeting last summer. If we had a Nazarene camp on every District, by wise and extensive advertising we could thus get the attention of the state and our work would get before the people.

5. Capital is needed for great enterprises. Some of our Districts have very little Home Missionary money to do things with. In the Ohio District we only have put about \$250 for the year's work. In my humble judgment this is a most serious mistake, and should be corrected at our next Assembly. We are handicapped on account of lack of funds.

6. Last, but not least, there should be hearty co-operation with the General Board of Home Missions and Evangelism. Doubtless these men of wide experience can help us solve many problems. On with the battle and let "Holiness unto the Lord" be our watchword. Amen!

We Have Caught The Vision

By P. G. LINAWEAVER,
Superintendent, San Francisco District

THE Church of the Nazarene has caught the vision which some of us, perhaps, have had for quite a while: Home Missions and Evangelism. There is no need in our church at this time greater than this. Too much money, time, and energy have been given toward a certain kind of evangelism that failed to bring about solid and lasting results. We have not been definite enough in our aims and united in our efforts. Meetings have been held, souls have been saved and many sanctified; our evangelists have worked hard and all have done what we could possibly, but we did not succeed in establishing the work of God as we should. But now with a reasonable amount of money back of us and a band of consecrated evangelists to go into the open doors we should be able to go into a place and stay long enough to lay a foundation for a strong church. The "ten-day" business will not do. In some places it may take a month or six weeks to get things broke loose and get hold of a following sufficiently large to start a church. But suppose it takes two months! Would not that be better than to hold six meetings in two months and not have anything to show in the end except a report of the meetings?

We must not be afraid to invest our money in opening new fields. If we would back Home Missionaries as we do Foreign Missionaries no doubt we would see greater results. But with some of us it seems we want to be assured that a church can be established before a fair and reasonable effort is made. Funds are withheld for fear of possible failure. There are but few towns and cities where a church can not be established if we will go at it as we should. But in many instances we have put in just enough money to lose it, and just enough labor and effort to fail.

The Church of the Nazarene with her gospel of full salvation may not be wanted everywhere, but she is needed everywhere. The world is lost, sin is rampant, hell hath enlarged herself, the coming of the Lord draweth nigh! These are the days in which we must "go out into the highways" and bring the people in. May the slogan, "500 churches in the next four years," be realized.

I say, On with the fight! Let us spread scriptural holiness over these lands until there shall not be a city without a holiness church where full salvation shall be preached continually.

"Thoroughly Scriptural" —Home Missions

By HOWARD ECKEL,
Superintendent, Southern California District

The greatest thing the General Assembly did up to September 28th in the year of our Lord 1919,

Ministerial Relief

By E. J. FLEMING,
Secretary-Treasurer, Gen. Bd. of Ministerial Relief

ALREADY there was in successful operation under the auspices of the Michigan District a Ministers' Mutual Aid Society which provided a system of mutual assistance to some living beneficiary of a minister after his decease. This was available for young and middle aged upon the simple terms of a twenty-five-cent membership fee and the payment of one dollar and ten cents at each death in the ranks of the membership of the society. However excellent this plan has proven to be it failed to make provision for the preacher himself while living and in need. He might suffer for food, or clothing, or shelter, or medical care, and be thus destitute for several years, but the Mutual Aid Society had no plan for alleviating his distress.

Seeing this unprovided-for condition, and knowing that such need might necessarily arise, a conviction had gained in several quarters that provision should be made by the recent General Assembly for a Ministerial Relief Fund and a General Board to administer it. Several District Assemblies memorialized the General Assembly to take action on the matter.

In order to understand something of the design of the petitioners we will note a few excerpts from several memorials: "Many of our ministers have worn themselves out in our work, and consumed their resources in this cause we love." " . . . take some action leading to the creation of a fund for the support of worn-out ministers." "The creation and maintenance of a relief fund, said fund to be used for the support of the aged and worn-out ministers, their wives (so long as they remain widows), and their orphans." "Set in operation a plan for the support of our aged and worn-out preachers against the day when they will be set aside from active work of the ministry, awaiting their translation." "That a fund be provided for the maintenance of our disabled and worn-out ministers."

By careful study of these references we will see that the burden was for "worn-out ministers," "against the day when they will be set aside from the active work." Also for needy "widows and orphans" of such.

The Standing Committee on Ministerial Relief deliberated very carefully, and, with the counsel of

was to raise in cash and pledges \$100,000 for Home Missions! This home missions business is thoroughly scriptural. The Apostle Paul wrote to the Galatians, 6:2, "Bear ye one another's burdens and so fulfill the law of Christ." Dr. Bresee said, "We are debtors to every man to give him the gospel in the same measure as we have received it." David Livingstone said, "I will place no value on anything I have or may possess except in relation to the kingdom of Christ." Some one else has said, "The first work of the whole Church is to give the gospel to the whole world." The best and most effective way to do this is to increase as rapidly as possible our numerical strength at home.

The church is the base from which supplies are drawn, the channel through which God reaches out to the ends of the earth. If these sources are not kept up, and increased, the result is diminished supply from which to draw, a slowing down of activities, stagnation, and finally death.

The greatest hindrance to the speedy evangelization of the world is the lack of intelligent, permanent, and vital missionary interest in the homeland. The development of such interest depends upon how systematic and thorough our present undertaking is carried on. The significance of this advance movement that our church has undertaken needs but little comment. If the work is judiciously planned and continues throughout the quadrennium, I feel that it will be, it will undoubtedly usher in one of the greatest revivals of missionary enthusiasm in the history of our church.

Let nobody go to sleep on this job, and the expectation and broad vision of our Home Missionary Board will be fully realized, which is, "500 churches this coming four years." Amen!

the whole Assembly, submitted a plan which was adopted. It provided for a Ministerial Relief Fund to be raised as follows:

"(1) Each ordained minister, licensed minister, and licensed or consecrated deaconess shall, unless financially unable, pay annually one dollar on January 1st; and (2) an amount equal to ten cents for each lay member shall be forwarded by the churches through the District Treasurers to the Treasurer of the General Board of Ministerial Relief. This fund may also be replenished from time to time by gifts and bequests which may be secured by the board."

A General Board of Ministerial Relief of five members was created by the General Assembly, with power to formulate plans for action. This board was duly constituted and held a meeting at Chicago, adopted a constitution, formulated a policy, and organized for business. The work of this board will be further considered and organized at the annual meeting in February.

The General Board will dispense the fund upon recommendation of the District Boards of Ministerial Relief. The plan of procedure should be: Let the District Superintendent bring needy cases to the attention of the District Board of Ministerial Relief. If the District Board favors such relief they shall make application to the Secretary-Treasurer of the General Board, submitting all the substantial facts in the case, with statement of amount of relief they recommend. The Committee on Applications of the General Board will carefully consider such applications and recommendations and decide whether the condition of the relief fund warrants such grant in full, considering the other demands upon the fund. Application blanks may be obtained of the Secretary-Treasurer.

Every pastor in the connection should collect one dollar from each elder, licensed minister, and deaconess on his charge, and ten cents a member from the laity and forward the same to the District Treasurer of his District, plainly stating that it is for the General Ministerial Relief Fund. The District Treasurer should forward same to the Secretary-Treasurer of the General Board at 10 Elm street, Grand Rapids, Mich. As rapidly as the returns come in from the Districts they will be checked up with the Minutes of the District As-

sembly and any delinquency from the Districts reported to the District treasurers.

A survey of the figures of the last report of the General Statistical Secretary shows 35,041 lay members, which at ten cents each would bring in \$3,504.10; 844 ordained ministers, 806 licensed ministers, 246 licensed deaconesses, and 123 consecrated deaconesses, which, at one dollar each would produce at least \$2,010, making a grand total of \$5,523.10 annually. Besides this there would be

persons in the church who would make special gifts and bequests to the General Ministerial Relief Fund.

With such a fund who can estimate the substantial blessing our church may minister to her aged, worn-out ministers, their needy widows, or orphans? Let every person responsible for the collection of the fund begin at once and get the good work on its feet.

GRAND RAPIDS, MICH.

Pittsburgh District Preachers' Meeting And Other District News

It is a pleasure to report the greatest midyear Preachers' Meeting we have attended on the Pittsburgh District. From the opening song to the closing doxology the meeting was characterized by great consideration and unity. The trend of each paper read marked thoughtfulness and care, and discussion of each was in the spirit of helpfulness and encouragement.

For the purpose of establishing a Rescue Home and Nazarene Mission in Pittsburgh, also a Nazarene campmeeting, an offering was taken and pledges were made amounting to more than \$2,400. Minor offerings were taken for other worthy causes, to which the people responded liberally.

Rev. Fred C. Norcross ably and favorably represented our Eastern Nazarene College. As he related the great work that had already crystallized and the excellent prospects for the future, his hearers were convinced that if the ark ever had departed in a measure from that work it surely had returned with old-time power.

On Saturday evening Rev. V. H. Fisher, pastor of our First Church, Pittsburgh, preached from Matthew 23:11, and convinced his hearers that he was intimately acquainted with the great truths contained in that text.

The Love Feast on the Sabbath was in charge of Rev. F. L. Strickler, and was a love feast indeed. The Sunday school session was under the direction of the pastor, Rev. J. D. Tompkins. Both the Sabbath school and the church membership is increasing under the leadership of the pastor, assisted by his good wife and their helpers.

The morning preaching service was the occasion for a message by Brother Norcross, who spoke by the Spirit on the text in 2 Chronicles 7:1. At 2:30 Rev. Miss Myrtle Polley delivered a stirring address at the Foreign Missionary Rally, followed by a few remarks by the writer, Dr. Sloan making the closing address. At the altar call several young men and women responded, dedicating their lives to whatever work God may call them to do. The closing service was the occasion of a good message from Sister Sloan.

All these services were led in song by Rev. Frank C. Smith of the New England District. All the visitors were received into the homes of the East Palestine Nazarenes and their friends with open arms and a true spirit of hospitality, such as comes from God's holy people.

JAMES M. DAVIDSON, Reporter.

