

HERALD of HOLINESS

An International Holiness Weekly

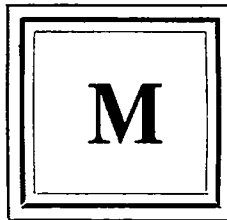
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Effects of Sanctification



ANY ask what advantages over the work of regeneration are to be realized in the second work of entire sanctification. We reply, first, that there are advantages or God would not have required this second work of grace to be obtained by us. We think the inquiry pertains more particularly to the differences made in the life and demeanor of the sanctified after sanctification. Taking this view of it, we will try to give some points of difference made in the life by this new experience. We pass by entirely that inward change wrought by the sanctifying Spirit of which we can see least, only the subject of the work being most directly cognizant of this mighty change. In the life of the sanctified there are many gracious changes accomplished.

EFFECT ON OUR VISION

There is, first, the effect on our spiritual vision which we would notice. There is a decided change we may express by saying our eyes are opened in a sense and a degree hitherto unknown. In no previous state did we ever perceive and feel the force of spiritual truth as we do after receiving our Pentecost. We feel anew and more profoundly the reality and verity of the things of God. Eternal things become vivid and almost we might add visible realities; we *feel* the force of the facts of revelation for instance.

It is for this reason you never find a higher critic among the sanctified. They have the great Author of the inspired Word within their hearts and He is as real a presence as their own personal consciousness. The sanctified look with new horror on the lost and realize as never before their true lostness. They now see them as guilty and hell-doomed sinners hanging over the vortex of hell to be forever cast into its sulphurous depths to endless sufferings. Hell becomes a tremendous reality. Thus they are inspired with a burning passion for lost souls.

EFFECT ON SPIRITUAL STRENGTH

Intoxicants excite to increased strength and vigor temporarily but soon lose their invigorating power and the victim relapses into a weaker state than before. Hence we are exhorted to be filled with the Spirit because He never loses His invigorating power but gives us permanent increase of strength for service. The Spirit arouses us to exertion from which there is no relapse. The sanctified renew their strength, having within them the Source of strength so that there is a constant repeating of the renewal. We can walk therefore as occasion may demand. Then we can run if it become necessary; and if it should fall to our lot to do so, we will find it equally easy to fly as if on wings. To us it becomes a matter of indifference as to the gait so we know we are in the will of the Lord.

EFFECT ON OUR ENJOYMENT

The sanctifying Spirit is the bestower of peace, joy, love, and hope. What greater security for happiness can be found than in the possession of these four things. While there is an end to sin as a dominating force or an insurrectionary foe within us it leaves us with a blessed sense of peace which passeth understanding. We know that we could be untrue and sin and forfeit our blessing, but we do not intend for a moment to do this, but our purpose is to retain our victory and enjoy our peace and victory. A. T. Pier-son, describing hearing Spurgeon, once said, "His unfolding of the Word, his intercession for souls, his entreaty for blessing were wonderful; but what struck me was his *adoration*. As he approached God in praise his whole soul seemed to fill up and run over with ecstatic adoring views of God's infinite beauty and glory."

EFFECT ON OUR SERVICE

There will be a marked change in our service. Of course our personal sanctification does not alter the freedom of the will of sinners and we can have no compelling influence on them. Yet there will be an added sweetness and tenderness and effectiveness to

our ministry which will surely tell in results if we are true and prayerful and stick to the Word of God. The Spirit being within us is ever ready to add His blessing and help and thus there will be a greater harvest of results if we are diligent.

EFFECT ON OUR HUMILITY

The nearer we get to God the more we are awed by His majesty and power and glory. We are never nearer to Him than when filled with His Spirit, and it is then that we are most profoundly overwhelmed by a sense of His infinitude of power and might and excellency and glory. This sends us into the dust and holds us there before Him in adoration and in supplication. It takes sanctification for us to properly apprehend the greatness and dignity of God and our relative littleness and weakness and dire needs and dependence upon Him. Thus we are humbled under the mighty hand of our God.

EFFECT ON OUR UTTERANCE

Filled with wine gives garrulity. It makes men talkative. They are full of utterance. But there is as often excess to the point of wildness in much of this talk under the influence of wine. The being filled with the Spirit gives us increased utterance, but of the graver and higher sort. We talk in the language of the skies. We employ the vernacular of heaven. It is converse on lofty themes which delight angels that we now engage in. No frivolity but depth of utterance now characterizes us. Be filled with the Spirit if you would be enriched in all utterance and able to hold converse with the hierarchies of the skies. God delights to stoop to listen to the talk of the sanctified and will commune with them as friend with friend.

Reaping the Fruit

THE modern ministry has robbed the Bible they preach and the religion they teach of their supernaturalness and hence have rendered their churches merely great social clubs. This state of their churches has made them very unpleasant places to labor in as pastors. Hence these preachers have turned to the creation of all sorts of church movements, organizations, and societies, with numerous offices and agencies and places for activities in which these preachers seek employment instead of the pastorate. So far has this tendency gone that it is now a difficult thing to find men to fill the pulpits of the various denominations. Hence the habit of compassing land and sea in search of suitable men. To add to the sad situation the churches have burdened the pastors with secularities and collections and various material matters until they have no time for prayer or sermon-making.

Men with conscience can not relish a pastoral work which does not rest wholly upon the supernatural in religion and in the Bible of that religion. The ministry of the last generation having eliminated the supernatural from these the preachers of the present generation are trying to keep shy of such a min-

istry. A brother from the eastern part of this country, writing us in commendation of our editorial work, said, "I did not know that any other man had the same opinion as Dr. Bounds and I on this subject, viz.: 'Life pastorate for a minister.' We have felt the lack of preparation for sermons. No wonder the Fifth Avenue Presbyterian Church of New York city has to send to England and Scotland for a first-class minister of the Word. No wonder they could pay Jowett his princely salary and have some one to do his visiting and fiddling around."

This is only the preachers reaping what they have sown. They have sown unbelief in the Bible and are reaping a loss of confidence in themselves on the part of the churches and as well a loss of relish for a Bible they have done so much toward destroying.

Women Smokers and Drinkers

THE BEST INFORMATION OBTAINABLE points unmistakably to the fact that smoking is rapidly growing among women. The Associated Press declares that London sells almost as many cigarettes to women as to men. It is common for men after buying cigars and tobacco for themselves to ask for cigarettes for their women folks. This is one of the saddest features of our modern social life. It points to a degeneracy which is alarming, for when our women get on the toboggan slide toward debauchery there is little hope for the race. The saddest thing is that the women are not only smoking but they are drinking also and this habit is on the increase. This duplex use of such poisonous things as tobacco and alcohol will very soon tell most deleteriously on the race. May God help us and stay the tide of evil seeking to engulf the women of the land.

How Time Flies!

SUCH is the way of expressing it in the English. The old Romans put it "*tempus fugit*"—time flies. How little we think of the speed with which time flits from us never to return. It is a solemn thought that when a day dawns upon us full of privilege and opportunity it has come not only for the first time, but also for the last time. We will never live to see this day again. When it goes it is gone forever. How carefully and conscientiously we should, therefore, use every day as it comes to us with its precious freightage of opportunity and privilege. Yet men rarely esteem these days as they should. Yet they are the most important things with which we have to do in this life.

These days come to us unheralded and quietly. No bugle preannounces their coming or tolls their departure from us forever. How solemn should be considered the death of a day. Yet we let them die daily without a moment's reflection or concern. Whether we have rightly or carelessly used the departing day rarely comes to our minds as the sun descends to its western hiding place for a night of darkness. Whether we have made

it a day of brightness in our history or a day which in the coming judgment will bring to us fruitless regrets we do not concern ourselves to determine.

If we would but think how rapidly these days were passing we could scarcely treat them so. With the exact rapidity these days are passing from us our lives are flitting away to come not again to us in this world. These days are full of destiny-making power and each one makes its contribution to our destiny whether we would choose it to do so or not. We can't prevent this dire work of the harvester TIME. This august thing will inevitably make for destiny for each of us whether we like it or not.

For these reasons we urge upon our readers to ponder well the rapidity with which these days are flitting by us if we would be wise in this our day of probation. Ponder well the words of the poet who has declared with truth:

Flitting away, flitting away,
Hour by hour and day by day;
Never a break in the running thread,
Never a pause in the solemn tread,
Onward, onward, day and night,
Through joy's bloom and sorrow's blight;
On through childhood, youth, and age,
Over the bright and blotted page;
Over ambition's tinted cloud,
Over despair's funeral shroud;
On through labor, on through rest,
On when cheered and when depressed.
Ever our life is flitting away,
Hour by hour and day by day.

Ditch-Diggers and Devil-Drivers

THE age seems to be characterized by a higher regard for ditch-diggers than for devil-drivers. People want much more ardently to have the ditches dug than to have the devils driven out. Hence they are willing to pay about twice the salary to a ditch-digger than they pay a devil-driver. This is sad proof of the gross materialism of the age. In one district in Indiana in the Methodist church a convict working as a railway section hand receives more salary than the majority of preachers on the district receive in wages. We suppose it is perfectly proper to call the preacher's pay a *wage* and the convict ditch-digger's pay a *salary*. The convict would no doubt resent having his pay called wages and the preacher's pay is entirely too small to be entitled to be called salary. Teachers and preachers and all intellectual workers nearly must take back seats now and give up the front seats to the manual worker. Let muscle stand to the front now and let mind retire to the rear!

A CHURCH WHICH REFUSES to have preached holiness as the privilege of its members is like a sheepfold in which the shepherd refuses his sheep the privilege of sleeping inside, and makes them sleep outside the fold.

A CHURCH THAT DENIES the possibility and the need of holiness to every Christian believer is like a ship that refuses to move and denies that it was made to float.

PERFECT LOVE is the most beautiful expression found in the Scriptures descriptive of that spirit and temper in which the wholly sanctified continually live. I have been convinced ever since reading J. A. Wood's immortal work on Christian holiness that this man of God could have found no more appropriate title than the one he chose—"Perfect Love." Not because perfect love is an experience apart from and not to be identified with entire sanctification, Christian perfection, or holiness; but because it points more directly to the side of character and practical life.

This phase of holiness which we call practical, it seems to me, can not be overemphasized in these days when all religion seems to be characterized by sham and hypocrisy. John Wesley once said, "I find more profit in sermons on either good temper or good works than in what is commonly called gospel sermons." He meant, I suppose, that the development of Christian character and the living of Christian religion was of vastly more importance than pedantic discussion on other wise good but unimportant theological subjects.

Some earnest inquirer will ask, What is this grace of perfect love? This question suggests to our minds three propositions.

I. *Perfect love is more than natural or human love.*

It is more than the love of that mother who dashes forward into the very jaws of death, imperiling and possibly sacrificing her own life in order to save the life of her darling babe. At such love the world gasps in wonder and admiration. It is more than the sacrifice of a noble Enoch Arden, who, coming home after having been given up as dead for years, finds his wife married to another, and turns from that happy scene within the miller's cottage with the prayer trembling on his lips:

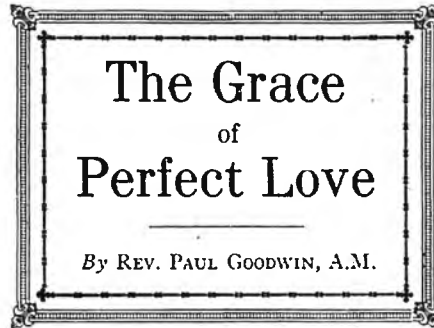
"Uphold me Father, in my loneliness
A little longer! Aid me, give me strength
Not to tell her, never to let her know
Help me not to break in upon her peace."

Nor does he call his wife to break to her the pitiable news until lying upon his deathbed. Who can read of this tremendous human sacrifice, that gave up its own joy to preserve the joy of another, without the deepest emotion? To such heights can the strong flame of human love rise and yet fall short of the divine.

A band of day laborers was building a tunnel on a southern railroad, when an accident occurred and the roof caved in, several hapless victims being buried in the ruins. A rough laborer has lit up that terrible disaster by his noble sacrifice of life and his name has been immortalized in poetry. Placing his broad back to the cracking wall he held it up for a precious moment of time and was heard to cry this warning to his comrades amid the dust and din:

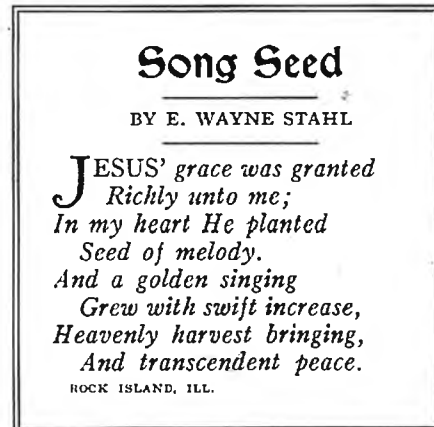
"Run for your life, Jake!
Run for your wife's sake!
Don't wait for me!"
And that was all
Heard in the din
Heard of Tom Flynn,
Flynn of Virginia.

The world cries, "What noble sacrifice!" And yet it pales in the light of that love which brought Jesus the Savior from the crystal throne, that shut to him during all those dark hours of agony the very gates of heaven, that separated Him from the very face of God—all that lost humanity might be saved. With His own bleeding back upon the cross He held up the cracking, crumbling walls of



impending damnation and let humanity escape; while He perished beneath the ruins. Oh, the matchless, wondrous love that brought the Savior from above! It is this kind of love God would plant in the hearts of His believing children.

