

HERALD of HOLINESS

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An Earnest Appeal!

THERE is a growing conviction sweeping over our church that there should be greater manifestation of the Spirit's power in the salvation of the people along old-fashioned revival lines. God has been gracious in the manifestation of His saving grace and has established this growing church in a most wonderful way in the last ten years. From the united body of three bands in 1907 and 1908, making a membership of about ten thousand, the united body has almost doubled twice in less than twelve years. Since the last General Assembly, held in October, 1919, there have been organized about forty new churches, and the Nazarene movement is steadily moving on with increased strength. With this growth of membership there has also been given a greater vision of a mightier manifestation of divine power in revival tides for all our churches. We rejoice that our growth has not inflated the church with pride but rather has humbled our ministry; and has given a wider vision of our possibilities in divine grace and a more intense desire for evident manifestations of divine personality.

THIS MOVEMENT WAS BORN in the midst of revival fires and holy enthusiasm. Passion for a lost world is our very breath of life. We can live in no other kind of atmosphere. The work and ministry of the mighty Holy Ghost—ever present in convicting, regenerating, and sanctifying the people—must ever call our attention to right conditions which welcome His glorious presence. Professing the highest blessing given to the sons of men, believing fully in the Holy Bible as the revelation of God's will to man, receiving the Holy Ghost as an ever-present Comforter to reveal the divine Christ—such must urge every true Nazarene to more earnest prayer and deeper humiliation.

GOD HAS INSTITUTED EARNEST PRAYER as the soul's attitude for the visitation of His divine presence. As General Superintendents having the care of all the churches, we make a most earnest appeal for more prayer on the part of our people—more earnest prayer, more expectant prayer, more prayer with fasting and waiting before the Lord. God may call for all-nights of prayer with deep heart searching and humility. Let us not try to search one another's heart; but the rather pray, "Search *me*, O God," and then "Know *my* heart."

WE MUST HAVE GREATER REVIVALS, more intense passion for souls, a greater burden for the lost. There must be a more vivid consciousness of the divine presence—greater freedom in prayer and testimony—a more constant effort on the part of all to win a lost world to Christ—a clearer conception of our God-given mission—more heroic sacrifice for its accomplishment. To this end we most earnestly urge our people everywhere to labor, expect, and pray for a gracious outpouring of the Holy Spirit upon our entire church. We would appeal to our colleges and their able presidents, our District Superintendents, our evangelists, our pastors with their Sunday school superintendents and deaconesses, our church membership in all places to unite in this prayer covenant for a mighty coming of the Holy Ghost in salvation tides which shall reach the entire world.

LET OUR PASTORS BEGIN to plan revival campaigns in all our churches. Obtain evangelists to assist, if possible; if unable, plan meetings with the church and secure a good singer to help; but in any event get the church to pray, and if unable to obtain help hold the meeting yourself and trust God to come in power. Let all pray and trust God for mighty things before next Pentecost, which comes in May. Begin now. Pray constantly. The world is dying without Christ. We *must* not fail! We *shall* not fail!

[SIGNED:] H. F. REYNOLDS, D.D.,
R. T. WILLIAMS, D.D.,
J. W. GOODWIN, D.D.,
General Superintendents.

Bolshevism

THAT WAS A GOOD POINT made against President Wilson's appointment of one George D. Herron by *The Outlook*. It quotes Mr. Herron's Bolshevist platform of the "nationalization" of women as embracing the following provisions: "A girl having reached her eighteenth year is the property of the state. Having registered at the Bureau of Free Love, she has a right to choose a cohabitant husband from among the men between the ages of nineteen and fifty. The consent of the man is unnecessary. The man has no right to make any protest. The right to choose is also given to men. Men have the right to choose from among the registered women without the consent of the latter." *The Outlook* asks very pertinently, "What does American manhood, what does American womanhood say to all this? And what shall we think of a President who dares to outrage decency, not only by dealing with such swine, but by sending a man like Herron as his agent?" We join in this question and in the condemnation implied.

Effects Without Cause

THE misfortune with so many of the large denominations is the attempt to produce effects without the necessary and adequate cause. It is vain in any realm to do this, and the attempt to do so is always abortive. We have often called attention to this defect in modern church activity and insisted that spiritual life must necessarily precede the production of spiritual results by any church. The bare statement of this fact is absolutely enough to send conviction to any but the blind and deaf. Yet the evil continues and spreads until the state of things has become appalling.

We here would add the testimony of Mr. John R. Mott to our position. This prominent church leader sees the situation at last and has lifted his voice in behalf of the true need of the Church. Mr. Mott says, "There is an alarming weakness among Christians today producing activities faster than experience and faith." He says this is true of all the churches.

The churches never confronted greater perils in their existence than today. Never before in their history were there greater opportunities offered for faithful and true gospel work than today; but the misfortune is, as already mentioned, that the churches have lost their faith too largely and have toned down in their experience, and by thus lowering the bars have not attracted the more people to her doors, but have lessened the faith of the multitudes in the truth of their message and the reality of their religion; and hence they pass by on the other side and leave the churches severely alone. Then the preachers, finding that they have lost the power to draw man to their message, have turned to all sorts of false means of getting the people's ear. They are adopting the moving pictures, the cheap show, Sunday evening sacred concerts, and various resorts which of-

fer really spiritual people and the more intelligent of the unsaved classes. Thus have been driven farther than ever from the church multitudes of people who are hardening into a state of infidelity. The Church can never succeed in her attempts to substitute mere activities and organization for spiritual life and power. Neither will she ever regain her influence over people by offering to heal the hurt of the people lightly.