NEBRASKA DISTRICT

We are pushing ahead over circumstances on the Nebraska District. A number of revival meetings have been held in the churches, with more or less success. Our pastor at Grand Island held a six weeks' meeting, assisted by Brother Haas and Sister Wheeler, closing with a good Group Meeting. There were quite a few seekers and two came into the church. Lincolnton had a four weeks' meeting during which Brother Hoff was assisted by several of the pastors with some success. Quite a few have united with the church since the Assembly. Brother Brown closed a good revival at Fairbury which ran for five weeks. He was assisted by Mrs. Ludwig for three weeks, and myself part of the time. There were a number of seekers and some definite finders. A number have united with the church and others expect to come in.

Brother Ryder, of Beatrice, was assisted by Evangelist C. P. Ellis and wife and report a good meeting with a number of seekers and many happy finders. The church was greatly strengthened and built up and fifteen united with the church. They took enough pledges to cover their first mortgage and interest due next July, to the amount of about \$1,400. At present Evangelist Ellis is assisting Brother Demore at Burr Oak. At Hemingford, our newest church, our young pastor, Brother Littlefield, held his own revival and did good work and had a number of seekers and some came into the church. We assisted him a few days. At Newman Grove Brother Titmore has had two campaigns. Evangelist Sholer assisted in the first, greatly hindered by bad weather. Evangelist C. L. Witzman has been assisting for the last three or four weeks, doing good preaching and having good crowds.

At present Brother Seefield is in a meeting in Maxwell and Brother Sholer is helping as evangelist. Brother Haas at Hastings held a seventeen days' meeting assisted by his son-in-law.

At Kearney our people have purchased the old

Congregational church for \$4,200. We were present to incorporate and transfer the property. The property is in good condition, located in the heart of the city, and worth twice the amount given. The Lord certainly held this property for the Nazarenes. They have paid \$2,000 on it and will pay more by March when a mortgage is to be given for the balance. If this church walks with God and keeps the fire of holy love burning they have a great future before them. Sister Dickinson has done a good work here and God has blessed especially in the revival held soon after the Assembly when she was assisted by C. E. Roberts and wife. We were sorry she felt it necessary to resign as pastor. Rev. Elizabeth Wheeler has accepted the call of the church and will take up the work without delay. The rest of our pastors are planning for meetings later.

Brother Brown of Fairbury has a gospel band and expects to put in meetings in the surrounding towns and country points where buildings are available. They had begun a meeting in Steel City which promised to be a real revival, but was closed for the present on account of the fuel situation. They expect to begin again as soon as the ban is lifted. We would urge each church and pastor to take up this plan, especially where you have licensed preachers or nearby pastors. It will be good for your own church and help in organizing new churches. There are empty churches and schoolhouses all around us where we should put in meetings and preach the old-time religion until we blast out new churches.

We have been urging the Christmas Love Offering for our Publishing House and pray that it will reach not less, but much more, than \$25,000. We would urge each pastor to continually impress all their families and friends of our work to subscribe for the HERALD of HOLINESS, the best holiness paper published. Not a single Nazarene home should be without it. If any are too poor, let the church subscribe for them.

THEODORE LUDWIG, Superintendent.

SAN ANTONIO DISTRICT

We are encouraged by the good reports coming in from some of our churches over the District. Our people have a greater vision than ever before. Revs. George and Effie Moore, from the Indiana District, are holding a meeting in our church at San Antonio. They will do "Home Mission Evangelism" on our District this year.

The churches that were left to be supplied have pastors, and all are down to aggressive work for the Master. Pastor Wells at Austin reports victory with souls saved and new members added to the church. We enjoyed a visit with our churches at Ballinger and Concho after the Assembly. God gave us souls and the churches are encouraged. We bespeak for them a gracious year under the leadership of their new pastor, Rev. S. W. Hampton. We visited our church at Star, where Miss Nellie Hill is pastor, but were unable to have services on account of rain.

By request of the pastor at Waco, C. P. Clayton, arrangements were made to begin our new building, to seat eight hundred people, which, when completed, will be worth \$25,000. We were delighted to have the privilege of preaching to the Waco church one night while there and God gave us one soul in the fountain.

We are in receipt of a letter from Pastor Green, stating that the Lord is wonderfully blessing the labors of Brother and Sister Moore at San Antonio. Brother Wilson, pastor of the Goldthwaite charge, is encouraged with the prospects of his new charge.

We are praying that God will marvelously bless our church in the "Christmas Love Offering" for our Publishing House. We are urging our pastors to do their best, for we feel that it is imperative that we make it possible for this important institution to carry forth its mission unframed by lack of means. I am delighted with the progress which our Publishing House has made during the past quadrennium, and I can say unhesitatingly that the HERALD of HOLINESS is the cleanest, strongest, and most soul-stirring paper in the holiness movement.

W. F. RUTHERFORD, Superintendent.

ARKANSAS DISTRICT

All in attendance upon the District Assembly seemed to have enjoyed themselves very much, and

to say that we had a great Assembly is putting it mild. The preaching was splendid, the singing spiritual, and a beautiful harmonious spirit was in all of the business. The Assembly went "over the top" in Home and Foreign Missions, Education, Church Extension, Rescue work, Orphanage work, and made advanced steps along other lines.

Since the Assembly we have raised about eight thousand dollars for our school and have not worked all of the District. We plan to finish soon. Just lack eight hundred of our apportionment for two years of which we are sure.

The Home Missionary Board has let the contract for four large tents to be used in this new work. (They are to be made of the best government olive drab 12-oz. stuff.) These tents will be a credit to our work. We have let contracts with the following parties to begin work January 1st: Party No. 1, Rev. R. L. Hollenback and three workers; No. 2, Rev. G. F. Owens and wife, Rev. R. M. Parks and wife, and Miss Mae Pellum; No. 3, Rev. Frank Daniel of California; No. 4, Rev. J. D. Edgin of Ozark, Ark. We haven't singers for the last two bands yet. The board is very anxious to keep these hands in the field all the year and I believe that we will.

The other work of the District is moving along splendid. Rev. R. M. Parks has resigned the Morilton church to take the Home Missionary work and Rev. C. H. Lanester has been called as pastor and is on the field. Rev. R. J. Kirkland has accepted the pastorate of the Beech Grove church. Pastor Rev. G. H. Harmon, of Vilonia, and Rev. S. D. Slocum, of North Little Rock, and Rev. W. S. Harmon of Searay, are having good services and we wish to say for their people and all the others that we highly appreciate our good laity and the beautiful way that you are standing by our pastors and work.

We are expecting a great year on the District in the work of the Lord. May we ask that you remember us in prayer.

J. E. MOORE, Superintendent.

Giving And Salvation Not Incompatible!

[Note.—The following report is emphasized in order that the entire church may realize that God's evident blessing, in the salvation of the lost, is upon the large financial undertakings of the Districts, and through them of the church at large. God does not want His people to separate salvation and gifts. Indeed, He desires that in all we do, we make place for the lost to return to His fold. What Durant has accomplished in more than doubling her part of the Home Mission budget can be done by all, if each will go in for salvation and trust God to bring the gifts at the proper time. The gathering of a thousand hills are His, and He will bestow as we are concerned first with seeking the kingdom and righteousness. On with the battle against sin!—Managing Editor.]

DURANT (OKLA.) "OVER THE TOP!"

Sunday, December 14th, was truly a great day with the Church of the Nazarene at Durant. It was the closing day of a five-day rally for Home Missions. Our apportionment for this was \$25,400—but we went "over the top," raising the sum of \$846, without having to scheme or insist for one dollar of it. When the people were through giving we did not have to ask for another dollar.

Rev. T. M. Taylor, who had brought the message of the morning, then made an altar call and the altar was filled with seekers; all of which were happy finders. Ref. Lum Jones brought the message in the evening service, and again the altar was lined until an added row of chairs were set out to make an extra altar. Even then as one prayed through another seeker took the place made vacant. All were finders excepting two.

The faithful co-operation of neighboring pastors and evangelists was much appreciated, in particular that of Brother J. J. Douglas, of Dallas, Texas, who had charge of the singing.

God is giving us salvation in the regular preaching services. My people know how to pray and to wait on God until the victory comes. Also, they prove the promise of God by bringing the tithe into the storehouse—and then the blessings are poured forth. To God be all the praise.

W. H. MINOR, Pastor.

ATHLETICS AT MISSOURI HOLINESS COLLEGE

Unusual, even unparalleled, interest in athletics is in evidence at our school. This is due partly to the stress of circumstances, and also to the increasingly active interest which both students and teachers are taking in this important matter.

One of the finest athletic equipments possessed by any school in the West is now at the service of the college. Those using it are boasting rapid muscular development, increased lung capacity, and a general gain in health and cheerfulness of mind. The intensive training which a number of our men are undergoing is no longer an experiment, but is rapidly rounding us into that condition which will justify our meeting any like team in the country.

We therefore challenge any school of any grade in the state to a contest of a character in line with our athletic furnishings and their profitable use.

This equipment comprises not less than four cross-cut log saws, a good supply of double bitted,

and poll axes, with several good horse and mule teams for wood hauling. One mule team especially seems to have caught the spirit prevailing, and manifests much endurance, and great muscular development.

The immediate cause of the above described activities is the coal famine. We would suggest to any school president, or dean, who may have an unruly young man enrolled needing discipline, to take him into several prolonged sessions in the woods, reducing logs to stove wood with a cross-cut saw. Mutual respect, and a peculiar comradeship may be thus developed.

I. M. CHAMBERS, President.

FIRST CHURCH, DENVER, COLO.

It is truly wonderful what the Lord is doing! Since home from the General Assembly, to go into detail would be impossible, but wish to say that every department of the church is climbing, the tide rising higher and higher.

Sunday, December 7, was one of our great days in the Sabbath school, two hundred and thirty-eight in attendance. Our present goal is two hundred and fifty. Following this splendid Sabbath school, a divine healing service was owned of God, some twenty-five or thirty being anointed. Many telephone calls and testimonies since this meeting have proven what the Great Physician in the skies can do. Glory to His name! During the day six seekers for the old-time way found the Pearl of great price.