The word used by New Testament writers and translated usually by our simple English word, "love," has a peculiar sacredness about it. This word *agape* was not a common word. It was not used by profane or so-called classical writers. The word *agape* seems to have been fresh coined by the Holy Ghost, because of the sensual associations of the other three Greek verbs signifying "to love," and because



JESUS' grace was granted
Richly unto me;
In my heart He planted
Seed of melody.
And a golden singing
Grew with swift increase,
Heavenly harvest bringing,
And transcendent peace.

ROCK ISLAND, ILL.

they were so wholly unsuited "to express the holy love which is the central principle of Christianity" (Dr. DANIEL STEELE).

The love (*eros*) which Plato eulogizes in the "Symposium" has no resemblance to the holy affection which St. Paul lauds in 1 Corinthians 13. When human love is referred to New Testament writers invariably use some common word of the time signifying "to love"; but they reserve *agape* for the many references to a love which is more than human. By its very etymology, then, perfect love must be something more than human love.

Human love has lit too many beacon fires on the darker hills of human history for us to underestimate its value. Yet, human love is but natural. It is only natural for the mother to give her life for her child, for a husband to tear out his very heart for the woman he loves, for the friend to drain the last drops of life's sweet nectar for the companion of his bosom. A modern poet has illustrated this very strikingly. A span of horses dash into a Russian village, dragging a sleigh in which sits a weeping mother in widow's weeds. To a former peasant friend she tells her sad tale. Her husband had just died and three days ago she had left home with her four children. They had been overtaken by the wolves and despite the efforts of the team, in order to save her own life, she had been forced to give the children one by one to the hungry pack. Her friend had been

listening, meanwhile sharpening a pruning knife. When she had ended he sprang to his feet and cried, "And you are here to tell the tale?" For an instant his sickle gleamed in the air and then that unnatural, unloving mother fell to the ground a headless corpse. Thus was the unnatural mother tragically punished. A true mother would have given her life. Even as Jesus said, "A true shepherd giveth his life for the sheep."

Human love is natural, but perfect love, divine love, is more than natural: it is supernatural. Is it not wonderful that such a man as Saul of Tarsus should be chosen to glorify love? This man, filled with hatred, threatenings, and slaughter, laid down the persecutor's sword and took up the cross of the persecuted. It was more than natural that after years of bitterest opposition from his former brethren he could cry from an agonized soul, "I would that I were accursed for my brethren's sake." Hatred had all vanished and now here was a man so filled with the divine passion that he would give more than his body: he could forfeit his very soul to save the men who hated him. Oh, that God would give us more of this divine passion!

II. *Perfect love is more than the love possessed by the regenerate.*

There are two definite degrees in the love experienced by God's children—there is *love*, and there is *perfect love*. "Every one that loveth is born of God," says St. John. But notice he does not say "loves perfectly." Without doubt he remembers his own defective love in early Christian life when he would have called fire down from heaven to consume the unbelievers. This sprang from the beloved disciple's strong attachment for the Master, and anger at His rejection by the Samaritans; but it was not pure love; he had not yet been "made perfect in love."

"It is quite evident," says Dr. Daniel Steele, "that St. John discerned two distinct classes in the school of Christ. . . . Both classes loved in the evangelical sense, the one wholly delivered from servile dread of God, of punishment, of death, or from foreboding of future ill; while the other class has a degree of fear of these objects mingled with their true love for God and man."

Truly converted, regenerate people can testify, "We love him because he first loved us"; and they must admit with the poet:

Ah, my God,
It is my due to love the royal Christ,
It surely is my profit so to love:
It ought to be my pleasure and my joy.

But oh, how their feet stray from the path of duty! How worldly thoughts and ambitions harass and overcome the soul! How often "prone to wander, Lord I feel it, prone to leave the God I love" is the funeral dirge by which they drag a weary way to the service of God! Stoutly they affirm, "Lord, thou knowest that I love thee," and then how soon are found following afar off. Christian, ask yourself the question, Has my love been made perfect? Perfect love is a step beyond.

III. *Perfect love is that highest Christian grace bestowed on believers by the baptism with the Holy Ghost.*

Many pious and learned people have mistakenly endeavored to invert God's gracious process of developing Christian character. They have thought to gain holiness of heart by cultivating the sickly fruit of borrowed Christian virtues without first receiving the divine effusion of the Spirit which is the vital sap, the life principle of all Christian graces. When the Holy Ghost has come to the be-

lieving heart, and not until then may the cultivating process be pursued successfully.

St. Paul shows the divine method of implanting perfect love in Christian character in Romans 5: 5. Here he says we have the victorious, joyful, enduring, hopeful life "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Dean Alford says that this love does not refer to man's love for God but rather to the divine love which was outpoured upon the hearts of the disciples by means of the Holy Ghost which was given (aorist participle) them at Pentecost. Here the imperfect, wavering, defective love of the regenerated experience was exchanged for, indeed consumed by, the perfect love of entire sanctification. The disciples could now "love God with all their heart, soul, mind, and strength and their

neighbour as themselves." And so can every other believer do after the pentecostal outpouring has been received. I once heard precious Dr. Bresee say, in speaking of Professor Drummond's address on "The Greatest Thing in the World," that it presented a high standard of Christian love, but provided no ladder up which we could climb to its attainment. Thank God, the Bible standard is no less exalted; but it is attainable by all believers through the sanctifying work of the Holy Spirit.

Oh, matchless bliss of perfect love,
It lifts me up to things above;
It bears on eagle's wings.
It gives my ravished soul a feast
And makes me here a constant guest
With Jesus, Priest and King.

OLIVET UNIVERSITY

Spiritual Lights. No. 2

By REV. J. N. SHORT

GOD'S Word is God's thought, will, and mind. Every man who believes, according to his intelligence and the strength of his faith, thinks and feels, speaks and acts like God. Not to have this experience is proof that the Word is not received in the heart. Paul says, "The word of God . . . which effectually worketh also in you that believe."

This is true in the application of the principle of any man's word, when received respecting any important business. In that respect, you then think, talk, and act in harmony with the thought you have received. You are not then easily turned aside in a matter which affects your interest. And by believing you come to prove the thought received, and thus you come to know the truth. So "Faith is the proving of things not seen."

In the reception of God's Word into your heart, because of the great issue turning upon it, that Word effectually works in you that believe, subduing, changing, and bringing all your thought, feeling, words, and deeds into harmony with the truth of this Word which effectually works in you that believe.

A man then is not believing God's Word when this effect is not being wrought out in his heart and life. Many professing to believe do not realize this complete change in their thinking and state. They are blinded and deceived by the depravity of their heart as to what believing the Word of God implies. On that principle they never get saved.

Such people are not adequately interested. The man who believes in his heart feels that nothing is so important as the truth of the gospel. But every one who receives God's Word into his heart, and only such believe, that Word, being the thought of God for man's salvation, correspondingly, and effectually works to bring the whole heart, and thus the whole man, into oneness with itself.

The Word of God received into the heart displaces every thought and purpose to the contrary. The Word of God works in the heart: it is not dead. "The word of God which liveth and abideth for ever."

Believing God in Christ and loving God and obeying God, all go together as three links on a chain which can not be separated. All this, then, is implied in "the word of God which effectually worketh also in you that believe." So "Faith without works is dead." But "Faith worketh by love." And Jesus says, "If a man love me he will keep my words." This is the result of "the word which effectually worketh also in you that believe."

By this we are able to determine the virtue

of our faith. If we are not harmonized in our thought, spirit, and action with the Word of God, and thus with God himself, we know our faith is not genuine. It is like the faith of some Roman Catholics who can pray, swear, lie, steal, and get drunk, and keep on believing. But the faith of some Protestants is no better before God, when their heart is not changed into loving obedience to God's Word.

We must keep in mind it is "With the heart man believeth unto righteousness." It is on this principle that "The word of God effectually worketh also in you that believe."

This is true as to the corresponding effect of anything we believe, receiving it into our heart. Those who believe the senseless mummery of Mrs. Eddy come to think, talk, and act like her. What they take in effectually works in them. It is without any foundation in reason or the Word of God. But all who believe it come to be of one thought and mind with her.

The Word of God explains it? "The heart is deceitful above all things, and desperately wicked: who can know it?" A man reared under the gospel can hardly understand, realizing its truth in his own heart, how a man can prostitute his reason and common sense to believe the stuff Mrs. Eddy teaches in what she calls her key to the Bible.

But the depraved heart naturally prefers to receive almost anything than to receive Jesus Christ and His gospel: for it means death to self, and to all that does not center in the glory of God. Then whatever you believe in your heart, and continue to believe, you will become like what you believe. You can not believe God's Word, which is His own thought, will, and mind for you, and continue to believe, and not become like God in Jesus Christ.

This is why God said, "Be ye holy: for I the Lord your God am holy." And that is why it is written, "Without holiness no man shall see the Lord." If we inquire the reason: it is because every man has subtle rebellion in his heart until, under the clear light of the gospel, he is holy.

When there is that in man that does not want to be like God and God makes known His Word, His will to man, man refuses. For a man to believe in Jesus Christ, and thus receive the Word of God into his heart, if he continues to believe, it means coming to a point where the whole man acquiesces in all the will of God. There is no place where he can stop until conformed to all the will of God.

A man does this because of the interests at stake. Believing God's Word produces a preponderating motive to press on into all truth. Receiving God's infinite thought and will into his heart, he adjusts his state and life to accord with that Word. Retaining that Word in his heart, it effectually works, bringing the whole man into harmony and oneness with God in Jesus Christ.

All this is implied in the words of Jesus, "Go ye into all the world, and preach the gospel to every creature: he that believeth . . . shall be saved, and he that believeth not shall be damned." Now if I do not believe, Why? Why do I not take the Word of God into my heart? Simply because, with all my smooth talk, I do not want it. It would mean such submission, such a change in my thinking and life, that I draw back, quibble, question, compromise, coddling self, that I refuse to be out and out for God, and do straight business for eternity.

If I took God's Word into my heart it would mean giving up my will and way, my thinking and coming on to God's plane, to think and will with Him. That is believing in my heart God's Word.

But then, Where am I? Jesus said, "Every one that doeth truth, cometh to the light." He said, "Every one that is of the truth hearth my voice." This is why many are deceived, thinking they believe, when they do not walk in the light they have.

But Jesus said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." This is the condemnation of all persistent unbelievers, "that the light has come." What they do believe is a lie: and it works effectively in them to close their eyes to the truth. Continuing to work in them, because it is a lie it produces only darkness and spiritual death. It does this, as receiving the Word of God works spiritual life and peace.

People who profess to believe, but who are dodging, hesitating, and questioning, who are never out and out for Christ, are not believers. If they received the truth, the Word of God, His will, it would effectually work, and bring the whole man into perfect harmony with God.

Thy Word, Almighty Lord,
Where'er it enters in,
Is sharper than a two-edged sword.
To slay the man of sin.

Thy Word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love, and joy, and peace.

Then let our hearts obey
The gospel's glorious sound;
And all its fruits, from day to day,
Be in us and abound.

CAMBRIDGE, MASS.

God's Fire

By R. PIERCE

WE are living in marvelous times, and men and nations are doing wonderful things. Advancement on all lines seems to be evident; but while science, education, and mechanical wonders are appearing daily there are also some very foolish and contradictory things taking fast hold of the minds and mannerisms of the people, so that on every hand we hear them making use of such expressions as "Awfully nice," "Dreadfully pretty," "Terribly cute," and a hundred other contradictory terms, which form a great part of the conversations of not only high school graduates but people of all grades—preachers included—and is making sad havoc with the "king's English." An intelligent, right thinking person stands in astonishment when he hears it.

We fear that because of the greater latitude and freedom of expression in our pulpits, testimony meetings, and altar work there have taken hold of very many of our preachers and workers forms of expression that seem to the writer to be misleading and, we fear, contrary to the teaching of God's Word and because of the prevalence in the use of them they have become more a matter of habit than of thought.

A few years ago there swept over the land the teaching of "The Third Blessing," or the "Baptism of Fire," which the leaders claimed to be an advanced step in the experience of entire sanctification. We hear very little of it now; but if we are not careful we shall make many believe that we are teaching the same; or at least a different phase of the Holy Ghost "fire" blessing.

How often have we heard preachers—from the greatest to the humblest—in rallying saints to the altar cry out, "Come, brethren, let us gather around the altar and pull down fire from heaven"; or if there has been a gracious manifestation of the Holy Ghost stirring the hearts of the people the expression is often heard, "My, didn't the fire fall?" or if a speaker is full of life and extra demonstration he is spoken of as having "got the fire." These expressions are generally used when the saints have received new touches of divine blessing.

There is a baptism of fire, but not for the sanctified, which comes to the seeking believer when the Holy Ghost burns out the dross of sin and sanctifies the heart; but to use it in reference to an anointing of the saints is contrary to the teachings of Scripture. The Spirit's twofold work is the conviction and regeneration of the sinner and the destroying of the carnal nature in the heart of the believer. As often used by evangelists and preachers it is generally meant to refer to the demonstrations of the Spirit and joyful enthusiasm and seldom to the destroying work of the Holy Ghost.

The gracious work of the Holy Ghost is both destructive and constructive; and always He does His destructive work before His constructive. He never makes a mistake. He must destroy carnality before He can anoint and possess the heart to bring forth in fullness His precious fruit. He never does His anointing work until the destructive work is done.