Thoughtful people want only a real cure and will spurn anything short of this. They have only a disgust for the spiritual charlatan. They resent the proffered nostrums of the ecclesiastical quack. Sometimes ignorant people can be inveigled for a while into the meshes of these falsities and be led to believe a lie, but sooner or later even these people will find that they have not been cured but merely deceived, and will turn against their blind leaders with wrath and despise them. Men can not be long deceived. They know they are down with a dire malady and want a real cure. Only those who proffer a true cure and one which gives real relief from sin's malady and yields support and comfort in life's struggles and needs will be permanent in its hold upon people. Having tested the cure out and found it to be all it was promised to be they will stand by it forever. The opposite course will be pursued by those who find out a false remedy after trial. It will excite abhorrence and disgust and lead to absolute infidelity often.

This world lies sick of sin and needs a radical and complete remedy. The Church of the Nazarene has the true evangel. The blood shed on Calvary can save from the guilt of sin and cleanse from the pollution of sin, both of which are absolutely essential in any real cure for the sin-sickness of lost humanity. Let this remedy be stressed as never before until people will feel and believe its truth and accept it. The very unfaithfulness of the churches all around us and their resort to these futile and false remedies only emphasize the need of the message which has been committed to us to give to the world. Let us stand by the faith thus delivered to us and proclaim it abroad. God will honor the truth we may rest assured and will save and sanctify people. "PREACH THE WORD; BE INSTANT IN SEASON, OUT OF SEASON. REPROVE, REBUKE, EXHORT WITH ALL LONGSUFFERING AND DOCTRINE."

Servants Unserved

WITHOUT ANY DOUBT as a class preachers are the most altruistic people in their labors in the wide world. All their labors are expended on and for other people and their feet are not only busy thus but their minds and hearts continually engaged in urgent prayer for other people. Yet abundant as are their labors for others they themselves are the most poorly served class of workers in the world. Often preachers have to help their overworked wives do the washing and even the ironing when they ought to be engaged in study or sermon-making. But what brave or true man

would stand by and see his wife killed with overwork? With the Northern Baptists eighty out of every one hundred of their ministers get less than \$1,500 a year. Outside of the wealthier churches the average salary of a minister is less than \$2 a day. Methodist laymen are contributing just one cent a week more for ministerial support than their fathers contributed many years ago, and one-tenth of a mill more than they themselves contributed ten years ago. What shocking neglect and injustice is this! We have not the figures of our own church or we would quote the facts here. We fear they are no better than those we quote above.

An Epochal Era Indeed

WE are now entered upon the era of national prohibition in America. This is a marvelous era. Think a moment from whence we are come. From a career of long years of license to one of legal national prohibition of the liquor traffic is a transformation which the human mind can scarcely take in at once. We should celebrate this event in a proper manner. If the Declaration of American Independence merits celebration why should not our emancipation from the legalized sale for a price of the liquid fire that biteth like a serpent and stingeth like an adder? Was not our shame and disgrace as deep and our slavery as dire under the yoke of this diabolical rum rule as our servitude to Great Britain was?

We insist that there should be a marked notice taken of this deliverance from our national curse and shame as a license nation. It must not be allowed to pass by unnoticed. It deserves on its own merits such celebration and in addition the educative effects will be fine both on the youthful minds of the nation and on the effective enforcement of the law. By all means let some plan be arranged for the proper recognition of the mercy of God in the delivery of the nation from this hydra-headed monster of the legalized rum sale. Let us show ourselves a grateful people. We generally break down on the matter of gratitude anyhow and hence we urge that we make no such mistake in this case by failing to properly commemorate this matchless blessing of our riddance of the rum curse as a nation.

HOLINESS WILL NEVER BE POPULAR We must not seek a way of teaching it that will make people seek it from the applause it creates among the average run of church members.

WE HAVE NEVER KNOWN a Nazarene preacher of whom everybody in the town where he labored spoke well. The Bible says, "Woe unto you when all men speak well of you."

"AN ACRE OF PERFORMANCE IS WORTH a whole field of promise," said W. D. Howells. How true! Better never promise than to promise and not fulfill. Be stingy with your promises but lavish with doing.

A HOLY life is not acquired by education, resolution, or practice, although these things are helps. Resolution must precede these attainments, and education and practice must accompany the development in grace; but no one can *live* a holy life until he has been born of the Spirit and baptized with the Holy Ghost, and then it requires a constant exercise of faith in God, obedience to light received, and a careful guarding of the original consecration, in order to retain the blessing and maintain the walk which is necessary, if the experience is to be classed as holy living.

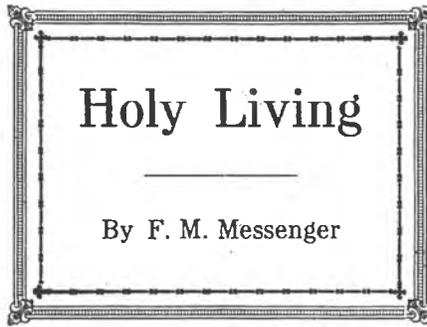
It has been the mistaken idea of not a few that growth in grace was the highway to holiness, but nowhere in the Word of God do we find any warrant for such a conclusion; and as it has often been pointed out, no one ever heard a person testify that he was sanctified wholly and had attained that blessed experience by growth in grace; its advocates are always growing and never get there, and often when closely questioned they admit that the growth has been in the wrong direction, like that of the young bumblebee, which is always largest when first hatched out.

We contend that a holy life can not be maintained unless there is a constant growth in grace. Some one may ask, What is meant by growth in grace? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23).

To live a holy life one must be perfected in love and then grow in grace. Some one may ask, If one is perfected in love, how can there be any further growth? We may be perfected in love, the thing itself, and yet be very deficient in our knowledge of its working; and one very common error is to mistake zeal for love, and work the former so hard as almost to conceal the latter. How often we have seen persons who seemed to think it their bounden duty to go about rebuking everybody they met in seemingly an uncharitable manner, who did not walk in *their* light and bow to their dictum! But, some one says, How can such a thing emanate from a heart filled with love? We must remember that a heart filled with love is a very zealous heart, and without wise, intelligent counsel persons of a certain temperament, no matter how much grace they have received, are liable to err in this direction.