Seldom a Sabbath passes but what seekers are at the mercy seat and many strangers are finding Jesus precious to their souls. Three backslidden preachers (two of them once having preached holiness) have been to our altar. Pray for these, as they are men of rifts and could be used mightily in the interest of God's kingdom.

Our new building is now over two-thirds up and, God willing, the roof will soon be on. Our congregation has almost doubled the last twelve months and from all appearances the new church will be as inadequate in seating capacity as the present quarters. Our Young People's Society is alive and have their eyes open to spiritual things. "Take the world but give me Jesus" is the experience of almost every one of them. According to the testimony of Brother Ferguson, a man who has freedom in the Holy Ghost and a winter visitor in Denver, in all the forty years of his Christian experience the Young People's meeting last Sunday evening was the most lively meeting he ever attended.

The mid-week prayer meetings are a feast to our souls and largely attended. At the Friday night cottage prayer meetings souls are saved and reclaimed. Several classes of new members have been received into our fellowship and a number of others have made application. We have several non-resident members who are as faithful to the church in praying and paying as the home folks. The Lord bless them.

We have no quarrels, no disturbing or fault-finding element in our church that we know of. From the pastor and wife to the least of the flock there is personal activity, all working and shining in these last awful days. In three months twenty thousand tracts have been distributed, calls are being made, inviting and "going after" has gripped the hearts of our people and as a whole, we are one united band marching forward waving the banner of "holiness unto the Lord" determined to know nothing but Jesus Christ and Him crucified.

REV. A. G. CROCKETT, Pastor.

RESOLUTIONS

WHEREAS, Prof. A. K. Bracken, from consideration of health, has resigned his position as vice-president and dean of Peniel College, to take the pastorate of the church at Hamlin, Texas. Therefore, be it

Resolved, By the faculty of Peniel College, that we take this occasion to express our appreciation of Professor Bracken as a man and an educator. His beautiful Christian spirit has endeared him to all, and the success he has achieved in his chosen profession of teaching in the class rooms of Peniel mark him as one who has been peculiarly fitted both by natural qualities and by training for a successful educator. The undersigned members of the faculty of Peniel College regret even a temporary severance of our delightful fellowship in work with Professor Bracken, but unite in prayer that our God will fully restore him to health, and abundantly bless his labors in the pastorate.

C. A. MCNEILL,

J. E. NORTHCUTT,

Committee.

ARKANSAS NAZARENE ASSEMBLY

I am glad to report the work of the school doing well. More than one hundred and seventy have registered this semester and there will be others to come in before its close.

At a recent meeting of the Board of Trustees I asked for a release from the work of that institution on account of the many things on my hands, and recommended to them Rev. Lewis T. Corlett as president. This was done and Mr. and Mrs. Corlett will go to this new field of labor January 1, 1920. We regret sincerely to lose these splendid young people from Peniel College, but we are

pleased to have them take charge of this live little school.

Mr. Corlett is a graduate of Peniel College and we feel he will add another to our list of successful men. We congratulate him on his call to the presidency so soon after his graduation.

No people are more loyal than are those at Vilonia. We were grieved to give up work among them. God bless them and give them the desires of their hearts.

Brother I. T. Stovall remains at the head of the Theological Department. It has never been his desire to take the responsibility of this work, but he was kind enough to take this burden until some one could be found who could take the place. Brother Stovall is loved by the people of Vilonia. God bless him.

N. W. SANFORD, Supervisor.

THREE GENERAL ASSEMBLY ISSUES of the HERALD of HOLINESS

We have 250 sets, all three numbers included, at 10 cents a set.

We have 20 rolls, 25 in a roll, of the issue of October 1, 1919, at 50 cents a roll.

We have 230 rolls, 25 in a roll, of the issue of September 24, 1919, at 50 cents a roll.

These numbers of the HERALD of HOLINESS contain Reports of the Standing Boards, the general news of the Assembly, and writeups of the great Anniversaries held during those momentous two weeks.

We want individuals, churches, Sunday schools, evangelists—in fact, every one—to secure these numbers for distribution everywhere.

Let not a single copy be left in the mailing department of the Publishing House.

Pentecostal Nazarene Publishing House
2109, 2113 Troost Avenue
Kansas City, Mo.

MISSOURI HOLINESS COLLEGE

Just a few words of commendation of Missouri Holiness College. I thank God for this school, and for its faculty and student body. It is indeed a splendid school, and the work is moving on well, under the blessing of God. I believe God is going to build up a great work here in training young men and women for the work of the kingdom.

It seems to me that more of our young people should be in this school, preparing for the active work of the ministry and other chosen fields of labor in our work for the Master. Under the teaching of the Bible as carried on by Professor Manning our young people can secure the very best in the way of instruction in this greatest of all books.

The Lord has some people in Clarence who are letting loose of material things as they never have before and taking hold of God and His Word for the forwarding of the work of the kingdom. Praise the Lord, the ark is moving up the road!

P. C. NORTON.

A GOOD PLAN

Rev. Z. B. Whitehurst, pastor of our churches at Riverside and Davis Chapel, Miss., writes concerning the financial plan adopted by these congregations:

"The Foreign Missions money is raised the first Sunday in each month in the Sunday schools. The District Superintendent and General Superintendents apportionment, and that of the Church Extension and Education is included in the budget, which is taken care of each first Sunday. My salary is met on the first of each month. We are going 'over the top' on all lines right along. Mrs. Whitehurst and the people of Rosebloom and Post-oak churches are arranging to carry out the same method of raising their finances.

"Many are asking for our prayers, and some have already been reclaimed. We feel that conditions are being met for a real genuine old-time revival."

PENIEL ORPHANS' HOME

The work of Peniel Orphans' Home never presented a more prosperous, successful outlook than now. God's blessings are upon us in a remarkable manner. All the children are well and getting along nicely in school and the Lord is supplying our every need, for which we are very grateful.

Thanksgiving was a time never to be forgotten. The people of Greenville, as well as in various sections of the country, had remembered us in a beautiful manner. A turkey dinner was prepared for the children and they seemed to enjoy it hugely. In the afternoon, in the presence of a few select friends, Mrs. H. H. Price, who is teaching voice, piano, and stenography in the Home, presented her music pupils in a beautiful program. The work reflected great credit upon the teacher as well as the institution. Later she is to present them in a public program in the auditorium of Peniel College. We now have a splendid quartet, which is being used in the public services of the Peniel church.

We are very grateful to the Lord for the development that is in evidence among the children, as well as the progress of the institution, and we are looking forward to great things in this line. When we see the character that is being developed in the lives of these children who were in extreme neglect a short time ago, and then remember that we are turning away others almost every day, whose condition of neglect, attended with poverty, ignorance, and vice, which prevents their development and insures their destruction, we are made to cry to God to hasten the time when we will have a large institution where we can care for hundreds of them.

There is no line of work in which we can invest money that will count for more than it will in the care of the homeless child. We will be glad to correspond with and supply literature to those who are interested.

OSCAR HUDSON,
Manager, Peniel Orphans' Home.

FIRST CHURCH, NASHVILLE, TENN.

These are really good days for Nashville First Church. The blessing of God that maketh rich has been upon the people. Dr. E. P. Ellyson, who has charge of the Theological Department of Trevecca College, has been filling the pulpit in the absence of a regular pastor. His messages have been unctuous and spiritual and very helpful to the people. Good congregations are attending the services. We have had a series of missionary farewell services. The first was for Miss Karns and Miss Seay, who went to Japan and India; the second for Miss Cox, who has just sailed for Guatemala; and the third for Miss Holland, who is leaving for Peru. We feel very grateful to God for honoring us in giving so many missionaries to represent our church in the regions beyond. Eleven of our members are foreign missionaries.

The Tennessee District Young People's Convention was held with our church November 29-30. It was a time of inspiration and blessing. Our local Young People's Society is taking on new life. Several Sunday evenings are to be given to evangelistic services.

Rev. C. E. Roberts and Mrs. Roberts are to come to us in January for an evangelistic campaign.

FANNIE CLAYPOOL.

GEORGETOWN, ILL.

—Our meeting held November 23d to December 14th, with Will O. Jones as evangelist and W. C. Canary, and later Prof. W. D. Foster, as song leaders, produced a profound impression on the unsaved of this town and community. Indeed, it was well known that an old-fashioned revival was being held, and that God was visiting His people and inviting the lost ones to return. About fifty persons were reclaimed or sanctified, and fifteen were received in fellowship into the church, among the number several heads of families. Others will join with us later. This meeting was the result of much prayer and great faith. Expectancy was with the members, and God heard and answered.—W. G. Hammer, Pastor.

ELKHART, IND.

—We have closed a good meeting with the Church of the Nazarene in this city. Though but a few months old, this church is doing exploits for our Lord. They are few in number, but they give like they were wealthy. Several seekers prayed through, and some were ready to come into the church at the close of the services. Brother Gray, the pastor, is a blessed man-to work with. He is a man of wisdom, and is making good in the Elkhart pastorate. On one evening the people gave \$50 to purchase a Corona typewriter for the pastor. They met all expenses during the meeting, and closed with \$100 more in the treasury than they began with. Professor B. D. Sutton was with us the last week and led the song services.—H. Higbee Lee.

WICHITA, KAS.

—Just closed a gracious and fruitful campaign for God and souls with Brother and Sister Lienard, pastors of the Church of the Nazarene at Wichita. Several score sought and found the Double Cure. The church is wide awake, deeply spiritual, and is sure to win for God. The attendance during the meeting was large, and the interest deep and far-reaching. The results were gratifying to pastor, people and evangelists. When we were approaching the summit of the meeting the severe restrictions of the city manager were realized, our services in the church were closed out, and we were forced to close the meeting in a private home. At this juncture Mrs. Kirkwood of the First M. E. Church of Wichita opened her lovely home for the revival services, and we opened the battle for God

Wanted—Preachers!