We have often wondered when we have heard this "fire" blessing called for what the results would be if the cry was literally answered: What a burning out of sin; what a consuming of the evil propensities of the fleshly nature; what a purifying of the temple to fit it for the presence of the Purifier! But it would be the groans of the old man dying rather than the shouts of the living. We have heard it said that what we need is a "fire-baptized ministry." No, sir! What we need is a Holy-Ghost-filled ministry, and when He possesses the whole man He will use him to thresh a mountain: for out of him shall flow rivers of living water to a dying, thirsty world.

When we talk with those who use these misstatements of truth we are met with, "Well, you know what I mean." If we do not mean what we say, we should not say it; if we mean something else than what we say, we lead others astray and deceive them.

Two of the Lord's "fire" disciples (Luke 9: 54) came to Jesus at one time with "fire in their eye" against the Samaritans who would not receive the Christ, saying, "Lord, wilt thou that we command fire to come down from heaven and consume them?" (And they did it on religious grounds, also) "even as

Elias did." But "Jesus turned and rebuked them, and said, Ye know not what manner of spirit ye are of."

A careful study of the Word of God will show that God's fire was a fire of judgment, a fire of consuming, and a fire of wrath, and never used in the sense of an anointing. Here are a few of the many in the Word:

Gen. 19: 24—The Lord rained fire and brimstone from heaven on wicked Sodom.

Lev. 6: 13—The fire on the altar shall even burn to consume the sin offering.

Lev. 9: 24—Fire came out from the Lord and consumed upon the altar the burnt offering and fat.

Lev. 10: 2—Nadab and Abihu, offering "strange fire," there "came out fire from the Lord and consumed them."

Num. 11: 1—When Israel complained because of the hard journey it displeased the Lord and he sent fire among them and consumed them.

Num. 16: 35—When Dathan, Korah, and Abiram rebelled against Moses the Lord was so incensed that "fire from the Lord came and consumed two hundred and fifty of those who offered incense."

1 Kings 18: 38—Elijah and the prophets of Baal—"The fire of the Lord fell and consumed the burnt sacrifice. . . . And when the people saw it they fell on their faces: and they said, The Lord he is the God; the Lord, he is the God."

2 Kings 1: 10-12—Elijah and the fifties—"And the fire of God came down from heaven and consumed him [the captain] and his fifty."

1 Chron. 21: 26—David's altar on Ornan's threshing floor—"God answered him from heaven by fire upon the altar of burnt offering."

2 Chron. 7: 1—At dedication of temple—"The fire came down from heaven and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house." A true symbol of the Holy Ghost baptism.

Ps. 18: 8—In this terrible psalm, God is spoken of as "fire coming out of his mouth to devour."

Ps. 89: 46—It is stated that "God's wrath burns like fire."

Ps. 97: 3—It says of God that "a fire goeth before him and burneth up his enemies."

Isa. 66: 15—"The Lord will come with fire . . . and his rebuke with flames of fire."

Mal. 3: 2 says of Jesus the Messenger, that He shall

come like a refiner's fire, and shall purge the sons of Levi as gold and silver: take away the dross.

Matt. 3: 4—John Baptist says of Jesus: "He shall baptize you with the Holy Ghost and with fire"—twofold work of the Holy Ghost—fire to consume sin and the Holy Ghost to abide.

Acts 2: 3—Cloven tongues as of fire. Disciples' hearts were purified at Pentecost, as well as filled.

Heb. 12: 29—"For our God is a consuming fire."

2 Peter 3: 12 speaks of the heavens being on fire, so there might be a "new heavens and a new earth wherein dwelleth righteousness."

Rev. 20: 9—"And fire came down from God out of heaven and devoured the enemies of God."

The "fire" gospel has also crept into our modern hymns and religious articles, so that we sing

"Fire, fire, is my cry,
And shall be till I die,
I feel the fire burning in my heart."

If that is so then there is something there to be consumed, and the heart is not purified. Charles Wesley's hymn gives the right ring when it cries out for purity:

"Oh, that it now from heaven might fall,
And all my sins consume;
Come, Holy Ghost, for Thee we call,
Spirit of burning, come."

Surely God's fire does burn; that is what it is for. It burns up shams, old grudges, and selfish aims; it burns up carnality, root and branch; it burns up worldly amusements, evil thoughts, and surmisings, and all that "opposeth and exalteth itself against God." And I say, *Let it burn* until the whole man is purified.

But, brethren, let us put "God's fire" in the proper place in our phraseology, so that the people we are instructing in divine things will not be misled. Let our phraseology be as clear as our theology. Amen.

LOS ANGELES, CALIF.

This is the first of two articles, the second one of which, "God's Glory," will appear in an early issue. —MANAGING EDITOR.

The Believer Invincible

By H. O. FANNING

"If God be for us, who can be against us?" (Romans 8: 31).

PAUL uttered these words in answer to his own question, What shall we then say to these things? What things? In his epistle to the Romans, Paul has discussed the entire ground of possession and possibility of Christian experience. He has shown man's need of justification on the one hand, the impossibility of justification by the deeds of the law on the other, and the only possible way of justification through faith in the blood of Jesus Christ, whom God hath set forth to be a propitiation for the sins of mankind. He has shown the method and fruit of justification, and then proceeds to show man's need of sanctification because of the sin that entered into the world through the disobedience of Adam.

Again, he shows the impossibility of sanctification through the works of the law, and finds an answer to his heart cry, "O wretched man that I am! who shall deliver me from the body of this death?" in God's provision for his sanctification in Jesus Christ. Immediately his glad heart cries out in triumph, "There is therefore now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." But he does not stop here, but goes on to speak, not only of the life that now is, but of the life that is to be, and of the glorification which is to be ours in that glad hour which will witness the redemption of our body and its fashioning into the likeness of Christ's own glorious body; an experience so transcendentally

glorious "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." An experience for which even we who have the first fruits of the Spirit, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

After running the whole gamut of Christian experience, and showing how the Spirit of God works in us to accomplish the purposes of God, both in time and eternity, he concludes that in the light of these truths, nothing less can be true of the believer than "That all things work together for good to them that love God, to them who are the called according to his purpose." Then, having shown that God by His foreknowledge has foreseen the accomplishment of these possibilities in the experiences of those in whom He foresees continuance in faith, his victorious challenge rings out, "If God be for us, who can be against us?" In the battle of life it is not a question of the strength of the opposition we are called upon to face, but of the amount of grace with which we face it.

The Christian life is a warfare. It has ever been such. It was such in the life and earthly experience of our Lord who is the File-leader of our faith. From the hour of His entrance upon His public ministry He was opposed by the world, the flesh, and the Devil. This opposition found its chief representatives in the ecclesiasticism of His day, and His opposers never rested until they had hounded Him to the cross and seen His body safely ensconced in the grave of Joseph of Arimathea, and the tomb sealed with the Roman seal and guarded

by a double guard of Roman soldiers. But Jesus Christ burst the bands of death, and came forth from the tomb, triumphant over death, hell, and the grave, having overcome the power of death, the Devil and his angels, and deluded, sin-cursed men. This triumphant Son of God then sent His disciples forth into this world of opposition with these words: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." We are to be invincible, but our invincibility is not of ourselves, but of another. We overcome because we are followers of the Overcomer: the victorious, all-conquering Christ.

The newborn Church had hardly started on its mission when it was met by the same hellish antagonism that its Master had met during His earthly career. The outpouring of the Spirit on the day of Pentecost was a signal that the machinations of wicked men inspired by their carnal minds and the arch-enemy of their souls, had failed. The Christ whom they slew and hanged on a tree, God had raised from the dead and seated at His own right hand; and He had sent the Holy Ghost as He had promised. The conversion of the three thousand added fuel to the fire of their hatred; this was further augmented by the healing of the lame man at the gate of the temple called Beautiful. It was fanned into a still fiercer flame by the testimony of Peter and John that the man was healed through faith in the name of Jesus Christ of Nazareth, whom they slew, but whom God raised from the dead. From that time forth all the power of the Jewish hierarchy was leagued with the powers of darkness for the overthrow of the infant Church.

This hatred and opposition was shared later by the institutions and devotees of paganism, and the combined forces of Judaism, paganism, and all the forces of darkness were hurled against the Church. But God was in the midst of her and she was invincible, and continued so until she compromised with the world, the flesh, and the Devil in the days of Constantine. Then followed the long, long night of the dark ages, with here and there a star shining forth in the midnight blackness of corruption and false doctrine, until the morning star of the Reformation arose in John Wycliffe, and the dawn appeared in such men as Huss and Savonarola. These men met the same opposition from the ecclesiasticism of their day that Christ and His disciples met from the ecclesiasticism of their day, and sealed their testimony with their blood. But God moved on, and this opposition was intensified when the full light of the Reformation burst forth in Luther and his collaborators, and the terrors of the inquisition were enacted and the fires of martyrdom blazed over the land. But God was for His people, and the blood of the martyrs proved to be the seed of the Church. John Wesley met the same forces of darkness in his day, but God was with him and a mighty tide of revival flowed over the world, accompanied by what might have been, but for the grace of God, an overwhelming flood of opposition. When the Church has been true to her Lord she has furnished ocular proof of the truth of His Word, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." What has been true of the Church as a whole is true of the believer as an individual. This world has never proved a friend of grace, to help us on to God, and the experience of the triumphant believer is well voiced in the words of the song of our fathers:

Sure I must fight if I would win,
Increase my courage, Lord:
I'll bear the toil, endure the pain,
Supported by Thy Word.

The forces that combine and conspire for the defeat and destruction of the believer today are perhaps more subtle than they have been at any time during the history of the Church, but they are none the less determined and deadly. The world has never been so alluring in many ways as it is now. Neither has it ever been more seductive and deceiving. Culture and education are nearer universal now than they have ever been before, and the plea of the cultural and educational value of many worldly institutions is being urged until it is no easy matter for many of our people to know how far to go in some directions. In the midst of such confusion and variety of opinion, a safe guide is to be found in the words of John the beloved, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Because of failure to heed this warning voice many are being engulfed in worldliness and are making shipwreck of the faith. The world looks so alluring, and the bait offered is so tempting, that its death-dealing qualities are not suspected until the work is done and the soul is defeated.

Anything that allures us from the Word of God, our allegiance to Jesus Christ, the house of God, the place of secret prayer, or vitiates our taste for spiritual things may safely be regarded as an enemy to our souls, and a thing to be overcome. We are in a dilemma. Either

we must overcome the world or the world will overcome us. We are in a battle. We must whip or be whipped. "Athanasius against the world" startles us. But what was true of Athanasius is true of every true believer. It is as true of you, my brother, my sister; it is as true of me as it ever was of Athanasius. We are nearing the culmination of the age, when the forces of darkness are gathering for a combined onslaught against the Church and the believer.

Infidelity is entrenched in the Church and its institutions. No longer is it without the gate battling to get in, but it is within, engaged in a death struggle for the mastery of the situation. In such a time it behooves every Church, every believer, to look well to the weapons of our warfare. This need be an hour of defeat for no soul or institution. God still lives, and "This is the victory that overcometh the world, even our faith." In the time of Satan's greatest wrath, "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." The challenge of our Lord is ringing out in clarion tones, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These should be our days of greatest victory.

"If God be for us, who can be against us?"

CLARENCE, MO.

Return Thanks to God for Your Privilege

The reason I introduce here an article written by E. Y. Yoshida in *The Omi Mustard Seed* is that you, American young men and women, may know how fortunate you are to live in a Christian country. When you profess faith in Christ, you are encouraged by many friends. When you seek holiness, others pray for you and help you to receive the blessing. What a good privilege you have there. Please read the following article and return thanks to God for your wonderful privileges.—J. I. NAGATSU.

THE northern part of Omi has been noted as a strong center of Shinshu Buddhism, but I had never been in first touch with the actual conditions there until a corresponding inquirer became a Christian and declared his faith to the village folks. The wife of a resident priest denounced him to his face, saying that to become a Christian is far worse than to commit murder, for murderers have no imitators, but Christians increase by foolish imitators.

The general assembly of that village was called in order to bind themselves together strongly against Christianity. The leaders were the Buddhist priests and the village chief officer. The following declaration was signed by all present:

"Declaration of Village Rule."

"Article I. We are the retainers of our ancestral religion, Shinshu Buddhism, that flowed down in a living river for generations, and we shall hereafter firmly cling to the two great doctrines of the same faith.

"Article II. The village chief and the resident Buddhist priests shall work together and give sound advice to any one who has the tendency to believe in a strange faith; and in case of his stubborn persistence, we shall excommunicate him and his relatives to the extent of not exchanging daily words, and the village shall never invite them to the village festivities nor go to their funerals. No reason excepting absolute reconversion shall be received by the village. When the reconversion back to Buddhism is desired, a written document shall be presented to the village.

"Article III. Our village shall invite famous and learned priests for religious lec-

tures and sermons to rain upon the villagers with the true spiritual food.

"Article IV. Those who violate the rules above mentioned shall be 'done away' by the village assembly.

"Article V. These articles shall have the power to last forever.

"April 25th, 1919."

Just at the moment of writing this article a letter comes from the young man who is under a terrible strain of persecution as below:

"My dear Mr. Yoshida:

"Rejoice with me! I have been feeling the steady increase of my faith by the persecution that the villagers are giving me. I had gone to the very point of losing God, and disappointment and self-abandonment were grasping me. I shall not write about the ignorance and superstition of the village folks now. But the misunderstanding or crooked understanding of my parents drove me to the edge of 'throwing up' my hope. But God does not let me go. He is holding me, a willful and unfaithful sinner. Last Friday I received the divine message directly from God, and I went straightway to the mountains to thank and to pray to Him. My heart is full of praise for His deep plan for me.