Another error on the part of the sanctified person is to stress what the former example lacked, namely, love for the individual, that he will emphasize those Scriptures which tell us to love our neighbor as ourselves, love our enemies, etc., and fail to "warn them that are unruly" (1 Thess. 5: 14; Ezek. 33; Acts 20: 31; 1 Cor. 4: 14). This, if persisted in, will result in covering sin, calling evil good, indorsing evil persons, and sometimes standing by them to the loss of the one they defend. Growth in grace constantly discovers our errors in judgment and corrects them. This is the normal growth in the child of God, and where such growth in grace is not apparent the person either gets sour and censorious, going on professing holiness and doing more harm to the cause than a saloon on the corner; or, on the other hand, gets so soft and human and mushy that a child of six years can see that he is as toothless and juiceless and useless as a last year's bird's nest, being a hindrance to the cause of Christ wherever he goes. Such a one does nothing wrong and nothing right, and so far as his usefulness is concerned he might as well be buried.

We believe that an intelligent scriptural



growth in the grace of love will greatly promote growth in the other fruits of the Spirit enumerated. One *will* experience joy who walks and grows in love to God and his fellow-man. There is a freedom in the Spirit, however, that is necessary to a flow of joy. One must learn *not* to grieve the Spirit by an unwillingness to do or say anything the Spirit prompts regardless of what one may think may be said or thought of him.

We have not space to develop the growth in all these graces, but we feel we must touch on longsuffering. To the average mind it is difficult to comprehend how one can be filled with love and joy, kept in peace, and still suffer long and be kind. Opposition, criticism, and even persecution, will surely fall to the lot of an aggressive, holy person, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12).

It is not compatible with the natural man to endure opposition, and to suffer wrongfully without resentment, retaliation, and an endeavor to exonerate himself; but longsuffering is one of the essentials in a successful holy life. Brother Bud Robinson tells of a religious clique who have published his name abroad in a most uncomplimentary fashion, who have said things reflecting on his character as well as his religious profession, all of which would tend to hurt and hinder him in his work; but while he answered not a word, but prayed for his traducers; God multiplied his calls in the evangelistic field until it was impossible for him to fill them all.

The Trinity of Holiness

By CHARLES ALLEN McCONNELL

THE most of theological controversies are waged because of a lack of agreement in terminology, or failure to properly define terms. Perhaps that is a way of saying that much disputing comes from a lack of mutual understanding of the question between the disputants—which is doubtless true. In discussing the threefold nature of holiness, or rather its three aspects, I shall endeavor to define the terms used, or to use such terms as require no definition. I am aware at the beginning I must define the term holiness as used in the caption of this article. It is here used in its popular rather than technical sense; not the life which is free from condemnation by a righteous God, which is holiness, but rather as the second work of divine grace, succeeding regeneration—sanctification.

It is epochal, climacteric, perfect—yet not circumscribed as to development. It is not "regeneration grown to maturity"; it is new life set free and equipped, with face set toward maturity. It is not the "full development of the principles and practices of Christ"; it is vision enlightened as to the principles, and love perfected for the practices, of Christ. It is not the "completed growth of Christian character"; it is a life

Brother, sister, are you tempted to resent an affront, or answer back to a slander of your name and reputation? Don't do it; let God do it, while you grow in the grace of longsuffering and pray for those who despitefully use you. Brother, it works! God has made no mistakes in His Word.

We believe that a person who grows in grace, lives a successfully holy life, will grow in spiritual discernment. This is a valuable gift when accompanied with intelligent perfect love, but a dangerous thing when it accompanies a carnal heart.

Spiritual discernment with a carnal nature is in danger of overestimating the faults and bad motives of others, starting unjust criticism and evil-speaking which will do incalculable harm; but spiritual discernment will safeguard and fortify a sanctified soul against innumerable pitfalls and snares, enabling one at the opportune time to speak the word in season to the person at fault which may save him from disaster and death.

A holy life must be a guarded life. It not only eschews evil, but studiously avoids the appearance of evil. It always pains the writer when he hears a person say he doesn't care what people think of him. If he means that he knows he is walking circumspectly and holily, and in spite of it some are critical of him, and by grace he is able to rise above this criticism, not grieve or feel bad about it if he is misunderstood, we say amen; but if he means that he is doing things that could be reasonably condemned as having a wrong purpose, and he doesn't care what folks think about that, may the Lord help him; he is not only treading on dangerous, but on forbidden ground. "Abstain from all appearance of evil" (1 Thess. 5: 22). If a married man is free with the opposite sex and pays undue attention to some one or more of them, no matter how innocent his motives or pure his heart, he is doing wrong to himself and to others and ought to quit and ask God to forgive him.

In a later article we want to take up the positive side of the holy life, giving the Word of God and a few historical examples of holy living.

CHICAGO, ILL.

set in tune with that character. It is not "begun in regeneration"; it is something distinct from regeneration, though dependent upon regeneration for its antecedent. It is not "perfected holiness"; unless holiness be defined as freedom from sinful acts, and that state obtains in the life of the truly regenerated. There is a "perfecting holiness in the fear of the Lord" as the sanctified walk in increasing light toward the Absolute.

It is Complete Consecration; Cleansing from Carnality; Infilling with Divine Personality. This trinity of holiness, or sanctification, we shall discuss briefly.

Complete consecration bears much the same relation to sanctification that repentance bears to regeneration. Each is preceded by a direct act of the Holy Spirit producing conviction, or awakening to sense of need, and each is essential for the work which follows. God does not give man the new birth until man has definitely given up his sins; God does not cleanse the inner nature until man gives up himself and all that goes with himself. That thing of themselves upon which men place highest value is identity. It is the fear of losing one's self that puts horror in the thought of death. Next to his identity, man values his free moral agency: the invo-

When the Billows Roll

By EDITH MACLACHLAN

SOMETIMES the way seems very dark,
God's face I scarce can see,
But something whispers in my heart,
Don't from the pathway flee.

Have courage! do not shrink or fear,
Be strong, and brave, and true,
For God your friend, is always near
To tell you what to do.