By OSCAR SMITH,
Vice-President, Pasadena University

BUD ROBINSON recently stated in the hearing of the writer that he had received as high as nine hundred calls to hold meetings in a single year. It would take a man ninety years to work this number of calls off at the rate of ten five-week meetings a year. If our dear Brother Bud could multiply himself like our Master multiplied the fishes and loaves, he could be busy in twenty states at once all the time! Since this is impossible it becomes necessary for the rest of us to be worked upon by the Holy Ghost that we, too, will have more calls than we can possibly fill.

That preacher is wanted who is able to feed the people not merely manna and quail, but also all the rich fruits and vegetables of Canaan. So long as a man is new his only message may be interesting and even helpful, but as soon as he begins to repeat himself he reveals the fact that he himself is poverty stricken in the things of the kingdom.

That preacher is wanted who is able to feed the people, not only from behind the pulpit but in homes. Are we going to leave the house-to-house missionary work to Mormons and Seventh Day Adventists? There are seventeen million church members in America who need to be told the story of justification and entire sanctification as Nazarenes know it. Six thousand Nazarenes could promise, if they would, to enter one hundred homes apiece the next year with the story of full salvation. This would be only two homes each Sunday afternoon, and ought to bring salvation to at least thirty thousand of the six hundred thousand people seen.

That preacher is needed who can cast out devils. Jesus said, "Greater things than I have done shall ye do." Though some kinds come not out except by fasting and prayer, every preacher ought to be able to do both of these. Even an ungodly man can stir up the Devil; but we are sent to cast him out!

That preacher is wanted who is able to hold his

own revivals. This is not an objection to bringing in a godly man after pastor and congregation have already done their work, if it has been a successful work. Some people are won by a new voice who have stood firm as adamant against the old ones. But a preacher who can not hold a revival is like that branch which, because it bore no fruit, was cut off and burned.

That preacher is wanted who can live on a small amount of money without looking like a martyr and advertising that he is one. Oh, there are plenty of people available to fill the high-priced places. The supply of these kind of people far exceeds the demand. But this country will continue to welter in a wallow of carnality until the Nazarenes or some one else raise up an army of people to go into our small towns and villages ready to preach entire sanctification or starve. If one thousand Nazarenes could be found ready to go out to labor regardless of recompense until they won a hundred souls or starved, we would have the one hundred thousand souls in less than two years, and not a single worker would starve, though they might go hungry now and then, at which times they could proclaim it a providential fast, and pray for the casting out of the worst of devils.

Yes, YOU are wanted if you will agree to take souls for your hire. But covetous preachers, and preachers who are hot-tempered, selfish, and sexually ardent are not wanted. Preachers who preach perfect love with a clenched fist are not wanted. Preachers who tell of God's love in a cold or hateful tone of voice have missed their calling. Preachers who ride a hobby and utterly ignore the greater part of the Bible need to beware of the curses prophesied to fall on those who take away from the words of the Book. But preachers who spend hours on their faces daily, and get an experience that is fresh each day, sweet, glowing, and radiant, need not preach much. They need only show themselves, SHOW CHRIST, and make the altar call.

and holiness in the drawing-room of this beautiful home. The fire fell and salvation flowed. Mrs. Kirkwood and a number of her influential friends and others were gloriously sanctified wholly. So "all things worked together for good." This was a gracious feast of fat things. We were treated with true Christian fellowship by the pastor and people. We enjoy the HERALD of HOLINESS, and herewith renew for another year.—Allie and Emma Irick, Evangelists.

PENIEL, TEXAS

—We canceled our slate of meetings and camps for the coming two years, and have accepted the pastorate of our church at Peniel. We began our work here on November 1, and are delighted and happy in our new field. A beautiful spirit of unity is manifest in the entire church, and we have been received in a most hearty and enthusiastic manner. We are living in the new parsonage, well located and remodeled, purchased since our coming. We have been "pounded" with groceries, fruits, nuts, etc. This is a missionary church, \$1,500 having already been pledged for foreign missions. The Sunday school is growing under the leadership of Professor Stoke, and our good Brother Charles A. McConnell is making the school a missionary one. We have secured fifty new subscriptions for the HERALD of HOLINESS. The preaching services and prayermeetings are times of salvation, and a large number of seekers have been at the altar during the last few weeks. Twenty new members have been received into church fellowship. The college president, Brother Sanford, and the excellent faculty are standing loyally by all the interests of the church.—Haldor and Bertha Lillenas, Pastors.

MORGAN PARK CHURCH, CHICAGO

—After being a mission for three months, Rev. C. A. Brown, District Superintendent, organized us into a Church of the Nazarene. The organization was made at the home of Sister MacMillan, where the first Nazarene prayermeeting was held. We have twenty-two loyal and liberal members, all of them working on the job. Our income is \$200 a month, for which we thank the Lord. Pray for this promising field.—Albert J. Obrecht, Pastor.

TROY, IDAHO

—God is in our midst. The crowds were small at first, but as we preached and sang the people began to come in. We now have good crowds on Sunday nights, with an average congregation of about thirty-five on Sunday mornings. This is

not a new work, but, like others, has suffered greatly by members moving away. We still have a few who know how to pray until God answers. We will begin special meetings January 22d with Rev. W. R. Cain as evangelist. We are pushing and pulling for a good offering for the Publishing House on December 21st.—Rev. C. Elvin Contney and Wife, Pastors.

REDLANDS, CAL.

—Redlands is making progress. Several have been saved or sanctified in the last few weeks, and the church is anticipating a good meeting with the Aycock-Corlett evangelistic party the first of the year. The people have a mind to work, and we are having group cottage prayermeetings on Tuesday evenings, usually at three places. Salvation has already crowned these efforts. The Sabbath attendance is good, the Sunday school is on the increase, while the Thursday night prayermeetings are seasons of refreshing. We are finishing our basement for a junior department, and the pastor is well cared for.—Earl D. Hinchman, Pastor.

GREENFIELD, IND.

—We have just closed a revival meeting at Stringtown church, with Rev. F. P. Kerst as evangelist. This meeting in many respects was the best held since I took the pastorate. The evangelist was well taken care of, and during the meeting the folks kept the pastor's table well filled. But best of all a number of seekers were precious finders. The church was very prayerful and active. It was a genuine revival, for a number of children were saved. Their testimonies and tears are an inspiration to all.—Stephen C. Johnson, Pastor.

BROOKLYN, N. Y.

—God is in our midst in a very gracious manner. John Wesley Church of the Nazarene is enjoying some of the very best days that she has seen for a long while. Our Thanksgiving convention was certainly owned and blessed of God. Brother Sandys preached in the power of the Spirit. At the night service the power of God fell upon the preacher and people in the midst of the sermon, and oh, what a scene took place! The preacher stopped preaching for about fifteen minutes while the people shouted and laughed and cried and walked and waved their handkerchiefs in praising God. Needless to say, seekers for both works of grace were at the altar. All expenses were easily met by table offerings. In addition over \$2,700 has been given in cash and pledges toward the old

church mortgage. As we enter upon the third year as pastor we are glad to say there are blessed signs for a good work for old John Wesley Church! To God the Father, Son, and Holy Spirit be all the praise. Amen! "Keep on believing!"—John Norberry.

PORTLAND, ORE.

—We have just closed a five weeks' meeting in First Church. God was with us in saving and sanctifying power from the very start and continued through the whole meeting, closing with a gracious victory last Sunday night, the big snowstorm preventing a continuance requested by many. I think there were but three services without seekers, and on these occasions the matter was not pressed. A great number were definitely blessed of the Lord. I feel that our church is miles up the road, and we are going on. There is much land ahead to be possessed. The congregations during the week nights were fair, but not large; our Sunday congregations, however, just about doubled. We are hoping this is permanent and will increase rather than decrease during the days to come. Surely First Church is making progress, and ere long we hope to sell the old church property and apply sale price on payment of our new property. At present we are under a great financial handicap, but we have implicit faith that our God will see us through. We are paying interest on \$11,000 semi-annually, besides two large payments yearly. Our old property is valued at \$8,000, and our new property could not be built now for less than \$25,000. We hope to have this beautiful property out of debt some time in our next Assembly year. It can be done if all who read these lines will unite with us in praying for a buyer for our old property.—J. T. Little, Pastor.

LOWELL, MASS.

—At the close of our meeting with Dr. Whitcomb and Brother and Sister Elaner—a time of spiritual blessing and benefit—the Coast to Coast convention, with "Uncle Buddie," C. W. Ruth, Will Huff, and the Wells, was held in our church, at which time thirty-three local branches and fourteen denominations were represented. These two meetings were of much profit to our people, particularly Dr. Whitcomb's afternoon talks. "The Bible School," as we felt to term it. As a result of these efforts for God, the fire is breaking out among the young boys of our Sunday school, quite a number of whom went and prayed their way to victory on a recent Sunday.—Eva M. Lombard, Reporter.

ANDERSON, IND.

—The work is progressing nicely at Anderson. The tide is rising and we are building new fires along the way. The revival closed on November 10th. Orla Montgomery was in charge. The outreach was not so extensive, but the outreach was blessed indeed. There were several seekers for pardon and purity. The greatest work of God's grace was wrought among the membership of the church. On Sunday evening \$250 was raised to pay for reshingling the roof of the church and other repairs. We are looking forward to greater things.—Lloyd Montgomery, Pastor.

YUMA, COLO.

—The siege meeting conducted by Rev. C. P. Ellis and wife for several weeks resulted in the moving of the Union class, six miles in the country, to the town of Yuma, and the erection of a good wooden tabernacle 20x40 feet, seated, and with electric lights and piano, all in fine working shape. God is giving us souls at most of the services. Just closed a ten days' special meeting with old-time conviction and praying through. Yuma is a town of about 1,500 people, 138 miles east of Denver on the C. B. & Q. railroad, located in the wheat and corn belt. We love the HERALD of HOLINESS family and believe through the mighty moving of the Spirit to come up with a full budget and many souls won for the kingdom.—J. R. Helm, Pastor.

PROVIDENCE, R. I.

—The Wesleyan Church of the Nazarene of this city, with Pastor G. G. Edwards at the front, is being blessed of God. After urgent calls, I gave them an all-day meeting. Five years ago this church was born. Many were her adversaries, but God was with her. Many said she would not last but a few weeks, or months at the longest. But God has carried her through, and now they have a good church building of their own, and the blessing of God is upon pastor and people. New people are coming to their meetings, and the outlook is blessed indeed, as they enter the sixth year of life and service in this wicked city of New England. To God be all the praise for the blessed work done by these dear holiness people.—John Norberry.