"The message was about the grain of wheat dying in the field, but bringing forth wonderful grain and that I should lose my life for Him. Without this persecution I might have gone half way with Christ and not been able to lead my life to what you wrote me, Blessed is the man who perseveres unto the last! Rejoice with me! My brother Tokyo is writing me encouraging letters, and he says that he is gradually coming in touch with the love of God. I believe he will soon have the same faith. My parents and friends are pressing me hard to just hide my faith and get on well with the village people. My mother is always shedding tears and asks me whether I

have any heart or not, seeing all her lamentations. She says she will ask no bigger filial piety from me than to denounce the new faith. And yet my parents do not like to separate from me.

"The priests and villagers are persecuting my parents in order to fight against me. But now I come to have my eyes open to the fact that the first duty of love that I have is to love the priests and village people. They are also potentially the children of God. I shall pray for them. I am so thankful for what you wrote me so often. Please give thanks to God and rejoice with me.

"Respectfully yours,

"Y——— O———"

Can you stop your heart from throbbing high after reading such a letter? Heroic acts of the apostles are not ancient and forgotten deeds. The joy and the worth-while struggles are ever present with the country work like that in Omi mission. We invite you to share these thrilling experiences of pioneer life.

FUKUCHIYAMA, JAPAN

Rome and Divorce

By W. H. MORSE, M.D.

NOT only is the Italian Protestant ready to give a reason for the faith that is in him, but as well he as readily gives a reason for the faith that is not in him; that is, the faith that the Church of Rome holds and that he abjures. A recent incident is in point.

In one of the large American cities the Rev. J. M. Gillis, a Paulist father from New York, conducted a "mission to non-Catholics," and in its course he made a forceful plea for "the sanctity of the marriage vow," and appealed to Protestants to "join with the Roman Catholic church in a stand against divorce." The appeal was given newspaper publicity in the city, and there were not a few Protestants, both clerical and lay, who expressed the warmest approval of the idea. It remained for a young Sicilian Protestant to take issue with the Paulist and by doing so to persuade those who had approved to change their opinion. He said:

"It is evidently the intention of Father Gillis to give the impression that Rome stands alone for the sanctity of the marriage vow, and that the Protestant church approves the reckless divorce court. What can be farther from the truth? No Protestant church ever granted a divorce, or ever made an attempt to do so. The Roman Catholic church is the only Christian church that has a divorce court of her own. The Roman Catholic church encourages men and women to disregard their marriage vows.

"What do I mean by this? I mean that on petty technicalities and upon certain fees having been paid to the bishops for dispensations, the Church of Rome can, and not infrequently does, declare marriages 'null and void,' and gives both parties full permission to marry again. The well-known Tremblay and Hebert cases, to instance two of many, are in proof.

"Then again, by the operation of the *Ne Temere* decree many innocent women and children have been turned out on the street. Beyond a question scores of young Protestant women who have married Roman Catholics escape a similar fate every year by submitting to the priest, acknowledging a sin which they have never committed, joining the Church of Rome, and undergoing a second marriage before a priest.

"If after marriage two Roman Catholics discover that they are cousins, even in a third or fourth degree, the Church will declare the marriage to be of no effect, even though it was performed at the altar by a Roman Catholic priest; and both parties are free to marry whom they like, in the Roman Catholic faith. If, however, after the discovery of relationship, a dispensation from the bishop is desired, it can be obtained, and again the marriage becomes 'legal,' 'sanctified.' But should the husband desire to disown his wife and children, if any, the Roman Catholic church and its *Ne Temere* decree provides him with the opportunity.

"The Roman Catholic priests ought to be

Graded Sunday School Lessons

By C. J. KINNE

WHAT is the Sunday school? A school the sessions of which are held on Sunday. As Sunday is universally observed as the Christian Sabbath then any school held on that day must of necessity be devoted to some object related to the worship or service of God. A school is for instruction. Then a Sunday school should be for instruction in the things of God. Bishop Vincent, who in his day was the leading Sunday school man, said, "The design of the Sunday school is twofold: To make plain to our pupils the truths taught in the Holy Scriptures; and to lead them to love and obey the Lord Jesus Christ, who is set forth in these Scriptures."

Of whom is the Sunday school composed? Properly, the whole church together with such members of their families as are not members of the church and as many other persons as may be induced to attend. If we would call it the "Bible School," as do some denominations it might be easier to get older persons and outsiders to attend. Many persons have that worn-out idea that the Sunday school is for children only.

What is the proper text book for the Sunday school? Here is another reason for calling it the Bible school: Then the name itself would proclaim the object and the text book. The Bible is the principal text book, but may be supplemented with such helps as will aid in the study of the Word.

Having briefly considered the nature and object of the Sunday school we will inquire as to the possibility and the desirability of introducing the International series of Graded Lessons in the Sunday schools of the Church of the Nazarene.

The course is designed for use in schools of greater numbers than are the most of ours. There are but very few schools in our denomination which are large enough to use to advantage the graded lesson system of the International committee. The fact is that the great majority of our Sunday schools, as well as our churches, average but few in numbers. This system calls for teachers with special training for the work. Not general training, but each with specific training for his or her department. Under this system the problem of having reserve or substitute teachers ready for duty is much greater than with our present lessons. Every teacher would have a different grade or year from the others, so no general preparation would answer. In the most of our schools it is already a great problem to provide substitute teachers and also to find regular teachers with the ability to teach, and who will devote the time and energy necessary to succeed in this great work. To be sure we should have teacher-training with our present system and also teachers' meetings. But that is another subject which we have not space to consider here.

The purpose of the International Graded Lessons may be all right, but from the nature of the methods and the matter used the tendency is apt to be to emphasize the mental and material rather than the spiritual. It also seems to lean toward the idea of a natural and developed religion rather than to emphasize on the fundamental truth of the necessity for and expectation of being born again.

The element of personal influence upon the individual heart and life is also lessened under this system. The pupils are under each teacher for but one year, and there is the changing of teachers from year to year. We again quote from Bishop Vincent: "The work of the Sunday school is spiritual and divine. It is spiritual and

not merely natural; divine, not merely human. It is to be truly and intensely religious, or we can dispense with it altogether. . . . The Sabbath school should be like a home and not like a military academy; like a home and not like a recitation room; like a home and not like a Romish church; like a home and not like a public lyceum for entertainments." Attendance and study not being compulsory the teacher must depend upon the interest and the affections to hold the pupil to his work and to accomplish the purpose for which the school is maintained. In some cases it requires weeks or months for the teacher to get a grip on the mind and heart of a pupil; and if when he has succeeded in doing so that pupil is moved on to another class with a different teacher, then much of that heart-toil and effort is lost. A certain amount of changing from one department to another may be necessary with the younger pupils, but to continue it every year would surely be disastrous.

The personal influence of a godly Sunday school teacher has followed many a young man and young woman through years of wandering and at last has brought them into the fold of the Good Shepherd. We again quote Bishop Vincent: "The manifold and important aims of the Sunday school work demand workers abundantly qualified by natural and acquired ability. They need wisdom, tact, delicacy of perception, amplitude of resource, scientific carefulness, industry, and fidelity—indeed, what does he not need who is called to the sacred work of spiritual oversight and training? Angels might well tremble to assume such holy duty. It is a work upon souls, for eternity, under divine inspection, with divine agencies, and is dependent upon divine inspirations. Verily, he who feels called to this ministry may with the apostle exclaim, 'Who is sufficient for these things?' Such a holy ministry is not to be regulated by years, ages, and mechanical systems.

In all successful Sunday schools one of the most helpful features is the well-conducted opening or closing exercise. And especially is this true in the small schools or where good teachers are scarce. A wideawake and resourceful superintendent or pastor can make up for much that is otherwise lacking by a wise use of the opening or closing period. Where the International Graded System is used this opportunity is largely lost from the fact that the different grades have different lessons and can not be united in a lesson talk or review.

There is a wide field for discussion of this subject, but space will not permit a more lengthy article, so we close by mentioning one other difficulty which is worthy of consideration.

Our people would never be content to use lesson helps prepared by the writers who prepare the graded lesson helps. They would naturally and rightfully expect our Publishing House to furnish lesson helps prepared by our own editors. It may be a matter of surprise to you to know that this system of lessons is so elaborate and intricate that even the great denominations do not attempt to prepare the principal lesson helps. These all emanate from the same source and each denomination publishes its own edition bearing its imprint. It will be readily seen that the amount of labor and expense for us to prepare our own lesson helps on the line of this system is beyond our possibilities. To use the other as prepared by the common editors would deprive us of every opportunity to teach the great truths for which we stand, and we all well know that such opportunities are rare enough with the system we are now using.

ashamed to even mention the marriage vow! That *Ne Temere* decree has broken up more homes and caused more misery than any divorce law ever enacted. What other purpose could it be expected to serve? It was formulated by that same body of celibates who in the same council discussed the ques-

tion as to whether a woman has a soul. Men of such a caliber as that could not be expected to produce a decent marriage law—and they didn't. It looks as if it was drafted to permit the degenerate to go free, and to turn the innocent out into the

Concluded on page 15

First Annual Meeting of the Correlated Boards, Church of the Nazarene

The Fifth General Assembly adopted the following resolution:

"WHEREAS, It is evident that we are entering upon the greatest epoch of progress in the history of our church in the next quadrennium, which entails much planning and detail, making it positively necessary that all of the work of the General Boards of the church be fully correlated in their plans and efforts; be it

"Resolved, That the General Assembly instruct all of the General Boards to hold their annual meetings at the same time and place."

In pursuance of the above a committee composed of one representative from each board decided upon February 18, 1920, as the date for the first meeting. This committee also extended an invitation to the District Superintendents to be present.

Accordingly, the first annual joint meeting of the General Boards convened at Kansas City, Missouri, at 9 a. m., Wednesday, February 18, 1920. Dr. B. F. Haynes conducted devotional services. General Superintendent Goodwin acted as preliminary chairman and addressed the assembled boards upon the great responsibility devolving upon them.

A permanent organization was effected by adopting the following plan:

SECTION 1. This organization shall be known as the Correlated Boards of the Church of the Nazarene.

SEC. 2. This organization shall be composed of the members of all the General Boards of the church in harmony with the resolution passed by the General Assembly.

SEC. 3. District Superintendents, missionaries, evangelists, and visiting ministers shall be invited to sit in the sessions and granted the privileges of the floor.

SEC. 4. The General Superintendents shall be the chairmen in all sessions, and the General Secretary of the church shall be permanent secretary.

SEC. 5. Such plans for the several boards as may be construed as affecting the entire church shall be submitted to the Correlated Boards for advice in securing the best methods for forwarding the work of the entire church.

SEC. 6. The sessions of the Correlated Boards shall meet at 9 a. m. daily for devotions, and the consideration of such matters as may come before them.

SEC. 7. There shall be a Committee on Public Worship and such other committees as may be desired.

On Thursday morning it was voted that no reports be made till boards could present concrete plans of future operation. No afternoon session was held.

Friday morning a Ways and Means Committee consisting of one member from each General Board with the General Superintendents was constituted, to which was referred all plans of General Boards dealing with financial and other campaigns.

The General Board of Mutual Benefit submitted their report, which was adopted. This board was asked to prepare a plan for acc-

Continued in last column

Being the General Session of all the General Boards



Gen. Supt. H. F. REYNOLDS, D.D.



Gen. Supt. GOODWIN, D.D.



Gen. Supt. R. T. WILLIAMS, D.D.

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F. M. MESSENGER, President..... Chicago, Ill.
Dr. C. E. WEST, First Vice-Pres..... Decatur, Ill.
David Anderson, Second Vice-Pres..... Chicago, Ill.
E. J. FLEMING, Secy-Treas..... Grand Rapids, Mich.
A. H. KAUFFMAN..... Grand Rapids, Mich.

GENERAL ORPHANAGE BOARD

THEODORE LUDWIG, President..... Lincoln, Neb.
Mr. BESSIE WILLIAMS, Vice-Pres..... Ft. Worth, Texas
OSCAR HUDSON, Secretary..... Peniel, Texas
Mrs. CARRIE SLOAN, Treas..... East Liverpool, Ohio
G. B. COLLINS..... Siloam Springs, Ark.
Mrs. J. T. BENSON..... Nashville, Tenn.
H. D. BROWN..... Seattle, Wash.
H. H. MOORE..... Nashville, Tenn.

GENERAL COLPORTAGE BOARD

F. M. MESSENGER, President..... Nampa, Idaho
A. KENDER, Vice-Pres..... Kansas City, Mo.
E. CORNELL, Secy-Treas..... Pasadena, Cal.

GENERAL COURT OF APPEALS

Dr. D. BROWN, Chairman..... Seattle, Wash.
A. GRIVIN..... Los Angeles, Cal.
Mrs. B. CHAPMAN..... Bethany, Okla.
E. ANGELL..... Flushing, N. Y.
B. F. HAYNES..... Nashville, Tenn.

On invitation of the committee making the call for the annual meetings of the various General Boards, the following District Superintendents were present during the sessions, and took part in the discussions of the Correlated Boards:

DISTRICT SUPERINTENDENT
J. I. DUBOARD..... Missouri
C. B. FOUNDS..... Dakota-Montana
E. MOORE..... Arkansas

dent and sick benefits on a basis similar to the Mutual Benefit Societies as soon as could be arranged.