Then looking back a little pace,
I answered, "Yes, 'tis true,"
God brought me thus far in the race,
He'll see me safely through.

These hardships, dangers, trials, fears,
And vexing problems, too,
That come to us through days and years
Will but our strength renew.

God will supply our every need,
I've proved Him o'er and o'er,
And though the tempter says, "Take heed,"
I'll trust Him all the more.

Then let us go to God in prayer.
When we are sorely tried,
And chase away all gloom and care,
While in His love we hide.

How very happy we would be
If God had full control
Not only when His face we see,
But when the billows roll.

CLIVE, ALTA., CANADA.

lability of his will. He holds close his freedom to choose what he will. And then man values his sense of possession; his ability to say *mine*. It is the fear of the loss of these three things that confronts one who approaches consecration.

Complete consecration is a death; it is a certain surrender of the placing of will, a denial of privilege in one line of choice; and it is a readjustment as to the facts of ownership. And yet it is equally true that God never destroys personality, or even individuality; He never violates man's will; He never calls for that which is not His own.

Comparatively few who call themselves Christians have a clear notion of consecration; few are willing to so love their identity that Jesus and not themselves will be seen and given praise; few are willing to give up the right to choose their own way in life, or even to renounce, in the striking phrase coined by Dr. Haynes, their "sin privilege"—make a conscious, definite end to all possibility of choice of sin, however desirable, anywhere down the road; fewer still have lost utterly their sense of ownership in their property. And these are the things which go to make up a complete consecration, which, having been made, continue to mark the life of holiness.

The consecration of the seeker for holiness is **surrender**, full and without conditions. It is as complete as that of the patient to the surgeon in the operating room—more, it is **final and forever**. But while consecration is approached as a total losing, its result is all

gain. Instead of the individuality of the consecrated being lost, it is strengthened and quickened by divine Personality working through it. Instead of the loss of choice and will, the choice is steadied and fixed upon the best and worth while, and the will finds no restraining wall within the will of God. Instead of suffering the loss of all property, God becomes our millionaire friend, our unlimited banker, the custodian of the little deposit we have placed in His keeping.

Complete consecration, which is man's part, leads to and necessarily brings the cleansing from carnality, which is God's part in the preparation for sanctification. Carnality is not a "bent to sinning," it is more than that; it is sin. Carnality is not human nature—even fallen human nature; it is satanic nature. Carnality is not "racial adolescence"; it is racial wreckage. Carnality occupies the place in man which was the abode of the Holy Spirit before the fall. It acts like an evil spirit, partaking of the dual identity of man and Satan. It is not the result of sins committed; it is the breeding place of sins. It is a body of death in the temple of God.

In conversion God deals with sins committed. In the washing of regeneration man's black past is cleansed away in the blood, and into the soul which had been without spiritual life, God sends a new creation—a *living soul*—which, while bearing the identity of man, is like God. It is not my purpose at this time to picture the soul life of carnality in the regenerated, but merely to state that both Scripture and universal human experience proclaim its presence there. Soon the newly regenerated recognize a state of inner warfare—and that warfare is never settled by compromise; either the new creation, made like God, is overthrown, and carnality again reigns supreme, or, with light coming, divine help is sought, consecration is made, and the "old man" is crucified, burned up, cast out.

Theoretically, it is possible for one not knowing of deliverance to so build a wall of his will around carnality as to make this foul thing a prisoner. But practically, its presence in the regenerated means soon defeat for the new life. God does not plan its retention but destruction. Every newborn soul that walks in the light comes into the light of both the need for and plan for its perfect cleansing from carnality, though it may be utterly ignorant of definitions.

Because of the failure in teaching and preaching to distinguish between purity and maturity some have become discouraged and others driven away from their inheritance among them which are sanctified. Without going into all the results of the cleansing from carnality we may affirm this much: the will and affections are purified fully, completely, perfectly. Our will is inclosed by God's will and our love is the love of God. No longer can it be said that we are led away by our own lusts—the breeding place of sins is gone—temptation is on the outside—the temple of the Holy Ghost is cleansed for His incoming.

It is wonderful to have conscious, complete devotion to God; it is an experience the like of which is not found elsewhere to have the sense of cleanness that comes through the destruction and removal of carnality from the soul. Yet these are not the "fulness of the blessing of the gospel of Christ." The third of the trinity of holiness, the crowning act in the baptism with the Holy Ghost, is the filling with divine personality; the coming in of the Holy Spirit himself—being Christed. We do not teach that these three parts of holiness or sanctification are

separate as to time. Logic, and we believe Scripture, would make them synchronous. The seeker is sanctified the moment his consecration is full and complete. However, it is possible for one to be sanctified and not immediately come into experimental knowledge or full appreciation of his inheritance in all its parts. So we sometimes hear the testimony: "I made my consecration complete, and then after such and such a time I was filled with the Holy Ghost." If God be God, and truly wills our sanctification, He occupies all surrendered soul territory. The revelation of Himself in a particularly glorious way in some part of that territory may be according to his own time and season. He comes in when the door is open. To be filled with God! Do we realize what the Father offers in sanctification? Himself to come in and abide that He may exhibit the holiness and purity, and love of God through the life of man. Truly this is God's conception of redemption. This is our inheritance in Christ—our likeness to our elder Brother. Then, as He was, so are we in this present world.

My brethren of the Church of the Nazarene, this is our evangel to the churches, to the world: a complete consecration, a nature cleansed from carnality, a life filled with God.

PENIEL COLLEGE

Sacrifice

By REV. P. P. BELEW

"He . . . that forsaketh not all that he hath . . . cannot be my disciple" (Luke 14: 33). "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal" (Matt. 6: 19, 20).

TODAY the greatest hindrance to the spreading of Christ's gospel is the lack of consecration on the part of His followers. "God who is rich in mercy" has not ordained that the ministry should suffer deprivations and hazard their lives for this holy cause; and that the laity live in comfort, and many times luxury. But He has called us to a life of mutual sacrifice and effort to spread full salvation to the ends of the earth. And when the laity of the holiness movement become as deeply consecrated to God as the ministry now is we will move the world for God.