CREELSBORO, KY.

—The church here is holding on to God in prayer for His vindication of His own work. We believe He is able to do all things, and that the present year will prove that He is still God over all. We are glad to have Brother Pollard again as our Superintendent, and also to have Brother Hanks at work on the Kentucky District.—Reporter.

CALGARY, ALBERTA, CAN.

—A successful revival was recently closed in our church here with Rev. Ernest S. Mathews, pastor. The Spirit of God was manifest in our midst, one hundred, or more, seekers kneeling at the altar

International Sunday School Lesson, January 4, 1920

Peter Preaches at Pentecost

Lesson, Acts 2. PRINTED, Acts 2: 14, 22-24, 32-42.

GOLDEN TEXT—Whosoever shall call on the name of the Lord shall be saved.—Acts 2: 21.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. PETER PREACHES THE FIRST SERMON OF THE NEW DISPENSATION.

1. The first sermon of the new dispensation is addressed to the Jews and is preached at Jerusalem—fulfilling the command and request of Jesus that the gospel should be preached to all nations, beginning at Jerusalem. Paul emphatically declares that the gospel was to the Jew first, and also to the Gentiles.

2. While numbers of the Jews believed under the powerful ministry of the apostles, as a nation, the Jewish people rejected the Messiahship of Jesus as foretold by Jesus as He stood on Mount Olivet and wept over Jerusalem (Cf. Luke 13:34, 35; 19:41-44).

II. PETER PREACHES WITH THE HOLY GHOST SENT DOWN FROM HEAVEN.

The coming of the Holy Ghost upon the waiting disciples not only made possible the message of that day, but furnished the starting point for preaching Jesus in His fullness.

1. Peter explains to the wondering Jews that the disciples were not drunken with wine as they supposed, but filled with the Spirit. The holy exuberance was such that it could be misinterpreted by onlookers, hence the explanation. The present dispensation of the Holy Ghost was ushered in with such manifestation of divine power as to produce the effect of drunkenness—a holy exuberance and joyousness.

2. Peter further explains that "this is that" which was prophesied by Joel, and therefore had its basis in the historical life of the Jews. It could not be foreign to them, but should be accepted as their richer inheritance.

3. The prophecy was concerned with the universal effusion of the Spirit. Not limited as in the old dispensation to a chosen few, this baptism was to be given to all flesh, sons and daughters, young men and old men, servants and handmaidens.

4. The consequence of this outpouring of the Spirit was a spirit of prophecy given to all who were made partakers of the gift of the Holy Ghost. "Prophecy" means a "bubbling over" or the outflowing from the heart of the truths inwrought by the Spirit of God. Anything short of this is not "preaching" in the New Testament sense.

5. The coming of the Holy Ghost upon the true children of God produces a sense of conviction in the hearts of the unsaved, and a longing for the fullness of God on the part of those who believe but have not yet been made partakers of the Holy Ghost in the fullest sense. Those who call upon the name of the Lord have the promise of salvation—even unto the uttermost.

III. THE SUBJECT OF PETER'S SERMON WAS JESUS THE NAZARENE.

This great sermon of Peter's on the day of Pentecost has as its great theme, the redemption purchased by Jesus Christ. The following are some of the main subjects of the discourse.

1. The evidences of the Messiahship of Jesus—approved of God by miracles and wonders and signs which God did by Him. There has been an attempt in modern times to disprove the value of miracles as evidence. Peter states explicitly that God attested the Messiahship by means of miracles, and signs and wonders.

2. The suffering of Jesus as a part of the plan of God for the redemption of a lost world. The divine love gave Jesus as a ransom foreseeing the fact He should suffer at the hands of wicked men.

3. The free agency of the Jews and their wickedness of heart as manifested in the crucifixion of Jesus, the Son of God. The cross marks at once the love of God and the exceeding sinfulness of man.

4. The resurrection of Jesus Christ from the

dead by the power of God. The apostles were witnesses of the resurrection.

5. Jesus, exalted to the right hand of God, the Father, received the promise of the Holy Ghost for His disciples, as a cleansing agent and an empowering Personality.

6. Having received the promise of the Father. He hath shed forth this which they now saw and heard.

7. The risen and exalted Jesus will become Lord—will ultimately triumph over all the forces of evil, rewarding His servants and punishing evil doers.

IV. THE EFFECT OF THE SERMON UPON THE HEARERS.

1. Those who heard were "pricked in their heart"—that is they were convicted of their sins and realized themselves as under the impending judgment of God.

2. As a result of this awakening and conviction, they said unto the apostles, "Men and brethren, what shall we do?"

V. PETER'S REPLY TO THE INQUIRIES.

To those who were convicted of their sins and asked for help and salvation, Peter gave definite instructions. There was nothing vague in his words to sinners seeking salvation, and every true minister should be able to preach in such a manner as to convict men of sin, and following this, give such instructions as shall enable them to find salvation.

1. Repent. This is the first instruction given by the apostle. Repentance is the first step after awakening and conviction. Repentance is a godly sorrow for sin and a turning away from all sinful acts and thoughts to God and righteousness.

2. "Be baptized every one of you in the name of Jesus Christ for the remission of sins." Forgiveness follows repentance. Doubtless the baptism here mentioned was the outward confession to the world of that faith in Jesus which brought remission of sins.

3. Those who have been forgiven—who stand in a justified relation to God, who have been regenerated by the Spirit—are candidates for the Holy Ghost. The promise is to you and to your children.

4. Baptism of the Holy Ghost is the free gift of divine grace through Jesus Christ. "Ye shall receive the gift of the Holy Ghost." It is given in answer to faith in the promises of God; and is a gift to all who call upon God. "Whosoever shall call upon the name of the Lord shall be saved—saved from all sin and brought into the fullness of the dispensation of the Holy Ghost. This gift is for all—those who are afar off—even as many as the Lord our God shall call."

VI. RESULTS OF THE SERMON.

1. They that gladly received the word were baptized. Doubtless many were brought into a state of clear conviction of the truth of this way and received forgiveness of sins. They were baptized in the name of the Lord Jesus, this being the criterion of the Jew's conversion, for when a Jew received it he was excluded from all the privileges of Judaism, and would never have consented to renounce his own religion without the clearest conviction of the Messiahship of Jesus.

2. The same day there were added to them, three thousand souls. The word "added" as here used is the word which writers used with reference to cities changing their masters and putting themselves under a new government. These three thousand left Judaism, renounced their privileges and placed themselves under a new government—the Lord Jesus Christ.

3. The three thousand souls converted was the result of the day's labors. The meaning seems to be, that the apostles preaching in different places and in different languages won numbers of converts, and at the close of the first day, through the combined labors of these holy men, three thousand were converted.

"Please excuse my delay in renewing my subscription to one of the best papers in the world. May its staff and family live long to be a blessing to this world is the prayer of a mother in Israel. . . . First the Advocate, then the HERALD of HOLINESS, has been a weekly visitor in my home. Oh, how I do love to read it. I love its plain, large print. There have been times when I would be at a loss to understand certain things and often the very next paper would explain the very thing I had pondered in my heart. . . . May the Lord continue to bless you."

MRS. L. C. IRWIN.

during the three weeks. The attendance was good throughout. Many young people responded to the call of God. Also some aged people—a man of 79 years and a woman in her eightieth year being happily converted. During the meeting a missionary service was held in which \$804.85 was pledged for that great work (much of it by new converts), and twelve or more young men and women offered themselves to God for home and foreign work. Nine additional members were received into the church, and several are to come later. Many subscriptions were received for the HERALD of HOLINESS, and others are yet being received. The new pastor and his consecrated wife have been well received, and are doing good work in the Calgary church.—Rev. Mrs. Josephine Burns Sulston, Evangelist.

PLAINSVILLE, TEXAS

—We have been here for two Sundays, and are getting nicely started in our work. There have been several seekers at the altar and two or three have been blessed. The Nazarenes here have the work of God at heart, and we feel there is much victory ahead.—J. P. Ingle and Wife, Pastors.

AUBURN, ILL.

—God honored the labors of Brother Albert Wells, who recently closed a very successful meeting with the Auburn church. During the meeting about seventy-five seekers came forward, among them being drug addicts and other hard cases. Several backsliders also returned to the Father's house. Following our revival we continued with the union meeting of all the Protestant churches of Auburn, and have kept the work of salvation going steadily forward. Three or four cottage prayermeetings are held each week, the Young People's Society and the Sunday school is growing in interest and enrollment and we are seeing the work of the church take on new vigor each day. To God be all the praise.—H. S. and Daisy Hester, Pastors.

SUNNYSIDE, CAL.

—Sunnyside church has paid \$300 on the mortgage. We have been less than a year in collecting this—a good showing, as but seven families are represented, all of them laboring people. There is \$200 more due on the mortgage, which we will pay at maturity one year hence. On November 30th Brother C. J. Kinne preached some great truths on missions, and at night gave some stereoscopic views of our field in China. Our people were delighted with the exercises. The offering for missions for the day was \$12. There are souls at the altar at our regular services, and some are getting blessed.—C. A. Snelling.

DERRY, N. H.

—Our pastor, Rev. A. J. MacNeill, has hit sin on every line, and told the people of the remedy: the Lamb of God that taketh away the sin of the world. The churches around us are trying all sorts of amusements to keep their young people, but God is wonderfully keeping our young people, and they have no desire for any of the things of the world, but with shining faces testify to the keeping power of God. One of our girls in the school at Wollaston says the school is on fire for God. We thank God for our school. Our pastor says a missionary church is a growing church and that the Publishing House and the Eastern Nazarene College are ours, and that we must take care of our own. We were sorry to hear of dear Sister Thatcher's illness, and are praying that God will wonderfully bless her and restore her to health; and lead her into some work for Him in the homeland if she can not live in Japan. We believe God is able.—Reporter.

OTTAWA, KAS.