The General Board of Ministerial Relief reported the adoption of the following:

"That deaconesses who have given their lives to deaconess work in connection with the church may receive assistance from the General Ministerial Relief Fund upon proper recommendation from District Boards of Ministerial Relief."

The following resolution was adopted:

"Resolved, That a committee be provided for by this body of Correlated Boards which shall prepare a tract giving a brief but sufficient answer to the query put to us as Nazarenes, Who and what are you?"

The committee named consists of Dr. B. F. Haynes, Dr. H. Orton Wiley, and W. E. Fisher.

The General Board of Publication submitted the following, which by motion was concurred in:

"It was decided that it is the sense of this board that all recognized schools shall have equal rights in the columns of the HERALD of HOLINESS in the matter of reports.

"Also, that we limit the paid school advertisements in the HERALD of HOLINESS and The Youth's Comrade to four inches single column or two inches double column for each school in any regular issue, and that we discontinue the practice of issuing supplements for advertising.

"Also, that only such direct appeals for money as shall come from the General Boards of our church shall be published in the HERALD of HOLINESS."

The afternoon session was taken up in the general discussion of the report of the General Board of Home Missions and Evangelism. The following part of the report was adopted with great fervor:

"WHEREAS, On page 111 of the Minutes of the General Assembly we find that a memorial was passed by the General Assembly and referred to the General Board of Home Missions and Evangelism, recommending a general revival throughout the entire church, to be conducted at one and the same time; therefore be it

"Resolved, That we proceed to plan for and conduct such an evangelistic campaign throughout our connection, at the same time inviting all other bodies of like precious faith to join in the effort of soul saving.

"Resolved, That the Board of General Superintendents lead in the undertaking in cooperation with the General Board of Home Missions and Evangelism, Field Secretaries, District Superintendents, and Pastors.

"Resolved, That, if possible, the campaign be so planned as to close on the Day of Pentecost, May 23, 1920."

The Saturday morning session adopted the following:

"A motion urging the attendance of Dis-

Answering the call of Rev. C. E. Roberts, president of the Evangelists' Association of the Church of the Nazarene, the following evangelists were present as interested spectators as well as participants during the sessions:

W. W. HANKE..... Kentucky District
Dr. J. C. WALKER..... Missouri District
B. H. EDWARDS..... Kansas District
J. N. FOGG..... New England District
ALLIE IRICK..... Dallas District

For the sessions of the General Board of Foreign Missions, and also as interested listeners during the sessions of the Correlated Boards were these returned missionaries and missionaries under appointment:

L. S. TRACY..... Western India
R. S. ANDERSON..... Central America
Dr. JULIA R. GIBSON..... Western India
SAMUEL KRICKORIAN..... Jerusalem
G. W. STEAKIN
Miss ROBINSON
R. E. BOWERS..... American Indians

The educational work of the Church of the Nazarene, in addition to the General Board of Education, was represented by the following:

J. C. HENSON, Bus. Mgr..... Central Nazarene College
C. B. WIDMEYER, Pres..... Oklahoma Nazarene College
PAUL GOODWIN, Prof. Ch. Hist..... Olivet University

strict Superintendents at the Annual Meetings of the Correlated Boards and requesting Districts to provide for their expenses."

The Saturday afternoon session agreed to the reports of the General Orphanage Board, the General Board of Social Welfare, and the General Board of Education.

The Committee on Ways and Means submitted their report:

"Resolved, That it is the sense of this committee that we work as soon as possible to the adoption of a general budget system in raising our finances; but recognizing existing conditions, we recommend that the various boards be allowed to raise their funds, conducting individual campaigns, such campaigns being subject to the approval of a Finance Commission consisting of the Board of General Superintendents and one member from each General Board."

Following lengthy discussion of campaigns and budget plans the report was adopted.

The Finance Commission as constituted by the choices of the several boards is: H. F. Reynolds, J. W. Goodwin, R. T. Williams; E. G. Anderson, representing the General Board of Foreign Missions; L. Milton Williams, Home Missions and Evangelism; W. E. Fisher, Publication; D. L. Wallace, Education; E. A. Clark, Church Extension; J. Howard Sloan, Social Welfare; Oscar Hudson, Orphanage; E. J. Fleming, Mutual Benefit; J. F. Sanders, Colportage.

The General Board of Church Extension submitted a report, which was concurred in.

The closing session considered the question raised by the General Board of Publication regarding the Christmas Love Offering seeking advice as to how to proceed. It was voted to advise that a complete report of same be published in the HERALD OF HOLINESS and that the General Superintendents urge District Superintendents and pastors to complete the fund.

It was voted to indorse any plan the board might adopt to secure the necessary funds to make up the deficit.

The Finance Commission reported that organization had been effected by electing L. Milton Williams, chairman; E. G. Anderson, vice-chairman; D. L. Wallace, secretary-treasurer. An Executive Committee consisting of R. T. Williams, L. M. Williams, E. G. Anderson, D. L. Wallace and W. E. Fisher was formed.

General Superintendent Williams stated that the object of this commission would be to so correlate campaigns as to prevent friction and interference of various boards.

The final adjournment took place at 10:30 o'clock.

E. J. FLEMING, Secretary

THE COMMITTEE ON LOCATION

The Location Committee authorized by the Fifth General Assembly to choose a location for the General Boards of the church, together with the Publishing House, was organized as follows:

General Superintendents H. F. Reynolds, R. T. Williams, J. W. Goodwin; W. E. Fisher, James B. Chapman, John T. Benson, J. F. Sanders, C. J. Kinne, DeLance Wallace, W. M. Creal, as the Board of Publication; and the following as representatives from other General Boards: E. G. Anderson, foreign missions; L. Milton Williams, home missions; Dr. Edwin Burke, church extension; F. J. Shields, education; F. M. Messenger, Mutual Benefit and Ministerial Relief; J. P. Roberts,

social welfare; Theodore Ludwig orphanage; H. D. Brown, court of appeals; and C. A. Kinder, colportage.

To expedite the work and to secure data for the consideration of the full committee a sub-committee, consisting of the General Superintendents, W. E. Fisher, E. G. Anderson, L. Milton Williams, and James B. Chapman, was named, who shall report on or before the meeting of the General Boards in the session of 1921.

EVANGELISTIC SERVICES

The "advance" committee, composed of members from boards now maintaining offices at Headquarters, arranged for evangelistic services each night and a full Sabbath day. The General Court of Appeals, which met on Monday preceding the opening of the General Boards sessions on Wednesday, furnished two of the preachers for these services, Rev. H. D. Brown, of Seattle, preaching on Sunday morning, February 15, and Rev. E. E. Angell, of Brooklyn, at the night meeting. Brother Angell preached again on the following night,

THE PREACHERS' JOINT CONVENTION OF ARKANSAS, LITTLE ROCK, AND LOUISIANA DISTRICTS, HELD AT PRESCOTT, ARK.

The Convention opened Thursday evening, January 29th, by preaching and closed the following Sunday.

The papers and subjects which were of vital importance to us as the Church of the Nazarene, were sometimes discussed pro and con with no small amount of eloquence and argument, thus giving a clearer and greater vision of the gigantic work which lies before us as a people. Truly God is with the church and we have the vision, but the question is asked, "Are there lay members who will suffer the sacrifice?" Our answer is, "Yes, we have men and women who fill the pew every Sunday with their hearts and pocketbooks on the altar for the spread of scriptural holiness."

In all the deliberations, Rev. R. M. Parks, the chairman, proved himself to be master of the situation. Truly God made his school and college training an immense blessing to the convention as chairman and also as the preacher Sunday morning. Rev. Ethel Barnham, secretary, did excellent work and was re-elected for next year.

Rev. L. T. Corlett, president of Vilonia, and some of the students, gave a school rally. There was no time in the convention when God seemed more on the people than when President Corlett gave his address. The students spoke with such marked glory and unction that had we not known they were students, we would have thought they were old-time preachers. A few such men will pay for our many years of sacrifice.

Hon. J. A. Bush, of Prescott, gave a very helpful address on tithing, and Hon. T. C. McRay, of Prescott, who is now running for governor of Arkansas, gave an inspiring address on Home Missions.

The unity and spiritual tide rose to such a height that we felt like the saints of old who found it hard to break up camp, say good-by, and each go to his field of labor. Rev. Hughes and his good people of Prescott, entertained us royally.

Those who preached at the Convention were as follows: Rev. J. E. Moore, Superintendent of Arkansas; Rev. A. F. Daniel, Superintendent of Little Rock; Rev. William D. Gaar, Superintendent of Louisiana; Rev. R. J. Kirkland, Rev. R. M. Parks and Rev. Nora Pruett. Rev. Frank Daniel preached the closing sermon with an altar service at which time some prayed in the old-fashioned way and came through with a good testimony.

The convention next year will be at Jonesboro, La. Rev. J. E. Moore will be chairman.

REV. R. J. KIRKLAND, Reporter.

INDIANA DISTRICT

We arrived with our family in Indianapolis the first of January to take up our labors on the District, and found a warm welcome. We have gotten our family located and now we are busy on the

and during the week C. E. Roberts, of Pasadena; L. N. Fogg, of New Hampshire; U. E. Harding, of Indiana; J. C. Henson, of Texas; and E. A. Clark, of Iowa, brought helpful and stirring messages to the people.

On the second Sabbath General Superintendent Goodwin preached at the morning service, Dr. Reynolds conducted a platform meeting in the afternoon, and Dr. Williams closed the day with a helpful message at the night service.

The dominant note of all the speakers was the performing of our main task—preaching full salvation to the lost of the earth, and our responsibility as possessors of the Holy Spirit. Indeed, not only was this the particular point to the evangelistic effort, but also in the deliberations of the Correlated Boards. Time after time the boards returned to that expression as the prime necessity of the hour. And with great joy was this accepted, and with great hope and renewed courage did the boards undertake the large tasks, knowing that in seeking first His kingdom all else would be easily accomplished.

District visiting the churches. We find that the blessing of the Lord is upon the pastors and churches and the work is progressing on every line.

Our first Sunday was spent with Brother Akers at First Church, Indianapolis, where we had a splendid day of victory. Several prayed through at the altar and the glory was on. Brother Akers is doing good work here and the church is forging ahead on all lines. With Brother Chalfant at the West Side Church we had a glorious time. Here the glory is on and they are in labors abundant, building a splendid new building. With Brother Hollenback at South Side Church we had a good service; found pastor and people praying for a revival. They have just closed a blessed meeting with Evangelist Washington Sherman.

We had a great Sunday with Pastor Still at Elwood; about ten at the altar and a shout of victory was on all the services. God is surely blessing our pastor and his church here. They have a tithe band and are rapidly paying off the indebtedness on their church.

We spent a week at Huntington and found a splendid class of holiness people who are pushing the work there. The services were good and some were saved and sanctified. Brother Agnew and his church are planning to build a church this spring.

At Fort Wayne and Auburn with Pastor Paschal we had blessed services, with one sister beautifully saved and the fire falling.

We had a good short meeting with the Flackville church. About twenty were at the altar and nearly all heard from heaven. Brother Hundley is supplying here and God is blessing. They are remodeling their church property.

At Mitchell we found that Pastor Grose and his people had just closed a splendid revival with Brother W. O. Nease, which strengthened the work. We had a blessed time here and some prayed through to victory. They will build a new church this summer.

We enjoyed being at Seymour, a former pastorate. We found many of the old standbys faithful. We missed Dr. Gerrish, who has gone home. Several of their best members have moved away, but the shout of a King was in their midst. Brother Lee is the pastor and they are pushing on.

At Greencastle we found Pastor McHenry and his people with the blessing of the Lord in their midst. We preached two nights at our new work at Brazil and found a revival on with souls praying through. Evangelist Kiemel, of Kansas, has been with them for two weeks in a good meeting, and the outlook is encouraging in this new field.

We are finding a fine class of pastors on the District and we are enjoying our labors with them and their splendid people. We want to visit all the churches just as soon as we can make the rounds. Brother Harding has done a great work on this District. Pray for us.

J. W. SHORT, Supt.

ALABAMA DISTRICT

The work of God on the Alabama District goes steadily forward. These are the best days our District has ever seen, but with an increased burden

and an enlarged vision we are expecting greater things.

Our churches are all supplied with pastors and both churches and pastors seem to be well pleased. This is necessary for the best success. A number of the churches have been organized into tithing bands and this is bringing surprising results along the financial line. God will bless any church that will adopt His plan of giving.

Jasper church, under the leadership of Pastor Beaver, is enjoying some great refreshings from God. Salvation and shouts of victory are the order of the services. Monday night the unusual happened. A man that had been convicted during the Sunday services came to the board meeting and was gloriously reclaimed.

God gave us some souls and splendid offerings for home missions while visiting the following churches: Lockhart; Gaint, Oak, and Beulah Heights. Rev. W. F. Farmer has taken the Beulah Heights church and we predict much success for him there.

The Lord was present in the missionary service at Snoddy Chapel last Sunday and the people responded with a liberal offering. Brother Kimbrell has things going here and at Saragossa. We were at Manchester Sunday night and Sister Hooker preached. Brother Malone has things well in hand there and the church is encouraged.

Good reports have come in from Grace Chapel, Florence, Calera, Mt. Zion, New Providence, Pensacola, and Pine Forest.

There is great interest shown in our Home Missionary move and we expect to see great returns this year. Let us not forget to pray much for this work.