The Christian life is one of sacrifice. The teachings of Jesus everywhere substantiate it. My texts alone are sufficient to rivet it on every candid mind. They express the exact meaning of the Savior, and should have a literal application to all His followers. No individual can hope to gain eternal life, except he "forsake all that he hath" and cease to "lay up treasures upon earth."

In fact, as was demonstrated presently after Pentecost by their ceasing to call anything they had their own, and laying their possessions at the apostles' feet for distribution as the cause had need, the sanctified Christian has no desire to lay up treasures here and cares for nothing except as it relates to God and the salvation of souls.

Many professed Christians withhold from God and lay up for their children money, which, after their decease, and sometimes before, will be used to counteract the cause which they profess to have espoused. With such God is not pleased. May He help us to see the folly and inconsistency of it.

Of course, we do not hold the **extreme view** that Christians may not hold property in trust for God, but we do insist that it must be held in trust for God only and not for ourselves.

We believe that God is pleased for some of His people to hold His capital, invest it, and make money for His cause; but never can a consecrated servant of God hold in possession or accumulate wealth—be it little or much—for selfish ends. The covetous spirit, so manifest in this money-loving twentieth century, is incompatible with Christianity and can have sway in an individual's heart only at the peril of his soul. Christian, a sure sign that the love of God is waning in your heart is that you are grasping after the things of this world. We are stewards of God, and as such shall have to render an account to Him of the use we have made of the means with which He has entrusted us.

The following reasons appeal to the writer as sufficient for not laying up treasures here: First, this is not our home. The apostle says, "Here we have no continuing city, but we seek one to come," and again, "Our conversation [citizenship] is in heaven." It was said of the patriarch Abraham that, "He sojournd in the land of promise as in a strange country, dwelling in tabernacles . . . for he looked for a city, which hath foundations, whose builder and maker is God." The true Christian has just as little connection with this world as possible. He is a stranger and pilgrim here, his real home is in heaven; then why lay up treasures in a country from which he must so soon depart?

Again, riches detract from the spiritual. Wesley said he had never known a person of wealth but that it had injured him spiritually. The Savior gives us the philosophy of it in the following words: "For where your treasures are, there will your heart be also." The verdict of the great apostle to the Gentiles is, "They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition." May I ask, Is it not wrong

for men to engage in that which injures them spiritually, and in all probability will damn their souls forever?

Again, wealth laid up in this life may be lost. "Moth and rust doth corrupt and thieves break through and steal." Some one saves during a lifetime, builds a fine home, and in a few hours flames convert it into ashes. Others deposit it in a bank, the burglar blows open the safe, and away goes theirs.

Then why not use our means to the glory of God and thereby secure it forever? Treasures laid up in heaven pay the largest dividends. The person that deposits money not only wants to place it in the most reliable bank, but also in the one that will pay the highest rate of interest. That is exactly why I want to do business with the bank of heaven. No money will bring dividends like that invested in immortal souls. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Again, we may check upon our treasures in heaven while they compound. Money put out to interest in this world must remain so for a certain length of time before it can be checked upon; but not so with treasures laid up in heaven. We venture that no one ever gave God anything that they did not receive ample remuneration in this present world. Jesus said, "There is no man that has left house or parents or brethren or wife or children for the kingdom of God's sake, who shall not receive manifold in this present time and in the world to come life everlasting." The reason some folks get so little down here is that they have sent so little up there.

The bank of heaven is never affected by panics. In times of adversity and spiritual drought the true saint of God may have his drafts honored just the same, for "The liberal soul shall be made fat."

ASHLAND, KY.

The Proof of Christianity

By H. G. COWAN

IT is often said that "the times change, and men change with them," in support of the plea that the human race is ever on the upgrade and the world growing better. This may be partly true, in consideration of the onward progress of events and the wider outlook that man obtains of the great field of his activities, and the greater ease with which he adapts himself to his environment. But it is not true that man changes for the better except by the grace of God. In his attitude toward the truth that is in Jesus, the revelation of God has made of Himself and His gracious provision for man's salvation, as found in the Bible, the man of today is not one step in advance of the man who lived in the first century of the Christian era.

When the Lord Jesus was upon earth He met and associated with people of various sorts and conditions. There were those who believed in Him, and who loved, trusted, obeyed, and ministered unto Him; there were also those who did not believe in Him, and who hated, mistrusted, and disobeyed Him, and would not have Him to reign over them. Some said, "He is a good man," and others, "Not so, for he deceiveth the people." Some were of the view of Nicodemus, who said, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him," while others said to Him, "What sign showest thou then, that we may see and believe thee?"

The same sorts and divisions of men are

among us today, for moral and spiritual changes are not wrought by advances in knowledge or culture, art or science; and the believers in Jesus, who have been born from above, and who show their faith in Him by their love and service to Him, are offset by those who reject Him and the revelation God has made concerning Him. We meet with those today who say, "I accept nothing on faith. There must be a demonstration of the doctrine, and that can only come through reason, as the proof of any problem in nature or in science is made." And this is the stronghold of unbelief today. In defense of their position unbelievers say, "No one has ever come back from the future life, of which the Bible speaks, to tell us about it; and what proof have we that there are such places as heaven and hell?" And with the assurance born of worldly wisdom and pride, the unbeliever thinks he has gone "over the top," and captured the first line trenches of the Christian.