—On Sunday, November 30th, we closed a successful series of meetings under the leadership of Rev. Asa R. Bean. During the meeting an even dozen prayed through and found pardon while eight were sanctified wholly. Two were added to the church, and most of our people were confirmed and strengthened in their faith. Among those who were saved and sanctified was one man of whom it was said that he was one of the most wicked men in Ottawa. Brother Bean is an evangelist through and through. He shoots straight and hits from the shoulder. His excellent preaching is backed up by a life of prayer. The future for our work here is bright and we feel like traveling on. Amen!—E. R. Shook, Pastor.

HERRIN, ILL.

Wife and I closed a good meeting in the Church of the Nazarene at this place last Sabbath night. Precious souls prayed through in the old-fashioned way. Between thirty and forty were either saved or sanctified wholly, and the church was wonderfully blessed and helped of God. Fifteen united with the church and more yet to follow.—C. C. Sellards and Wife.

KIRK, COL.

We are glad to report that God is blessing at Olivet church. Just recently a young man was saved in the home, then on the following Sunday morning he was blessedly sanctified. Last Sunday the offering for missions was \$85. Praise the Lord! Truly God has some of his best soldiers here in the battle against sin. To Him be all the praise.—H. J. Brown, Pastor.

"Inclosed is 50 cents for the HERALD of HOLINESS. I do not wish for a better paper. I can't

send a year's subscription now, but I will try to renew next time before it runs out. For my personal pleasure the only thing that could possibly be done to improve the dear paper would be more news from the Louisiana District. When it comes I look over church reports to see if there is anything from Louisiana, then I read the requests for prayer, then I read every word of the editorial, then the rest as I have time. Really, I don't think I could suggest anything that would improve it. I can not tell which section is the best—it is a perfect paper in my mind."

MRS. J. E. TERRELL.

"Can You Give First Aid?"

UNDER the caption quoted above, the Chicago Daily Tribune, of August 22, printed the following:

"Until a few years ago the prevention of accidents was a neglected matter. Even now health departments, though they carry the statistics of fatal accidents in their vital statistics reports, have no division relating to accident prevention and most of them are without emergency stations.

"The American Red Cross is undertaking to cure a part of this defect in our social fabric by giving nation-wide instruction both to school children and to adults in first aid. In

this course they are not especially interested in railroad men and miners because this field is otherwise covered.

"The Red Cross courses are for everybody, but they are making a special drive at the people in rural districts largely because they are otherwise neglected. I did not know until I read their literature that farm workers as a class pay higher accident insurance rates than any except those in the extra hazardous occupations and that 50 per cent of preventable accidents occur in the home. Like most people, when I think of accidents I think of railroad, mines, machinery, ships, and crowded streets.

"These Red Cross courses have nothing to do with war. They are to train everyday people to take care of everyday accidents. In the outline I notice instruction in the prevention and in the care of sunburn, frostbite, and poison-ivy eruption. When a person faints nine-tenths of the bystanders want to raise the head of the succumbed. That is exactly the wrong thing to do, because it throws extra work on a heart that is already taxed temporarily beyond its capacity. A person who has taken one of these first-aid courses will know enough not to raise the head of a person who has fainted.

"I have known of a person unconscious from apoplexy being hauled around from hospital to hospital because somebody has poured some whisky down his throat and spilled some on his clothing. A person trained in one of these courses would not have made that mistake.

"Stopping nosebleed is a simple matter when you know how. Even the old woman's remedies work in many cases because the tendency is for nosebleed to stop spontaneously. A person who has had a Red Cross course will know how to stop nosebleed.

"Then there are the unusual accidents which are none the less important to know about. At the time of the Eastland disaster it was plain that very few people knew how to do artificial respiration. Those who knew how to go through the movements would 'race' in spite of everything. The tendency is altogether away from mechanical and back to hand-done artificial respiration. Persons with the certificate of the American Red Cross should know how to do effective artificial respiration.

"It is to be borne in mind that the American Red Cross first-aid courses are for adults working at home or engaged in ordinary vocations in times of peace. They are a preparation for safety of the individual and the family in the doing of the day's work."

None to Be Compared to Her

We read the note that follows and laid it down saying to myself, "How remarkable!" And such we are certain will be the impression it will make upon every reader. In her eighty-sixth year, on the eve of embarking upon her sixteenth trip across the ocean to India, Mrs. Lois S. Parker writes of her experience in this country during the Centenary celebration and at the Jubilee exercises of the Woman's Foreign Missionary Society, and then, forgetting her years, faces the future with the dawn of perpetual hope for achievement. Here is what she says:

"I have had a wonderful experience over here at Columbus and Boston, and now I am glad to return to the work in India with new hope and courage. I believe that the church is realizing its responsibility for the heathen world as never before. I have been very thankful for all I have seen of the activities of the Woman's Foreign Missionary Society."

Long since at eighty-five have most laid aside the burden of work. Not so with this plect woman. She would seem to be bent upon proving in herself the words of Holy Writ, that "they wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Richest blessing upon her as once more she turns her face toward her beloved India, land of her spiritual triumphs and of those of her heroic husband. The Church knows none to be compared unto her.—*Zion's Herald*.

Believes Soldiers Favor Prohibition

In an address to the Y. M. C. A. personnel at Brest, Major General Helmick, commander of Base No. 5, said: "The regular army in the past has not had the reputation of being Prohibitionists, but I venture to say that today 99 per cent of the older officers of the regular army, men who have had experience in the past, men who are re-

TELEGRAMS

HAVERHILL, MASS.

CHURCH OF THE NAZARENE:

Clergy bureau notification: "Your attention is invited to the fact that clergy certificates which we have issued during present year and which are now being issued are limited to expire one year from date of issue. Holders of such certificates should not now apply for certificates for period beyond December 31st. They should wait till about two weeks before expiration date of old certificate, which is on the inside of the back cover of certificates. Ministers whose certificates have all been used may apply at once."

H. F. REYNOLDS,
For General Superintendents.

Grand Rapids, Mich.

Herald of Holiness:

Notice is hereby given that application for membership in the Minister's and Layman's Mutual Benefit Society must be made on the new application blanks after January 1, 1920.

A. H. KAUFFMAN, Secretary.

Dayton, Ohio.

Herald of Holiness:

Great revival closed with our church; many seekers and happy finders. Dr. Moore and the Acollan Quartet at their best. Fifty dollars raised for Love Offering for Publishing House; \$50 given pastor and wife for Christmas present.

C. PRESTON ROBERTS, Pastor.

Yuma, Colo.

Herald of Holiness:

Yuma church reports for the week ending December 21st: Love Offering, \$10; subscriptions to Herald of Holiness, fifteen; new members to the church, seven, with more to follow. Still climbing.

J. R. HELM.

Winchester, Ind.

Herald of Holiness:

The series of missionary conventions on the Indiana District closed at Evansville in a great wave of glory. Rev. R. T. Williams came Wednesday evening and drew the net, and \$650 was gathered in. Over \$8,000 was raised in all the conventions, for which we give God all the glory. God was with us in mighty power in all these conventions, and the spirit of love and fellowship prevailed.

O. E. ENOS.

St. Louis, Mo.

Herald of Holiness:

Rev. U. E. Harding at Flower Memorial Church, Sunday, December 21st. Great message Sunday morning. Briefly stated plans for the Home Missionary Campaign. Church over the top in offering \$1,020 and \$50 Christmas Love Offering. Sister Flower home for holidays. Victory! Victory!

J. A. GIBSON, Secretary.

sponsible and who will continue to be responsible for the success of the regular army—and upon that success is largely going to depend the success of our government—that 99 per cent of these men are strictly in favor of prohibition.

"You know and I know that we could never have done what we did in the training of our army in France had it not been for prohibition.

"I do not believe for a minute the story that has come back to France to the effect that the 2,000,000 men in France have been bunched into prohibition while they were over here. I believe that in the future the success of our government is going to rest with the men who are over here and that those men and our splendid women who are going to take an equal part, will see that prohibition stays and that by staying it will mean something. And if it does stay in the United States it is going to be a wonderful thing."—*The National Advocate*.

"A brother-in-law handed me a paper that is called the HERALD of HOLINESS. I read it and it is just what we need in our home. I am sending you the \$1.50 for pay for it one year."

SARAH J. ROSS.

Pastor's Pocket Record

By Sylvanus Stall



Used by the pastors of all denominations and acknowledged as the best and most thorough record published.

"I want to heartily commend your 'Pastor's Record.' I have never seen anything better and I shall urge my friends everywhere to use it."—J. Wilbur Chapman, D.D.

Leatherette, 75 cents, prepaid

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Webster's Dictionaries



We can supply Webster's dictionaries in any size from the small vest-pocket editions to the unabridged edition containing 400,000 vocabulary terms, 6,000 illustrations, and 2,700 pages. The larger sized editions can be had in India paper if desired. The different styles are too numerous to show here. Ask for our special catalog of Dictionaries.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Superintendent's Record Manual

By E. W. Thornton
Size, 2 3/4 x 5 1/8 inches. Just fits the vest-pocket



This little book contains blank pages for records that every superintendent should have. 125 pages altogether, forty-six of these being devoted to the discussion of topics of practical value to every efficient superintendent. There are pages for the roll of officers, teachers; the weekly report, attendance and offering, etc., etc. After you get it you wouldn't be without it for twice its cost.