We are praying for a great salvation time in our Preachers and Workers' Convention which meets with our Cordova church February 26th-29th. Let us keep holding on and pressing the battle.

H. H. HOOKER, *Supl.*

THE MISSOURI HOLINESS COLLEGE

Interest in our Missouri Holiness College is increasing, and requests are coming in for prayer that the Lord will open up the way for families to move here that they may educate their children in our school. A number of families have this matter under consideration, and we ask the HERALD of HOLINESS family to join us in prayer that these important matters may be settled according to the will of our God, and that the way may be opened for every one to come here that He is leading this way. Prospects for a good student body for next year are excellent, and we are expecting the Lord to turn the hearts of many more this way before our first semester's work begins in September. We are trusting the Lord to make the Missouri Holiness College one of the pillars in the Nazarene movement, a potent factor in the accomplishment of the work. He has committed to our hands, and a center of spiritual power in this great state of ours.

Brother P. C. Norton returned from Lawson last Tuesday after a stay of two weeks. Twenty-five persons sought and found the Lord during the meeting, and the church was greatly helped and encouraged. District Superintendent Deboard preached at Hurdland last Sunday. Two seekers were at the altar for sanctification in the morning service. This church was organized since our last Assembly, and Brother Deboard reports the work in a flourishing condition. District Superintendent Ludwig, of the Nebraska District, was with us last Wednesday evening, and was a blessing and an inspiration to us in our prayermeeting. Sunday was a high day with us. Brethren Deboard, Kimbrough, Harrington, and Walker were with us. Brother Deboard led the singing, and Brother Kimbrough preached a powerful sermon in the morning. Brother Walker helped in prayer, Brother Harrington led the singing, and Pastor Chambers preached in the evening. Miss Weber and Mrs. Flower favored us with a duet in the morning service, and Misses Weber and Chambers sang for us in our young people's meeting. Let the many friends of the Missouri Holiness College thank God and take courage. God is answering your prayers in a marvelous manner, and is challenging us to expect greater things from Him.

H. O. FANNING.

AMONG THE CHURCHES

MUNCIE, IND.

—We are on the move for God. Praise His holy name for victory. Our pastors, Brother and Sister Turner, are preaching stirring messages, and people are seeking the Lord at our regular services. They are also conducting shop meetings at the noon hour in the different factories over the city, and are by this means reaching hundreds of people that are hungry for the truth. This is a feeder to the church. Our pastors conduct a very helpful Bible class each

Church Manual

WE ARE NOW in position to supply the Church Manual in the following styles:

	SINGLE	COPY	DOZEN
Limp pebble cloth binding.....	\$.25		\$ 2.25
Cloth board binding.....	.35		3.25
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Leather with gold stamp.....	1.25		13.75

NAZARENE PUBLISHING HOUSE

2109-15 TROOST AVENUE
KANSAS CITY, MO.

Tuesday evening at the church. The Sabbath school is well attended and is increasing in interest under the supervision of our Superintendent, Wallace Glore. The church is buying a parsonage located just back of the church. "The good work must go on." We are expecting great things from the Lord.—Bert Taylor, Reporter.

SAN FRANCISCO, CAL.

—We delight in reporting that despite the world, the flesh, and the Devil, we have had real victory at this point in the battle line. God has been pleased to grant unto us according to the riches of His grace and glory. Rome, rum, and rottenness, acknowledged lords of this city, have not been able to prevent progress in our battle for God and holiness. During the fall months I was hindered from having any part in the work through sickness, but laborers whom the Lord sent to direct the work were chosen vessels indeed. Sister Rubrack, Sister Crow, and Deaconess Lee led on the saints, and under their ministry many precious lost sheep were brought into the fold of the Shepherd, and the church was strengthened in every department. The year 1920 has started off well. Our attendance is on the increase, being 50 per cent better than it was one year ago, our street work is graciously owned of the Lord, and the spirit and atmosphere of all our services is that of the hill country of Canaan land. We look forward into this year with great expectations. If we sense the situation at all it is pregnant with triumphant victories in the cause of our Christ. The latter part of April we plan to begin a campaign with the Wilde-Knight party. With faith in God we lay siege upon the strongholds of Satan and urgently call for the prayers of the saints for the work of the Lord in this metropolis of the West. By His grace we purpose to carry the battle to the enemy's gates. Financially the windows of heaven have been open upon us. About \$500 per month has been contributed toward the regular expenses and benevolences of the church. We have recently received upward of \$1,000 on the church debt. We count it a privilege to preach Christ crucified in this modern Corinth and pray above all else we may realize the power and wisdom of the message.—Donnell J. Smith, Pastor.

DUNFERMLINE, ILL.

—A great revival of salvation closed Sunday night. God met with us, saving sinners, sanctifying believers,

and healing the sick. The saints were built up and the work established. Our evangelist, J. D. Road, contracted the influenza the fifth day of the meeting and Rev. A. M. Wells, our song leader, took charge of the night services. There were thirty-six seekers and finders at the altar. A class of eighteen was received into the church as a result of the meetings with more to follow. A Young People's Society is to be organized at once. The Sunday school has doubled its attendance under the leadership of Sister Mary McPhee.—Millard Fitch, Pastor.

HAMLIN, TEXAS

—God gave us certain, definite victory here at the Central Nazarene College Church. The testimony of truly newborn souls and believers sanctified wholly in the old-time way were the special characteristics of the meeting. Brothers A. K. Bracken, the pastor, and Prof. E. D. Cornish, the president of the college, were true yokefellows, while God blessed His Word.—Wm. O. Nease.

CHICAGO, ILL., WOODLAWN

—These are victorious days with us. The people have been importunately praying for an outpouring of the Holy Spirit, and we have every reason to believe that it is forthcoming. Last Sabbath was a very cold day—about 5 below zero—but despite the cold and so much sickness, God was with us in an unusual manner. In the morning Mrs. S. N. Fitkin of New York brought a very helpful and inspiring message on "The Master's Business." It was a strong sermon, and a fair presentation of our relation to His business. The pastor brought the message at the evening service. God honored His Word, and four prayed through. At the close of the service it was discovered that one of the men at the altar had lain aside his Masonic ring, of his own accord, and announced he was willing to go all the way with the Lord. The people wept and shouted together. Monday morning Dr. Burke brought, from his office to the parlors of the parsonage, a hungry woman who had been frequenting the Christian Science Temple, but had found no rest for her soul. She wept her way through to victory, and went away very happy. Others have written the pastor and deaconess, and called over the 'phone asking for prayers. Our deaconess, Mrs. Emma A. Johnson, is a positive asset to the church. She loves her work and is very ardent in pursuit of it. God is giving us some very gracious times together in the homes of the people. We are putting on a religious survey of Woodlawn, and expect to enter into special campaign of revival effort as soon as it may seem most favorable to the Lord.—H. B. Wallin, Pastor.

NEWBERG, ORE.

—We are pressing the battle and having some victory. January 18th we closed a seven weeks' meeting with Rev. E. M. Arnold, of Vancouver, Wash., as the evangelist. Sister Pinnell, of Portland, was with us the last ten days and rendered efficient help in song and prayer. There were four at the altar February 1st and one prayed through last Sunday. We are expecting great things ahead for the Lord of hosts is our God and He is with us.—C. D. Norris, Pastor.

BICKNELL, IND.

—We just closed a very successful meeting here with Rev. Stevenson as pastor. One hundred and twenty-four souls bowed at the altar. We had large crowds and folks prayed through in the old-fashioned way. The finances came easy. We left the church blessed with a live pastor to feed the flock. A number of new members will come into the church from this meeting.—R. L. Morgan.

FLORADO, KAS.

—We just closed a successful revival meeting with Rev. P. F. Elliott of Lansing, Mich., as evangelist, who proved to be a very forcible speaker. The meeting was very successful in many ways, especially because of the depth of conviction and the large vision the people received of God. The people came to the altar and prayed through in the old-fashioned way, and received pardon of sins and entire sanctification of the soul. We took nine loyal people into the church and there are more to follow in the near future. The church raised \$650 to purchase an auto for the pastor. We are expecting a great year.—C. O. Quimby, Pastor.

HOAKUM, TEXAS

—We had a real good revival with our church here. We were surprised and delighted to meet Rev. J. L. Hinds and family, formerly our missionaries in Cuba. They are much loved by the people here. A number of men and women were converted or sanctified, or both. A man who had formerly been a holiness Methodist minister, but who had been backslidden seven years, was most gloriously reclaimed. My Texas address is 601 Patterson street, Austin, Texas.—Evangelist E. Arthur Lewis.

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OOLAH, OKLA.

—We want to report victory here. For some time we have been without a pastor and having no place to meet we had been worshipping with the Presbyterians. Things looked discouraging. During the holidays Brother Fred McDonald of Indianapolis, Ind., was secured to hold a meeting which proved to be a great blessing to the church. Several were saved and sanctified, a hall has been rented, and fitted up in which to hold services. On February 14th and 15th our District Superintendent was with us and perfected the re-establishment of the church with a membership of eighteen. The writer has been called to take the pastorate for the remainder of the year and we feel encouraged and determined to press on. We covet your prayers.—W. H. Barlow, Pastor.

GAUSE, TEXAS

—Just closed our mid-winter revival which was under the auspices of the Home Missionary Board of the Dallas District, Band No. 3, Rev. L. M. Payne, evangelist, in charge, with great victory and shouts of many newborn souls. To say that it was great would be putting it in too mild a form. Brother Payne did some of the best preaching that the people of Gause ever heard. The Lord blesses him with liberty and messages filled with the power of the Holy Ghost. Twenty-six prayed through to pardon or purity. Twelve united with the church and a Young People's Society was organized with twelve charter members. Three hundred and fifty dollars was raised for Home Missions and one hundred dollars to clear our church property from indebtedness, making a total of four hundred and fifty dollars. The pastor's salary has been doubled. The church has a greater vision than ever before. The town and surrounding community are in sympathy with us and stand by us with their means.—J. W. Roeber, Pastor.

HARRINGTON, DEL.

—We are still on the field. God is giving us the victory. A few souls have been saved and sanctified. To God be all the glory. Last year we succeeded in settling a mortgage on our property of \$525 and this year we have painted the church and parsonage at a cost of about \$200. We are now free from debt with church and parsonage both nicely painted. We have just had Rev. J. A. Ward with us for a three days' convention and Home Missionary rally. God honored the preaching of Brother Ward and we were all blessed and helped. The weather was very bad and only a few out, but our offering for Home Missions was \$42.75. We have a few faithful ones who are standing by the work and helping us push the battle.—J. H. Penn, Pastor.

PLAINVILLE, KAS.

—We were unable to go on with our revival on account of the "flu" and closing orders issued by the city council. The preaching and singing of Rev. George and Effie Moore were an inspiration and blessing. Many said that the prospects were never greater in the history of the church for a genuine, old-fashioned revival. During the one week twenty-seven souls sought and found the Lord. The evangelists have promised to return the first of April and conclude the meeting, running over the 18th. The church has recently been thoroughly cleaned and repainted on the inside. The people are kind, courteous, and thoughtful.—J. E. Kiemel, Pastor.

PHOENIX, ARIZ.

—We are praising the good Lord for the victories He has given us since we came here the latter part of June; and have had a continuous revival. Hardly a Sunday passes without seekers, some of our prayer-meetings turn into a revival meeting with the altar well filled with seekers. Have received into the church thirty-nine and more to follow. Notwithstanding the fact that we are paying off our church debt, we are also meeting all our obligations. The church has considered the high cost of living and increased the pastor's salary, which is very much appreciated. February 1st was our Missionary day, and we raised for Home Missions \$100. Rev. Will H. Nerry and wife are doing good work in a tent meeting at Glendale, Ariz., nine miles west of Phoenix; souls are being saved and sanctified.—James T. Black, Pastor.

HOONVILLE, IND.

—We closed our meeting at Bresce Chapel February 1st after but two weeks of an effort. The roads were almost impassable, and quite a few were sick. Our evangelist, Rev. G. B. Wright, of the U. B. church at Oakland City, was compelled to leave us on account of another meeting. Two claimed to find Jesus in the pardoning of their sins. The church worked together in beautiful harmony, and enjoyed some gracious outpourings of the Spirit. Many were deeply convicted and almost persuaded to turn to Christ. We are still on the upward march with our eyes on the cross.—Earl E. Stevens, Pastor.

LOS ANGELES, CAL., GRAND AVENUE

—Our church here is getting in fine condition for a revival, as some old sores have been healed, and a state of perfect harmony now exists. A number of souls have been saved, and we have taken in fourteen new members since the Assembly, and have a class of fourteen or fifteen more to come in soon. Our finances (which we consider of least importance) were never in better shape, more than doubling our

former giving to missions. The pastor's salary was augmented recently by an increase of twenty dollars a month. Well, glory to God. Attendance at both the Sunday school and church services are on the increase. Our Bible class has almost doubled in numbers in the last month, and we now have a fine choir led by Brother de la Bretonne. Pray for us.—John Wesley Wright, Pastor.

Our Stand on the Dress Question

By N. B. HERRELL

"The indulgence of pride in dress and behavior. We urge our people to dress with the Christian simplicity that becometh holiness."

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Timothy 2:9-10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3-4).—MANUAL, Page 28, Article 6.