But, not so fast. A careful examination will show that though he has used a good deal of poison gas and has exploded a few shells, yet the Christian soldier is protected by the gas mask of faith and that the shells have fallen short of his defenses. It is now his turn to aim his guns at the position of the enemy, with the conviction that every shot will hit the mark and the stronghold of unbelief be demolished. We have read of one in the days of Jesus' earthly ministry who

asked, from the depths of hell, that Lazarus be sent from heaven to warn his five brethren, lest they should come to the same abode of lost souls, and the answer given him was, "They have Moses and the prophets . . . if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The Word of God is sufficient to warn sinners of their danger and to instruct believers in the way of righteousness. There is no need to resort to spiritism, nor is there wisdom in refusing to believe what mortal eyes may not see. The demonstration of the unseen realities of God is complete to the Christian, and is within reach of all who will meet the conditions. One of these is that we must be willing to see what lies before us, and another is that we must receive from above a vision of things unseen by mortal eyes.

About twenty-five years ago the X-ray was discovered by Professor Roentgen, while he was experimenting with certain electrical appliances with the view to determining the nature of certain effects which he had observed, and with the result that he found he had discovered the secret of photographing unseen objects, as the bones in a man's body through his flesh, the coins in his purse through the leather, and many other opaque substances through whatever coverings might inclose them. This discovery has been attended with many great benefits to the human race. Professor Roentgen possessed a mind willing to receive instruction, and when the conditions upon which the X-ray gave up its secret were met by him, he caught the vision.

About 3,400 years before this event a man named Moses stood on a bleak mountainside in Midian, and beheld a burning bush, "and the bush was not consumed." Drawing near to witness this strange spectacle, he was made to understand that he was in the presence of the invisible Jehovah, who gave him a commission to deliver His people from Egyptian bondage; and during the next forty years, in which Moses contended with the oppositions of Pharaoh and his priesthood on the one hand, and with the murmurings, rebellings, and backslidings of the Hebrews on the other, "he endured, as seeing him who is invisible."

Later on a prophet of God and his servant stood in a city in the land of Israel, and saw a great host of Syrian warriors surrounding their refuge; the servant of the prophet was alarmed for their safety, and cried out in fear, "Alas, my master! how shall we do?" And the prophet answered, "Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6: 15-17).

In these illustrations we have the solution of the problem indicated; the processes of demonstration are here outlined through a union of human and divine agencies. There must be an open mind on man's part, a willingness to see and accept the truth as it may be revealed to him; and God's part is to give him a vision of the unseen, eternal verities by which all doubt will be dispelled, and

The things unknown to feeble sense;
Unseen by reason's glimmering ray,
With strong commanding evidence
Their heavenly origin display.

In answer to His critics Jesus said, "My doctrine is not mine, but his that sent me. If any man willet to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. He that speak-

eth from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him" (John 7: 16-18, R. V.).

Weightier words than these have not been spoken; indeed, can not be spoken concerning the truth of the Christian religion. The problem may be worked out to a clear demonstration, if one will but follow the clue given by our Savior, "If any man willeth to do his will." There must first be a surrendered will. It is true that the demonstration can not be made clear to an unbeliever, who would not be persuaded though one rose from the dead, for "one convinced against his will is of the same opinion still." St. Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). The proof comes, therefore, to "the spiritual man," who has been born of the Spirit, and who has been made a new creature in Christ. The will of such a one is the more easily surrendered to the will of God, and he will the more readily will to do His will. The will of the natural man is to please himself, and to gain the favor and praise of the world, and he can not please God, because his will is contrary to God's will.

The Christian, on the other hand, has heeded the admonition of St. Paul, "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12: 2, R. V.), and it is his pleasure and joy to place his will in subjection to the will of God. And in this he follows the example of Jesus, who said, "I came down from heaven, not to do my own will, but the will of him that sent me," and who, in that dark hour in Gethsemane, with the burden of the world's sin pressing upon Him, and the cross just ahead, said, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." He had given a perfect example of what a holy life should be, and He had spoken as never man spake, even the words of eternal life; and the men of this world would make these, His example and His teaching, sufficient for the salvation of men; but, no! it was the Father's will that He should give His life and shed His blood, that "whosoever believeth in him should not perish, but have eternal life," and the Son surrendered His will to that of the Father, for only thus could He finish the work He was sent to do.

Following His example or giving heed to His words men would have been hopeless of shaping their lives thereby so as to be acceptable to God, for their wills were so warped and weakened by sin that they could not attain to His perfect standard; they needed the power to save which came with His shed blood and His resurrection from the dead; "the Son of man hath power on earth to forgive sins": "that through his name whosoever believeth in him shall receive remission of sins." And they needed the power which came with the Holy Ghost sent down from heaven, which came upon the believers after that Jesus was glorified, that they might be true witnesses to the reality of God's saving grace.

And so if men want the proof that Jesus' words are from God, if they desire the demonstration of the truth, and if they would know for themselves that there is a sure proof of the gospel, they will give up their sins, which have separated between them and God; they will lay in the dust their pride and will cease to boast of their doings; and will hum-

bly say to God, "Thy will be done." There must be a full and unconditional surrender before the proof bursts upon man's vision like a glorious sunrise, and he will wonder that he spent so many weary days seeking by reason that which can only come by faith.

FRESHWATER, MONT.

Pioneering for Holiness

By W. E. SHEPARD

HOW our hearts have been stirred as we have read of the old pioneer days of Methodism in this country! In those days the preachers had no stated salary, wore patched clothes, swam swollen streams, lay out nights under the blue canopy of heaven, and suffered untold hardships to carry the gospel to the people. Things have changed today. We do not wear patched garments, we have the stated salary, ride in the automobile instead of on horseback, cross well-built bridges instead of swimming streams, lie on beautiful matted beds, instead of outside on the ground. Christ had nowhere to lay His head, although foxes had holes and birds had nests.

Methods, means, and support are far different from that in the earlier days of the holiness movement, when this scribe enlisted in the army of God till the close of the war. This was in 1881. I was so enthused with the thought of full salvation, and so anxious to learn how to become a soul-winner, that I became a "camp follower" for that summer.

I was away from home and did not have the money to purchase any camping equipment, yet I was bent on attending the various campmeetings in southern California where the evangelists held forth, the preachers who were instrumental in bringing me to God. I went from campmeeting to campmeeting, and the only covering I had at night was one single comforter. I would wait till after the crowd left the cloth tabernacle, and then spread out my comforter on the ground, with some straw underneath, then roll up and sleep fine. This was my initiation into campmeeting life for the Lord.