35 cents, prepaid

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

New England Missionary Conventions

Arrangements have been completed to hold a number of conventions on the New England District. These conventions will be in charge of General Superintendent H. F. Reynolds and District Superintendent N. H. Washburn. Rev. L. S. Tracy, returned missionary from India, and Rev. S. C. Krikorian, outgoing missionary to Palestine, will assist in the meetings. A great time is expected. The following dates have been arranged:

Wollaston, Mass.	January 6
Bath, Me.	January 7
Auburn, Me.	January 8
Livermore Falls, Me.	January 9
So. Portland, Me.	January 10-11
Portland, Me.	January 11
Haverhill, Mass.	January 12-13
Lowell, Mass.	January 14
Derry, N. H.	January 15
Manchester, N. H.	January 16
Fitchburg, Mass.	January 17-18
Gardner, Mass.	January 18
Worcester, Mass.	January 19
Beverly, Mass.	January 20
Peabody, Mass.	January 21
Lyons, Mass.	January 22
Everett, Mass.	January 23
Clifforddale, Mass.	January 24-25
W. Somerville, Mass.	January 25
Malden, Mass.	January 25
Mattapoisett, Mass.	January 26
New Bedford, Mass.	January 27
Providence, R. I. (Peoples Church)	January 28
Providence, R. I. (Wesleyan Church)	January 29
Danielson, Conn.	January 30
So. Manchester, Conn.	Jan. 31-Feb. 1
Hartford, Conn.	February 1

"Please renew our subscription for HERALD of HOLINESS. We feel we could not do without it. It has proved such a blessing to us. We read it from cover to cover; enjoy reading reports and what the Lord is doing for the Nazarenes at other places."

CHARLES MITCHELL.

NOTES AND PERSONALS

In a recent letter from Rev. B. F. Sheffer, former Superintendent of the Florida District, he writes of his reception by the people of the Little Rock church. That bustling congregation of one hundred are doing exploits for the Lord, and taking good care of their pastor while doing the King's business.

Rev. B. H. Haynie, Superintendent of the Eastern Oklahoma District, writes as follows concerning the HERALD of HOLINESS: "The HERALD of HOLINESS gets better and better! A wonderful paper! We are expecting a great Christmas Love Offering from the Publishing House from the Eastern Oklahoma District."

In a letter received from Rev. Mrs. Josephine Burns Sulston, who, with her husband, pastor of our church at Stettler, Alberta, Canada, recently removed from Portland, Me., to western Canada, she writes of her expectation to do evangelistic work on that great field. Her address is Stettler, Alberta, Canada.

General Superintendent J. W. Goodwin spent Tuesday, December 16th, at General Headquarters, en route from Olivet Bible Conference to his home in Pasadena. Dr. Goodwin reports a successful Bible Conference, ending in a veritable Pentecost on the last Sunday—a time of Holy Ghost visitation, during which preachers and missionaries received their divine call to the work of the kingdom. The HERALD of HOLINESS can promise its readers some contributions from the General Superintendents in its issues of the new year.

Rev. E. G. Anderson, Secretary-Treasurer of the General Board of Foreign Missions, arrived at the missionary rooms of General Headquarters on Tuesday, December 16th, following a successful series of missionary conventions on the Indiana District during parts of November and December.

These telegrams were received too late for inclusion in the issue of December 17th: "Just closed great revival, Shamrock, Okla. Hundred and ten professions. Organized church, twenty-nine members. Seventeen subscriptions to the HERALD of HOLINESS.—Bessie Williams and Euphonia A. Beasley."

"Central Nazarene College is closing a very successful term. Most of the students will return. Quite a number of new ones are expected. Brother Hall, our District Superintendent, has been preaching for us two days. His messages were appreciated so much. Christmas term opens January 1st. Pray for us.—E. D. Cornish, President."

"Closed great revival here [Lindsay, Cal.] last night. Great sweep of victory. Over sixty got to God. Took forty into the church, doubling membership; others coming. Raised money to purchase lots for new church. Pastor's salary increased more than fifty dollars per month. Church hired new deaconess; \$2,150 raised for all purposes.—Wilde-Knight Quartet; Roy F. Smece, Pastor."

Rev. U. E. Harding, field secretary of the General Board of Home Missions and Evangelism, stopped over at General Headquarters for a few days, en route to the southern campaign which opens the first of the year. He reports good progress in the opening of doors, and also in the organization of parties to work the fields. Before leaving Cincinnati for Kansas City, Brother Harding was informed of the death of Dr. M. F. Gerrish, of Seymour, Ind., for many years a staunch advocate of holiness in southern Indiana, and a highly esteemed member of our church in that Indiana city.

Mrs. Herbert A. Hale, of Portland, Ore., was a caller at General Headquarters on Friday, December 19th, in company with Brother and Sister Jones, with whom she was stopping en route home from a summer spent in Washington, D. C.

Rev. W. O. Jones, en route to Fairbury, Neb., from the recent successful meeting in Georgetown, Ill., visited General Headquarters on Friday, December 19th.

Married: At the home of the bride's parents of Sunday morning at 10:30 o'clock, December 14th, 1919, at Lottie, Ala., Mr. Charlie Simmons to Miss Edith Mae Chambliss. The wedding was of the old style. A fine wedding dinner was served after church at 11 o'clock. The ceremony was performed by the writer.—J. E. Brasher, Pensacola, Fla.

ANNOUNCEMENTS

SPECIAL NOTICE

Dr. H. Orton Wiley is the Secretary-Treasurer of the General Board of Education, and all funds intended for the board should be sent to him at Nampa, Idaho. There are several items of expense, including that for the annual meeting in February, that must be met and if those who subscribed to the general educational work during the General Assembly will send in a payment at once, it will be greatly appreciated. There are others who know the value of our general educational work and who would like to assist in it. Send your offering at once to Dr. Wiley.

JAMES B. CHAPMAN,
President, General Board of Education.

Notice—To Missouri pastors: In some way I have lost my list of churches who wanted Minutes of the last District Assembly. Will the pastors please advise me how many copies they want, sending 20 cents a copy?—Mrs. Erna Patterson, Secretary, Malden, Mo.

Notice—To the Arkansas District: Mrs. Allice Parks has resigned as District Treasurer, and Professor Jessie Simpson, of Vilonia, Ark., has been appointed.—J. E. Moore, Superintendent.

A Recommendation—It gives me pleasure to recommend Rev. L. R. Butcher, of Nampa, Idaho, as a true man of God and a successful minister. He has been the pastor of our church at Camby, Ore., for one year and a half, and has done a splendid work. He took the work when it was about to be abandoned and in one year built it up to be self-supporting, and also succeeded in building a fine church building, the payment of which is all provided for. On account of his wife's health he has decided to move her from the care of a pastor's home, and will now do evangelistic work. These calling him will find that he rings true, and that he preaches and lives true holiness.—J. T. Little, Pastor, First Church, Portland.

Notice—To the Indiana District: Having been appointed by General Superintendent R. T. Williams as Superintendent of our Indiana District, will say we will begin our labors with you the first of January, 1920. We wish to get in touch with the pastors and workers on the District as soon as possible so we can plan the work for the best interests of His kingdom. Mail will reach us for the present at 235 North Randolph, Indianapolis, Ind., care of Rev. Ira Akers. As we come to labor with you we feel confident of your prayers and co-operation, and with God's help we will get on.—J. W. Short.

WANTS

[Under this heading will be printed announcements other than notices that can be stated as wants only. We have discontinued the printing of small For Sale ads. For pure Want Ads a charge will be made of 12½ cents a line, no ad to be run under 50 cents.—Managing Editor.]

Wanted—A middle-age woman, with no children, to keep house for an old couple on the farm. Must be sanctified and come recommended. Address Mrs. L. A. Mitchell, Granter, Okla.

Wanted—Singer for month of January. Malden (Mo.) church.—B. F. Pritchett, Pastor.

Wanted—Song leader for ten months' evangelistic work. Constant employment guaranteed. Single young man preferred. Broad experience unnecessary. Must be sanctified wholly. Begin January 1st. Write R. L. Hollenback, Bethany, Okla.

Wanted—Two bands of singers of not less than two each to work on District. Salary guaranteed. Must be able to lead singing, sing some special songs. Write me at once. J. E. Moore, Superintendent, Arkansas District, Prescott, Ark.

Wanted—A Nazarene physician to locate in a rapidly growing town of 1,000; modern conveniences; big territory. Can go \$5,000 and upward. Health compels change. Small investment. Nazarene church here. Box 396, Hemingford, Nebr.

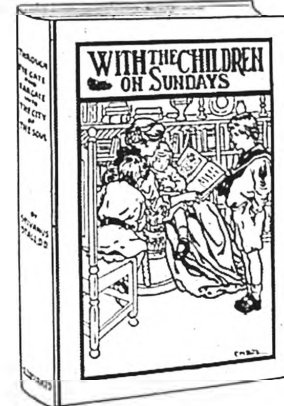
REQUESTS FOR PRAYER

232. A Texas wife desires prayer that her husband see the need of entire sanctification.

231. An Arkansas brother asks prayer for his wife's healing.

235. An Oklahoma sister wishes prayer that she be restored to perfect peace.

With the Childrer on Sundays



THROUGH EYE-GATE AND EAR-GATE INTO THE CITY OF CHILD-SOUL

By Sylvanus Stall, D.D.

A book that will keep the children interested. Sunday afternoons and make the day the happiest and brightest of the week.

Large volume, size 9½x7, full cloth. Cover shows family group picture in 4 colors. Price, \$1.50, postpaid

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

SUNDAY SCHOOL REGISTER	
ENROLLMENT	847
ATTENDANCE TODAY	539
OFFERING TODAY	1072
ATTENDANCE A YEAR AGO	415
OFFERING A YEAR AGO	866

This Register is made of sheet steel, size twenty inches wide, to which are attached steel hangers, grooved for receiving slides and figures. We furnish with each Register one top piece and five hangers, with set of 60 three-inch figures and SIXTEEN slides as follows:

Enrollment	Record Offering
Attendance Today	Record Attendance
Attendance Last Sunday	Cradle Roll
Attendance a Year Ago	Home Department
Offering Today	Hymns
Offering Last Sunday	Psalms
Offering a Year Ago	Boys
	Girls
	Bibles

\$4.00, postpaid

Extra Steel Hangers, 50 cents each, postpaid.

Extra Slides, 5 cents each.

Extra Figures, 50 cents a set of 60.

We will make to order any other slides wanted for 35 cents each.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

HERALD of HOLINESS

Official Paper, Church of the Nazarene.
Published every Wednesday at the Pentecostal Nazarene Publishing House, 2109-2115
Troost Avenue, Kansas City, Mo.