PAUL and Peter were addressing the Christian women of their day on the subject of dress. Paul had just closed an address to men, and then, turning to the women, proceeded to introduce his theme thus: "In like manner also." Peter, like Paul, first instructed the men as to their mode of living; then turning to the women, said, "Likewise ye wives." The unity of thought presented in these verses of Scripture stands out as a proof of the inspiration prompting the speakers. The true greatness of women is brought out as well as their weakness. These apostles seemed to think that women had a common bent toward camouflaging. However, they set forth the thought that when women professed godliness they would quit this lower order and rise to the higher and nobler life of meekness and quietness of spirit, with good works.

MODEST APPAREL

The word modesty in the above Scripture is well expressed by the word "becoming." Paul, with Peter, seemed to think that women could go to two extremes in dress, either of which would be out of harmony with the standards of Christian piety. The one extreme was childishness in dress, which is to put on, tack on, hang on, pile on all the highly colored regalia possible.

The other extreme was to put on just enough, and in such an artistic way, so as to make the figure of the woman a source of temptation for fornication to the men who looked upon her as she passed by. These two apostles desired to avoid these two extremes in the wearing apparel of Christian women, and to strike the happy medium which would be consistent with their profession. The underlying cause of these two extremes is nothing short of car-

nality. This inward pollution in women pampers to the like nature in men. The fashion gods are controlled by this corrupt nature. For the women to be delivered out of the meshes of this spirit of the world, and then to avoid its appearance, is by no means a small work of grace.

WOMEN COMMERCIALIZED

The makers of women's apparel have dared to commercialize the bodies of our women for profit. The short skirt was brought about by the shoe and hosiery interests paying the fashion gods a large sum of money. Each inch left off the skirt means thousands of dollars to the shoe interests. The flashy hosiery would be of little value unless the skirt is short enough, to show them. Our women have been led into slavery little by little until they are well nigh the property of fashion gods. Fancy corset covers are of little worth without a thin waist to reveal them. Our women have not been asked as to how their clothes should be made, but the fashion gods make them according to the amount of money offered by the different makers of women's wearing apparel. The women can buy them or let them alone. The modesty of womanhood has been sacrificed on the altar of fashion for the price of the dollar. A priest in France refused to officiate at a wedding where the bride had on a skirt which came to her knees. He said that his church was not a dance hall. The bride went home, put on a longer skirt, returned, and was married.

Woman's natural weakness toward the dress question makes her an easy prey for the money interests that make her wearing apparel. These money sharks have not the welfare of humanity at heart. Money at any cost is their inward motto. Greed for filthy lucre is the root of all kinds of evil. The liquor business commercialized our manhood for profit, while the fashion gods have sold the modesty of womanhood for gain. The willingness of women to be commercialized in such a disgraceful way only proves the depths to which carnality can drag the human family. Christian women are to be delivered from the slavery of fashion as much as men are saved from the bondage of drink.

SHAMEFACEDNESS AND SOBRIETY

We understand shamefacedness and sobriety of women to mean modesty of nature and self-control of conduct in their lives. This element can not be substituted without hypocrisy. A woman without the refinement of modesty or self-control of conduct is a disgrace to her sex and a reproach to society. She is loud, loose, and mannish. This most desired ornament of woman can be retained or lost by observing or breaking the law of upright living. Modesty cultivated soon becomes a woman's safeguard against the approach of those who would steal from her the wealth of her virtue.

There is nothing that will break down the modesty in women quicker than the dance and commercialized dress. These two outlaws live at the sacrifice of modesty. Young ladies who make good dancers must part with modesty in order to gain the goal. Dancing masters know this is true.

SELF-CONTROL

Self-control is built upon the foundation of modesty. With modesty murdered, self-control gives way to a brassy, loud, heady, coarse, brazen spirit that the Church nor God can manage. With the blessing of modesty and self-control gone women drift with the tide of the world. Self-control to a woman is what governors are to an engine. It gives her poise, dignity, and grace in her conduct. When the governor belt breaks on an engine she becomes reckless, uncontrollable, and gives vent to her energies in a disgraceful way.

Paul and Peter contend that Christian women are to maintain this God-given blessing. When the

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Devil rages and flings all manner of temptation around Christian women they are to have all their powers under control in such a way as to adorn the doctrine of holiness regardless of the fashions and customs of society. At present it is a fashion of society to dress unbecoming to Christian piety. Also, it is a custom for society to dance; but Christian women can not adorn the doctrine of holiness by doing either. The Church must see that the world does not murder the modesty and self-control of our young women.

FORNICATION AND DRESS

No doubt the apostles had in mind when giving these two verses, that it was as wicked to be a source of temptation to drag others down as it was to yield to temptation. In the sin of fornication, there is always the two parties—the woman and the man; the tempter and the tempted; the seducer and the yielded. The idea of Paul and Peter is this: It being true that lustful men are all about like vultures, Christian women should have nothing in their conduct or manner of dress that would lead these beasts to deeper depths, but all their deportment should be to help the poor wretches to see that there was a standard of refinement and purity.

It is possible for good women to dress in a way that will fan the flame of lust in men's hearts, and yet they themselves go on without one thought of the evil being done. Christian women must not let their good be evil spoken of. Some people will carry germs while they themselves do not take the disease, as in the case of walking typhoid fever. While some good women go to church and worship, yet they dress so that they advertise the red-light district's business as they go to and from church. No amount of tears, prayers, songs, or church-going will atone for the evil done by unbecoming dress. We sow good or bad seeds by our dress, actions, deeds, and words.

PLAID HAIR AND GOLD

Women of old who had lost their modesty, self-control, and virtue tried to hide their disgrace by coloring their hair, and by wearing gold, pearls, and all kinds of ornaments. It is a shame how society has adopted the fashions and customs of the underworld. It is no sign of wealth or strength of character for women to change their identity by coloring their hair, and bedecking themselves with jewelry. You can not help the beauty of an Oregon rose by trying to make a Chinese poppy of it. In fact, what the fashion and jewelry gods have done to beautify our women is coming to a reign of weakness, cheapness, slavery, profiteering, and a toboggan slide toward hell.

The world so-called high art of our womanhood would be an insult to virtue. The billboards of moving picture shows are usually surrounded by a crowd of boys and young men looking at the pictures of young women half dressed. A nation will reap just what she sows. A mother will pray for God to save her sons, and then dress her daughter as a living advertisement for the Devil. Consistency in Christianity is a great jewel. The hosts of heaven are represented as wearing full robes of spotless white. The Church is not out on dress parade, but rather out on a salvation raid. It takes more than bleached hair and jewelry to make a stalwart Christian womanly woman.

MEEK AND QUIET SPIRIT

Man looks on the outward appearance, but God looks on the heart. The world counts beauty by what they see; the church is to place value upon meekness and quietness of spirit. The jewels of heaven are of much more worth than those we dig out of the ground. Then, where our treasures are, our hearts will be also. If we want meekness, we must look to the throne of grace. If we want gentleness, we must seek where we can find. A meek and quiet spirit can not be purchased with the wealth of this world. Who would care for the cheap things of time when they can enjoy the eternal riches?

Holiness, meekness, gentleness, and good works are the high qualities of Christian character, which in the sight of God is of great price. Why should our women desire anything cheaper? It is theirs for the asking, and while it costs the least, yet it is without price. The Church is to change the world in this respect, instead of the world dragging the

International Sunday School Lesson, March 7, 1920

John Writes About Christian Love

Lesson 1 John 4:7-21

REV. C. E. CORNELL

Peter and John were loving companions. Peter was crucified about the year A. D. 67. John lived some thirty years after the death of Peter. John was no longer the *Son of Thunder*, but with his ripper years had grown in depth of divine love and spiritual power. As we grow older, we ought to grow more like Jesus. The years should add to our knowledge of spiritual things. Do we realize this?

John is the author of the Gospel that bears his name, also the three epistles and the Book of Revelation. It is said that his labors after leaving Judea were largely confined to Ephesus. Tradition says that he lived to the good old age of 100 years. There is not much authentic about him. What we know positively is gathered from the sacred writings, and clearly indicate the superb character of the man. He was "the disciple whom Jesus loved," and is called the "loving disciple," and the "Apostle of Love." His writings are full of the tenderest messages, and his loving heart is burdened with love to God and love to men. There is nothing more beautiful than love, and this divine element ought to saturate the soul of every disciple of Christ.

There are two important elements that John emphasizes. First, the elements of *certainty*, the second, the element of *perfect love*. John is a wise master-builder. He does not build his superstructure on a theory or speculation, but on "I know." Or, "we know that we do know." "We know that we have passed from death unto life." The certainty of salvation is emphasized. In this day there are many who "guess so," or they "think so," or they "hope so," or they "trust so," but with John it is "I KNOW." The *know* salvation is the only kind worth having. Here is a good, substantial foundation upon which to build.

John is the only New Testament writer who uses the words *Perfect Love*. John declares that "perfect love casteth out fear." This assures us that there is such a state for the heart of the believer as *perfect love*. If this is not so, then the Word of Truth can not be relied upon. If perfect love is an experience, then, why not every believer enjoy it? The fear John is aiming at is *carneal fear*, which is a serious interference to spiritual growth and development. A fear that causes hesitancy when testimony is given; a fear that destroys the equanimity of the soul; a fear that is prevalent to make one lose an opportunity for doing good. John declares that this element of fear can be removed by the experience of *perfect love*. Perfect love is only another name for the delightful grace of entire sanctification.

There is no fuller expression of perfect love and what it stands for than that given in the thirteenth of First Corinthians by the Apostle Paul.

Love—"Suffereth long."
Love—"Is kind."
Love—"Envieth not."
Love—"Vaunteth not itself."

Love—"Is not puffed up."
Love—"Doth not behave itself unseemly."
Love—"Seeketh not her own."
Love—"Is not provoked."
Love—"Thinketh no evil."
Love—"Rejoiceth not in iniquity."
Love—"Rejoiceth in the truth."
Love—"Beareth all things."
Love—"Believeth all things."
Love—"Hopeth all things."
Love—"Endureth all things."
Love—"Never faileth."
Love—"Is greatest."

The solution of the world's woes is in this one word. All the law and the prophets hang upon it. It is included in the greatest demand. It will solve the perfect spirituality of the church. It will make every Christian consistent with the Word of the Lord. It will give complete victory over sin. It takes the *savage* out of humanity and puts in the *lamb nature*. It will cure the world of *caste*. It will solve the difficulties between capital and labor. It will furnish money and men to girdle the globe with salvation.

It has no prejudice against race or color. It burns and throbs as the result of cleansing the heart from all sin by the blood of Jesus.

Love masters every base emotion.
Love conquers unreasonable passion.

Love spreads its wings of charity over every false accusation.

Love is never cold, but always hot.
Love charges the enemy to the gates.

Love says, "Never give up."

Love is not a stagnant stream, but a running, singing brook.

Love looks for the stars, not for the stones.

Love walks and is not weary, and flies when it is necessary.

Love wraps the arms of the crucified Savior around a perishing world.

Love is the heart of God.

Love is John 3:16.

Love binds humanity with divinity.

Love marches to the cross.

Love makes no demands that God can not supply.

Love meets death and conquers.

Love rolls back the stone and leaves an empty sepulcher.

Love conquers time, and triumphs throughout eternity.

Love is the "greatest thing in the world," and the greatest thing in heaven.

Love—perfect love—is the heritage of every true believer in Jesus Christ. It has in it every potency to conquer sin, death, and the grave. Oh, that the Church of Christ here on earth might know the inexpressible delights of perfect love! John's love message is wonderful!

Church down to the dust. God and the Church depend upon our women to lift the standards of Christianity, in respect to the moral being of our race. The Church of the Nazarene has taken her stand for the high ideals in Christian womanhood that God has. Our women are not to be slaves of fashion, but the models of piety, for the world to pattern after. God bless the women of our church, and make them a living host for God and the cause of holiness! Amen!

Zacchaeus

By L. B. WILLIAMS

What Zacchaeus lacked in stature he made up in speed.

Curiosity took Zacchaeus up a tree, but love brought him down.

Curiosity led Eve to sin: Zacchaeus to salvation.

Zacchaeus was found "up a tree"; but he made haste to come down.

Zacchaeus had a sudden conversion—between the lower limb and the ground.

Zacchaeus had a bad reputation, but he was not altogether bad.

Happy day for Zacchaeus when Jesus came to a lost sinner's town.

Zacchaeus was rich, but doubtless had found out that riches would not buy happiness.

Possibly Zacchaeus was encouraged when he learned that one of Jesus' disciples (Matthew) was once a taxgatherer.

It doubtless made the boys laugh to see "sawed-off" Zacchaeus run; but luckily for Zacchaeus he had no reputation to sustain.

Jesus looked up to find Zacchaeus, but he looked away down to find most of us.

Many others beside Zacchaeus have "come down" and found Jesus.

NOTES AND PERSONALS

The following telegram from Earl C. Pounds, Moffat, N. D., was received too late for publication in last week's issue: "Organized church Sunday. Thirty-one charter members.—C. C. White, Pastor."

Rev. A. Columbia Schnabel has accepted the pastorate of Beulah Nazarene Mission at Troy, N. Y. This is a new and promising field and the people who founded the mission have done a splendid work.

Rev. I. M. Ellis has again entered the evangelistic field and is ready to slate meetings. His address is now Bethany, Okla.

Rev. A. M. Sprague, pastor at Ryan, Okla., writes that he would like to correspond with some brother pastor in regard to exchange in revival work.

On account of the physical condition of his son, Rev. L. T. Wells, pastor at Hammond, Ind., was compelled to resign the pastorate at that place. He is now working with the Home Missionary Board in the South and reports good prospects for a strong church at Savannah, Ga. He reports that his son's health is improving and requests prayer that he may be fully restored to health.