In two years I gave up my work and went into the Lord's work definitely. I had been a little careless, perhaps through ignorance, regarding the tithing of my money for the Lord, and the result was, when I began to preach I found myself twelve dollars in arrears, and it actually took me years to make this up, as my income was so small. But, thank the Lord, I made it up and more, too. To have a dollar handed me was certainly exhilarating in those pioneer days. The holiness work in southern California in those days was not through organized holiness churches, but entirely through holiness bands. The holiness people belonged to various churches of the old denominations, and we had our Friday nights and Sunday afternoons to meet together. We also had some great summer campmeetings. These holiness bands in various parts, built cheap wooden structures in which to worship, and great was the blessing of God upon these humble followers in these humble places.

It was in 1883 when I left home and started in to shepherd one of these holiness bands. Those that entertained me had such circumscribed quarters, in a house of two rooms, that I slept outside under a canvas in the shape of a letter "A" probably five feet high. If I remember right, I had something of a mattress under me, but no bedstead. Here I had my first pastorate, and got blessed, visited the people, preached Sundays, held prayermeetings, pitched a tent and held meetings in it, and raised money for a "meeting house."

Not long after this I was called to another "holiness band" and my salary was "nil." For some reason, I hardly know now, I was not there but three months, spending my time between Sundays largely in campmeetings nearby, but preaching on Sundays for the "band." One young man gave me three dollars when I left, and that was my income from that place, besides entertainment while I was there. I expected something on leaving, for I was in need of clothes, but my expectations were not realized.

In the course of time, holiness churches were organized out of these holiness bands, and then as time went on the Free Methodists began to occupy the

field, and finally the Church of the Nazarene was raised up to "spread scriptural holiness" over those lands.

Prior to the raising up of the Church of the Nazarene, I had been an evangelist in the Methodist church. God blessed my work and gave me many souls, but I was constantly confronting the discouraging problem of my work being practically thrown away. One time on being called back for a second meeting in a large Methodist church, I faced the problem of nearly all who had previously been sanctified there had lost it. I did some serious thinking. As time went on I watched the progress of the mother Church of the Nazarene in Los Angeles, and the baby church at Berkeley. Finally I felt I had reached the limit and the Lord would have me to make a change. I wrote to Dr. Bresee, asking him if he would come to Oakland, where I was then living, hold a ten days' meeting in a large hall, organize a Church of the Nazarene, and let me become the pastor. He consented to come. I immediately took my letter from the Central M. E. Church, San Francisco, hired the hall for nine nights and paid in cash forty-five dollars, Brother E. A. Girvin advancing five of that. I was sure enough out "under the stars." I had given up everything; my church relation, evangelistic work, with absolutely nothing except faith ahead.

Dr. Bresee arrived on time. I had paid in advance the rent of the hall. Dr. Bresee took supper with me that first night, and I spent the last dime I had on earth for some beefsteak. Beefsteak was not so expensive then as now. The meeting was held for nine days and nights. I paid back Brother Girvin and reimbursed myself the most of what I had put in. The meeting did not come up to my expectations. Dr. Bresee did his best and did well, but when a new church is in the air, so are the people. I reckon they were afraid. The result was, we organized with thirteen members. Just think of it, thirteen, that awful number thirteen! For about five minutes one night I was actually discouraged. I do not know that I have ever felt that way before or since God sanctified me. But I soon caught myself, and promised God I would go through and do what He wanted.

After the meeting Dr. Bresee paid a month's rent for a certain hall, amounting to twenty-five dollars. Soon afterward I secured a vacant store building for a nominal price, and started in for victory. In this store building we had three meetings—on Sunday, Tuesday afternoons, and Wednesday nights. Besides this, we held meetings Monday, Tuesday, Thursday, and Friday nights in various places round about. God blessed the work. We had no salary; simply took what the saints freely gave. Souls were saved and sanctified and the work grew. In one year we had fifty members.

Brethren, our pioneer days were far ahead in comforts as compared with those who blazed the way through the forests before we were born. Yet some of us have gone through some hard places to make the holiness movement what it is that some of the younger element hardly know. We are not sorry for any sacrifice or cross borne for Him who bore a harder cross for us.

I am thinking of the flourishing Nazarene church now in the very same little city where I first started to minister to the people—the city of Santa Ana, Cal. Oakland church is still on the map. The Church of the Nazarene has its place in the world to help conserve the blessed work of holiness unto the Lord.

What an opportunity we have today to spread holiness, organize and conserve it, with such a church as ours back of it, pushing with all their might through the channel of our Home Missions! With the multiplied thousands of dollars subscribed and coming in, to plant this work in the "regions beyond," and with open doors at our disposal, we are facing an opportunity that fairly makes our blood tingle. Surely God has placed before us the "open door." Shall we walk in and "possess the land"? Let us stand back of this Home Mission Board, and especially Brother Harding, the General Secretary, and live up to a certain motto that fell into the writer's hands:

"PUSH! IF YOU CAN'T PUSH, PULL! IF YOU CAN'T PULL, PLEASE GET OUT OF THE WAY!"

NAMPA, IDAHO

The First General Assembly

By HENRY C. ETHELL

I MEAN the first General Assembly of the Christian Church. No official account of its meeting has come down to us in the inspired record. We do not know who the secretary was, nor who composed any of the boards or committees. In fact, we have good reason to believe that none was appointed. We do not know precisely either the time or the place of the meeting, though we know both approximately. The minutes of the assembly are not available, and we have no account of the proceedings. The official call for the assembly, with the name of the sole General Superintendent appended, did not state the object of the meeting nor the matters to be taken up for consideration, and the only reference we have in the record of the meeting after it was held we have from one who was not there. Yet we have sufficient evidence that such a meeting was held, that it was what I have called it, and that it filled an important place in the plan of the Founder of the Church, and we have every reason to believe that it bore an essential part in the economy of the infant Church.