B. F. HAYNES, D.D., Editor.
REV. C. A. KINDER, Managing Editor

Subscription Price—\$1.50 a year in advance.
In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

DEATHS

Haddie—Mrs. Annie Haddie, wife of James P. Haddie, died at her home in East Weymouth, Mass., November 21st, after a long illness. Her last days were the most victorious days of her life. In the midst of suffering she did her best to lighten the burden for those whom she left behind. Her last words were praises to her Christ who had come to take her to be with Him.—Rev. G. G. Edwards.

Browning—Mary A. Browning was born in Woodbury, Ky., May 20, 1877; died December 9, 1919, age 42 years. She was converted in her young days, sanctified in a meeting held by Rev. John Norberry, and became a member of the Church of the Nazarene at the time of its organization in Evansville, Ind. She was married to Joseph E. Browning in 1907. Her husband and four children, foster parents and a half brother with a host of friends are left to mourn her loss. Mrs. Browning was a sweet and consistent Christian, a devoted, self-sacrificing wife and mother, and a faithful member of the Church of the Nazarene.

Lehman—Brenton Lehman, 8 years of age, died November 20th. He was sick only a week. He was taken to the Roosevelt Hospital under the care of three of the best doctors in Berkeley. Christians prayed for his recovery. But God wanted him and took him to live with Himself. Our hearts are broken, but we bow our heads in humble submission and say, "Thy will be done." Just recently he was brightly converted and sanctified at our own altar, for which we praise God.—Rev. S. M. and Maude Lehman.

Russell—Rev. J. N. Russell, age 44, departed this life November 16, 1919. Brother Russell was a devoted husband, a kind father, and a loyal Nazarene. He lived a sanctified life for years, and those who knew him best had the greatest confidence in him. We sustain a great loss in his death but our loss is his gain. He leaves a wife and five children.—H. H. Hooker, District Superintendent; C. C. Butler, His Pastor.

Carter—Thomas Carter was born on December 23, 1858; married to Mrs. Mary Sanders February 27, 1891. He was converted and sanctified a few years after his marriage. He departed this life November 21, 1919, survived by his widow, one brother, and a host of friends.—George M. Akin, Pastor.

Heater—Dorothy Heater was born November 11, 1915, and died November 23, 1919. She has gone to be with Jesus. She can not be with us, but we can go to her.—A Friend.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Office 2109 Troost Ave.
R. T. WILLIAMS.....Nashville, Tenn.
947 W. Greenwood Ave.
J. W. GOODWIN.....Pasadena, Cal.
309 W. Dakota St.

DISTRICT SUPERINTENDENTS

Alabama—H. H. Hooker.....Jasper, Ala.
Alberta—James H. Bury.....Calgary, Alta., Can.
1227 Fourteenth avenue, west.
Arkansas—J. E. Moore.....Prescott, Ark.
British Isles—George Sharpe.....Glasgow, Scotland
14 Muirfield Drive, Parkhead.
Chicago Central—Charles A. Brown.....Olivet, Ill.
Colorado—A. E. Sanner.....Colorado Springs, Colo.
502 W. Platte avenue.
Dallas—P. L. Pierce.....Pentel, Texas
Dakota—Montana—Earl C. Pound.....Van Hook, N. D.
Eastern Oklahoma—H. H. Haynie.....Ada, Okla.
Florida—C. B. Jernigan.....Donalsonville, Ga.
Georgia—C. B. Jernigan.....Donalsonville, Ga.
Hamilton—J. Walter Hall.....Hamilton, Texas
Idaho—Oregon—N. B. Herrell.....Nampa, Idaho
1621 South Sixth street.
Indiana—J. W. Short.....Indianapolis, Ind.
235 N. Randolph street.
Iowa—E. A. Clark.....University Park, Iowa
Kansas—E. J. Lord.....Hutchinson, Kas.
918 North Poplar street.
Kentucky—C. R. Pollard.....Box 10, Lexington, Ky.
Little Rock—A. F. Daniel.....Vilonia, Ark.
Louisiana—W. M. D. Gaar.....Winnfield, La.
Route 3, Box 38.
Manitoba—Saskatchewan—W. B. Tait.....Morse, Sask.
Michigan—C. L. Bradley.....Grand Rapids, Mich.
145 Quigley Blvd., S. W.
Mississippi—S. E. Galloway.....Houston, Miss.

Missouri—W. I. Deboard.....Clarence, Mo.
Nebraska—Theodore Ludwig.....Lincoln, Neb.
1020 E street.
New England—N. H. Washburn.....Beverly, Mass.
New Mexico—H. C. Cagle.....Roswell, N. M.
New York—E. E. Angell.....Flushing, N. Y.
52 Queens avenue.
North Pacific—C. Howard Davis.....Portland, Ore.
2350 East Stark street.
Northwest—C. Warren Jones.....Spokane, Wash.
712 West Nora avenue.
Ohio—E. E. Wordsworth.....East Palestine, Ohio
78 South Market street.
Pittsburgh—Dr. Howard Sloan.....East Liverpool, Ohio
514 Jackson street.
San Antonio—W. F. Rutherford.....Meridian, Texas
Box 5.
San Francisco—P. G. Linawever.....Stockton, Cal.
435 East Wyandotte street.
South Dakota—John Nolt.....Mitchell, S. D.
Southern California—Howard Eckel.....Los Angeles, Cal.
1405 East Thirty-ninth street.
Tennessee—B. L. Patterson.....Nashville, Tenn.
Care Treceba College.
Washington—Phila.—J. E. Maybury.....Philadelphia, Pa.
3920 Parrish street.
Western Oklahoma—S. H. Owens.....Bethany, Okla.

EVANGELISTS' DATES

(Address given is for mail.)

A. B. Anderson:
Pottlach, Idaho.....Dec. 22 to —
Jarrette and Dell Aycock, 833 Kensington road, Los Angeles, Cal.:
Redlands, Cal.....Dec. 31-Jan. 18
A. F. and Leonora T. Balsmeier, 2109 Troost avenue, Kansas City, Mo.:
Rloomfield, Ia.....Dec. 14-Jan. 4
W. R. Cain, Wichita, Kas.:
Ontario, Ore.....Jan. 4-18
Troy, Idaho.....Jan. 22-Feb. 8
Cornell, Wash.....Feb. 12-20
James B. Chapman, Bethany, Okla.:
Danville, Ill., 105 W. Fairchild.....Jan. 4-18
Akron, Ohio, 77 East York.....Jan. 22-Feb. 8
Kansas City, General Boards.....Feb. 18-20
Ind'polis, Ind., 205 N. Randolph.....Feb. 22-Mch. 14
Elkhart, Ind., 220 W. Marlon.....March 15-April 4

F. W. Cox, Box 441, Lisbon, Ohio
Ind'pla., Ind., 637 E. Ohio.....Dec. 31-Jan. 15
D. S. Corlett and wife, 1326 N. Hill avenue, Pasadena, Cal.:
Redlands, Cal.....Dec. 31-Jan. 18
Martha E. Curry, 138 Larch street, Providence, R. I.:
Shreveport, La.....Jan. 11-27
Earl E. Curtis, 10 Stewart street, Lowell, N. Y.:
Owensboro, Ky.....December
Upland, Cal.....January
H. J. Elliott, 910 10th avenue S., Nampa, Idaho:
Ruhl, Idaho.....Dec. 28-Jan. 18
Nampa, Idaho.....Jan. 19-28
Minneapolis, Minn., Gospel Mission.....Feb. 1-28
Ontario, Ore.....March 7-21
Theo. Eisner and wife, 1428 Pacific St., Brooklyn:
Newtonville, Canada.....Jan. 4-25
Holland, N. Y.....Jan. 30-Feb. 22
Springfield, N. Y.....Feb. 23-March 14
H. A. Gregory, Van Alstyne, Texas:
Cleveland, Okla.....Dec. 12-Jan. 3
A. H. Johnston and wife:
Talent, Ore.....Dec. 28-Jan. 1
Klamath Falls, Ore.....Jan. 4-23
Grant's Pass, Ore.....Jan. 27-Feb. 8
George A. and Effie Moore:
Goldthwaite, Texas.....Dec. 10-Jan. 4
C. E. and May Roberts, 2109 Troost avenue, Kansas City, Mo.:
Whittier, Cal.....Dec. 14-Jan. 4
Flora N. Ruth, New Brighton, Pa.:
Rarden, Ohio.....January 1-15
Bridgeton, N. J.....Jan. 18-Feb. 1
Portland, Pa.....February 2-15
East Moosic, Pa.....Feb. 16-29
Wm. D. Sheler, 278 E. Eighth St., Bloomsburg, Pa.:
Pleasant Valley, Neb.....Dec. 28-Jan. 11
Cincinnati, Ohio.....Jan. 18-25
Bloomsburg, Pa.....Feb. 1-22
H. W. Sweeten, Troy, Ohio:
Marion, Ill.....Dec. 27-Jan. 12
J. C. Walker, Clarence, Mo.:
Meta, Mo.....Dec. 11-30
A. L. Whitcomb, University Park, Ia.:
Olivet, Ill.....Jan. 6-18
Wilde-Knight Evangelistic Party, 576 N. Chester avenue, Pasadena, Cal.:
Spokane, Wash.....Jan. 1-25
* Walla Walla, Wash.....Jan. 20-Feb. 15
Yakima, Wash.....Feb. 10-March 7
Colfax, Wash.....March 11-25

AN URGENT APPEAL!

The General Board of Church Extension must have not less than

Twenty-five Thousand Dollars

in the next 90 days! Valuable church property will be lost and many doors closed; unless the whole church rallies to this great cause. We appeal to all our General and District Superintendents, Pastors, and Laymen to come up to the help of the Lord at once and give the Board this imperatively needed amount. Calls for aid are piling up and the needed funds not coming in to meet these heavy demands. Twenty-five thousand dollars now will save us not less than one hundred thousand this year. All who have pledged anything as individuals, churches, or Districts, please get to us all you possibly can immediately.

Dr. Edwin Burke, Pres.

Jos. N. Speakes, Gen. Sec.

Send all money to your District Treasurer, and he, to Rev. E. G. Anderson, 2109 Troost Ave., Kansas City, Mo., the acting Treasurer.