Rev. J. E. Brasher of Pensacola, Fla., writes that the Lord is blessing him in the ministry of the Word at Lottie, Ala., where there is a band of holiness people who know how to pray. He looks for a blessed year of success in the evangelistic work.

DEATHS

TRANSLATED

Rev. Freeman Franklin was born in New York state December 18, 1831. He was converted at the age of 21 and a few years afterward sanctified

wholly. He soon joined the Minnesota conference of the Methodist Episcopal church. On May 21, 1871, he was united in marriage to Sarah Coulson at Elmira church, Elmira, Minn. In the fall they moved to Iowa and Brother Franklin became a charter member of the Northwest holiness conference. His first circuit covered a distance of sixty-five miles. He was associated with such men as Peter Cartwright, Bishop Simpson, Bishop William Taylor, John S. Inskip, J. A. Wood, and Daniel Steele. He was an active ministry and frontier work beside. God gave him many a revival. He was always faithful to the doctrine and experience of holiness. His pious wife was a great inspiration to him.

He was superannuated in 1901 at Sioux City, Ia., and in 1902 the family moved to the state of Washington and took up a homestead. He met the Nazarene movement at Spokane, Wash., and became a charter member of that church. In 1911 they came to California, where he has resided ever since. He went to sleep in Jesus at 76 Virginia street, Laramie Park, Friday, February 13, 1920. Seven children survive him. William S. Clark M., and Miss Lottie, all of Pasadena; Benjamin F., of Portland, Ore.; N. E., of Caldwell, Idaho; W. M., of Boise, Idaho; and George J., of Kishoreganj, India.

Funeral services were held in the First Church of the Nazarene, Pasadena, Cal., Sunday afternoon, February 15, in charge of the pastor, Rev. C. E. Cornell, assisted by Rev. J. P. Coleman, who had known Brother Franklin for forty-eight years. On Monday we laid him to rest in beautiful Mountain View cemetery in the same grave with his estimable helpmeet, who stood so faithfully by him for so many years. He was 88 years of age at the time of his death. He was a happy, whole-souled, hallelujah Christian, and has swept through the gates into the city of God.—C. E. C.

The Miracle of Pentecost

WE HAVE JUST COMPLETED a new edition of this splendid booklet written by General Superintendent J. W. Goodwin. These booklets and tracts can be used to good advantage in combating the erroneous teachings concerning the gift of tongues and the outpouring of the Holy Ghost at the day of Pentecost. We have them in tract form at the following prices:

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THOMPSON—Mrs. Evah Drown Thompson was born in Leneway county, Michigan, September 19, 1857, and died at her home in Durand, Mich., January 21, 1920, age 62 years. She was married to Willard D. Thompson February 23, 1882, and was converted thirty years ago, sanctified twelve years ago. She had an abounding experience in grace, and earnestly sought to push the battle for a full gospel. About twelve years ago she united with the Church of the Nazarene. The funeral was conducted by Rev. C. W. Butler, assisted by Rev. J. G. Walker, Evangelist B. R. Porter and wife had charge of the singing.

TURNER—Mrs. Ida V. Turner, wife of E. T. Turner, was born in Patrick county, Virginia, August 13, 1874. She left this world of pain and sorrow at the age of 45 at 1 o'clock a. m. January 7, 1920. She gave her heart to God at 23 years of age and was sanctified two years later. Her life was a life of self-sacrifice. On her 25th birthday she was married to E. T. Turner on old Sunset ("Texas") camp ground by Rev. J. T. Standfield. She leaves husband, four children, two step-children, father, mother, three brothers and four sisters.—Rev. Mrs. Susie Eagan.

HARDING—Daniel W. Harding, of Terre Haute, Ind., died January 30, 1920, and was buried from Mitchell Church of the Nazarene February 2d. Brother Harding, an uncle to Brother U. E. Harding, died triumphantly, singing and praising the Lord to the last. He spent the last days of his life pressing the gospel claim on all around him.—M. F. Grose, Pastor.

CUNNINGHAM—Benjamin A. Cunningham was born June 8, 1879, in Morgan county near Paragon. He was united in marriage in 1904 to Ollie M. Piercefield. To this union was born George T., Anna Belle, and Mary Olive, the first one having preceded him in death. He was converted in the Methodist church at Lyons. Afterwards he came into the blessed experience of holiness. Later he united with the Church of the Nazarene at Bicknell, Ind., of which he was a member in good standing at the time of his death. He leaves, to mourn his departure, a wife, father, mother, two children, one sister, and many friends.—C. V. Stevenson, Pastor.

HORTON—Annie Cornelia Horton, age 6 years, went to heaven Saturday morning, January 31st. Although but a child, she had given her heart to Jesus, and left a remarkable testimony. She told her parents from the very beginning that she was not going to get well, and asked them not to grieve for her. She planned her own funeral, asking that it be in the Church of the Nazarene and that the writer read the 23d Psalm, and have the choir sing, "There'll Be no Disappointment in Heaven." She asked her backslider aunt to promise her to attend her church and go to Sunday school. Her presence will be missed.—A. L. Parrott, Pastor.

ROYAL—James Wesley Royal, of Webster City, Ia., departed this life February 6, 1920, age 66 years 11 months. He was converted when a child and sanctified in 1913 and shortly after united with the Church of the Nazarene. In the late years, while he has not been permitted to attend services regularly because of failing health, God laid it on his heart to be an intercessor. He held a regular 9 o'clock prayer hour in his room, to the last, being fatally ill only one week. A great loss has been sustained in his passing, but we are humbly submissive to His will. He leaves a son and daughter to mourn his going; the wife having preceded him in death.—Maude M. Hume, Pastor.

REQUESTS FOR PRAYER

242. A sister in Pennsylvania requests prayer for her husband that he may be healed.

243. An Indiana brother requests prayer that he may receive the baptism of the Holy Ghost.

244. Prayer is desired by a sister in Tennessee that her husband may again be established in the Lord.

245. A sister in Arkansas requests prayer for the healing of her sister and the salvation of her father and husband.

246. A man in Wisconsin who has been a member of the church for thirty-two years, but never been pardoned of his sins, requests prayer for himself and family—wife, daughter, and son-in-law—that they may find salvation.

WANTS

WANTED—Correspondence with any person who speaks and writes both English and Belgian, and is a member of the Church of the Nazarene.—Mrs. Myra Crozier, Osceola, Neb.

WANTED—Buyer of a fifty-four-acre farm, near Bloomfield, Ind. One mile from Church of the Nazarene. For particulars write Daisy Kindred, Bloomfield, Ind.

WANTED—A sanctified medical doctor. Large territory, fine people, no doctor near. For particulars write E. R. Eagan, Jester, Okla.

WANTED—Buyer for carpenter shop in a live growing town of 6,000. Healthy climate. Doing extraordinary business in cabinet and upholster work. Shop equipped with some machinery. Owner getting loose at any sacrifice to enter the ministry. A Nazarene preferred, as we have a live church here. Write owner, Rev. J. T. Seaton, Woodward, Okla., for particulars.—L. A. Boerjack, Pastor.

ANNOUNCEMENTS

WOMAN'S MISSIONARY SOCIETY

The Executive Committee of the General Committee of the Woman's Missionary Society of the Church of the Nazarene met in Kansas City, February 19, 1920. The Secretary's report showed that another District Missionary Society had been organized since the General Assembly, and that others were in process of organization.

On account of a change of plans of our Secretary, Dr. Julia R. Gibson, who expects to return to India, she resigned the office of Secretary, and Mrs. Roy G. Coddling was elected to fill the vacancy. All communications intended for the Woman's General Committee should be sent to Mrs. Roy G. Coddling, 2109 Troost avenue, Kansas City, Mo.

Plans for a constitution for our Young People's Societies and Mission Bands were formulated. Appreciation of *The Other Shoe* was expressed by the Committee, and it was suggested that printed slips be circulated urging the use of this splendid paper, which furnishes fresh facts and interesting material for mission study classes, also for regular W. M. S. meetings and public programs.

Yours in His Service,

Mrs. ROY G. CODDLING,
Corresponding Secretary.

Kansas City, Mo., February 17, 1920.
Pastor's Study First Church of the Nazarene.
General Court of Appeals of the Church of the Nazarene.

CASE NUMBER ONE

Dallas District vs. W. A. Fulbright.
The General Court of Appeals in considering the case of W. A. Fulbright on appeal from the action of a Trial Court in the Dallas District reached the following decision:

In the opinion of the Court, W. A. Fulbright was indiscreet in several instances in his conduct toward women, and was guilty of imprudent conduct.

We believe that he should be admonished to be far more careful in his bearing toward the opposite sex.

There were, however, some irregularities in the matter of his trial and conviction, and we believe that the Trial Court was too severe in pronouncing the penalty of expulsion from the ministry.

The Court also takes cognizance of the fact that the defendant had already suffered for a considerable time before his conviction took place.

Therefore, in view of all the circumstances surrounding the defendant's trial and conviction, we hereby direct that the penalty be changed to suspension from the ministry for the period of two years beginning with the time of his conviction.

The Dallas District is directed at the expiration of the two years as stated above, to restore the credentials of W. A. Fulbright.

Signed by the General Court of Appeals of the Church of the Nazarene.

H. D. BROWN, Chairman.

JAMES B. CHAPMAN, Secretary.

E. E. ANGELL.

E. A. GIRVIN.

Kansas City, Mo., February 17, 1920.
At the Barton House.
General Court of Appeals of the Church of the Nazarene.

CASE NUMBER TWO

San Antonio District vs. T. J. Carpenter.
The General Court of Appeals in considering the case of T. J. Carpenter on appeal from a Trial Court of San Antonio District decides as follows:

The charges and specifications in the bill against T. J. Carpenter are, in the opinion of the Court, insufficient and too indefinite to sustain the decision of the Trial Court and we therefore on these grounds reverse the decision of said Trial Court and direct that the San Antonio District restore the credentials of T. J. Carpenter.

Signed by the General Court of Appeals of the Church of the Nazarene.

H. D. BROWN, Chairman.

JAMES B. CHAPMAN, Secretary.

E. E. ANGELL.

E. A. GIRVIN.

NOTICE—To Michigan District: Any pastor and church wanting us for evangelistic campaigns this summer with large tent and other workers, musicians, and singers and all ready for service on the field until results are obtained, write us during March at 188 Maple avenue, Jackson, Mich., care of Rev. A. J. Bush, and we will make the arrangements. We will be unable to set any dates before the first of June for our time is all taken up till that time. We have no set prices for meetings for we believe a revival will take care of the finances.—Lewis H. Bacheller.

NOTICE—To the Indiana District: Let all the pastors of District plan for a great Home Missionary rally on March 28th. We want to go over the top in our District pledges so we can arrange for

the summer's campaign. I am urging all our pastors to send in their budget money monthly. Let every preacher on the District be present at our coming preachers' meeting at Anderson, Ind., May 4-9.—J. W. Short, Supt.

NOTICE—To Hamlin District: Let all those who subscribed to the publishing of the minutes at the Assembly send in the money at once. It is not the fault of the committee that the minutes have not been published yet. They have been in the hands of the printer since before Christmas. Attend to this immediately, please. Send money to L. S. Redwine, District Treasurer, Abilene, Tex.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Office 2109 Troost Ave.

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San Francisco.....June 9-13
Southern California.....June 16-20
Colorado.....June 23-27
Idaho-Montana.....June 30-July 4
South Dakota.....July 7-11

FALL ASSEMBLIES

Missouri.....September 1-5
Tennessee (Nashville).....September 8-12
Kentucky.....September 15-19
Alabama.....September 22-26
Florida.....September 29-October 3
Georgia.....October 13-17
Mississippi.....October 20-24

R. T. WILLIAMS.....Nashville, Tenn.
947 W. Greenwood Ave.

SPRING ASSEMBLIES

Wash.-Phila. (Norfolk, Va.).....April 14-18
New York (John Wesley Church).....April 21-25
New England (So. Portland, Me.).....April 28-May 2
Pittsburgh (Warren, Pa.).....May 5-9
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Continued from page 7

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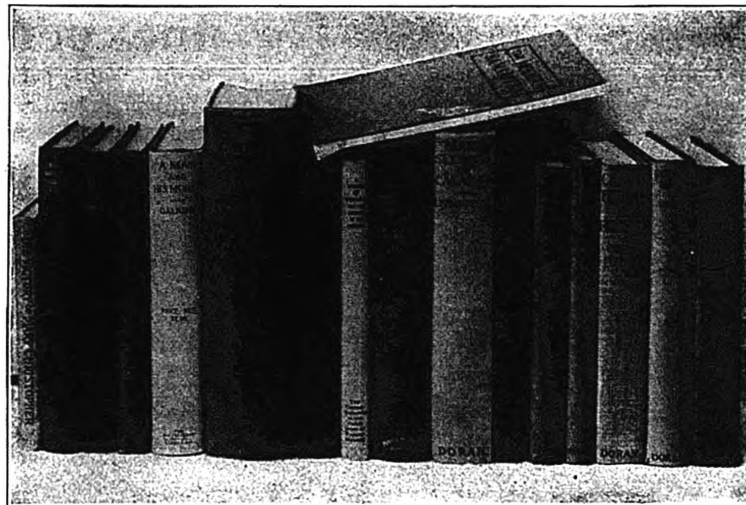
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