Let us inquire into the call for this assembly. The first formal notice appearing in the record that such an assembly was to be held appears in the words of the Savior to the eleven faithful disciples, as He and they were gathered at that combination supper, the last passover and the first eucharist, the night before the crucifixion. It is recorded in Matt 26: 32, in these words: "But after I am risen again, I will go before you into Galilee." Mark, at the same point in the record (Mark 14: 28) publishes this notice in substantially the same language. From the manner in which the disciples were receiving other statements of the Savior, equally positive, as to things to come, it is fair to presume that they would not have understood the definite call if he had made it then; but the recollection of this advance notice would serve to fortify their faith when the call was officially issued. If we are on the true line of the utterances and events leading up to this first General Assembly of the Church, we see now that it was to be held in Galilee.

The official call for the assembly was not issued until after the resurrection. The disciples were then recovering from the stunning effect of the half-expected, perhaps we may say unexpected, death of Jesus, and their faith was reviving. According to Matthew's account, when the two Marys came to the tomb on that eventful Sunday morning, an angel, a messenger like those who were sent to announce His birth, gave them the first official copy of the call to the First General Assembly of the Church, and commissioned them to convey it to the disciples. They were the first special delivery messengers of the newly established and yet unorganized kingdom of Christ on earth. No sworn messenger of the United States postoffice department was ever entrusted with the delivery of so important a document. And yet they wore no special uniform, and drew no salary nor fee; and they were under no bonds but the bonds of a mighty love.

The words of the angel (Matt. 28: 7) were: "Go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." The record in Mark 16: 7 is the same, with these two additional small, but significant particulars: Peter is specified by name: "Tell his disciples and Peter." This, perhaps, to encourage Peter, and to emphasize a difference between his case and the others. And in the last clause: "There shall ye see him, as he said unto you." This was a reminder that Jesus had privately given them notice of this important meeting before, and that this previous notice was an obligation laid upon their faith and upon their action. Thus, in the form of the message of this accredited ambassador of heaven, the advance notice was made a part of the official record of the call.

There is a confirmatory passage in John 20: 17. Jesus said to Mary Magdalene very soon after she had received the message from the angel, "Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." This appears to be an allusion to the same message which the angel had given to her and the other Mary, to be conveyed to the disciples. As

John treats it, it is like exhibiting the official envelope without reciting the message which it incloses.

This first General Assembly was not a delegate body. It appears to have been a mass meeting of all that could be gathered together of the membership of the church. I hardly think that any committee on credentials was necessary. Probably every person who attended had already passed under the scrutiny of the General Superintendent, and perhaps every one had been received by Him in person. Later, when the chief offices of the Church had to be filled by suitable men, though they might be apostles, and such were the doorkeepers of the Church, and spurious credentials began to be offered, as in the cases of Simon Magus and Ananias and Sapphira, a system of checks and guards became necessary.

There were more than five hundred persons in attendance. St. Paul, in the fifteenth chapter of First Corinthians, in recounting the appearances of Christ during the forty days, in their order, names this one in the middle, in the sixth verse, in these words: "After that, he was seen of above five hundred brethren at once." This, taken together with the incidents already recited, seems clearly to identify this gathering with the General Assembly, of which I have been writing. The comparison will also approximately locate the time somewhere in the middle, or past the middle of the forty days. Paul, writing about twenty-five years afterward, said that "the greater part" of those who attended that first General Assembly were still living. Doubtless their individual accounts of what occurred there were the treasured possessions of the whole church at the time Paul was writing.

Though not a delegate body, it may be regarded as, to a degree, representative. It seems plain that the laity participated. It might be thought, hastily, that out of five hundred their preponderance must be very great. But if the twelve and the seventy whom Christ had in the field at one time, under a preacher's commission and on a preacher's commissariat, eighty-two in all, are to be accounted as of the ministry, the class would be a large and influential one in the infant Church. It is not certain that any women were included. They do not appear to have taken part in the business meetings of the Church in Paul's time. The Savior's message, in Matt. 28: 10 and John 20: 17, was to "my brethren." Paul speaks of "five hundred brethren."

It may be asked, "Why should this meeting have been held in distant Galilee, rather than about Jeru-

salem?" We may not know, but these things appear: First, they would be less exposed to the persecuting power. Second, the greater and more effective part of the Savior's ministry was in Galilee, and the greater part of His Church was there. These eleven disciples probably all belonged there originally. His freest and most generally attended preaching had been there. It was the most convenient and favorable place for a general gathering of His followers. From the way in which "the eleven disciples" are spoken of as going away into Galilee, in Matt 28: 16, some may have been led to think that the meeting there was chiefly or wholly for them. That would seem unnecessary. This probably means that they were especially charged with the journey; possibly, not probably, the only ones who went up from Jerusalem.

Now that the identity of this first General Assembly of the Church is established, we may raise again the question touched upon in the first paragraph, Have any of the proceedings of that assembly come down to us, and are they of living force today? When all these data are brought together, does it not seem conclusive that what is commonly called "The Great Commission" was given here, as set forth in Matt. 28: 16-20? The commission proper, that which the Church is to put into action, is contained in the nineteenth verse and the first part of the twentieth: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you" (R. V.). This is the germ of the constitution of the Church. It is in full force today. If the Church of the Nazarene was not providentially raised up because there was a great need at this very time for a church to carry forward this very work, it was "born out of due time."

Now take the charge contained in this verse and a half, the nineteenth and twentieth, just quoted, and bind it in one firm pack with the clause above and the clause below, the latter part of the eighteenth and the latter part of the twentieth, and we have the grant of enablement by which we are to execute this great task. Draw down the band from above, the latter part of the eighteenth verse, "All power is given unto me in heaven and on earth." Then draw up the band from below, the latter part of the twentieth verse, "Lo, I am with you always, even unto the end of the world." Bind fast, and hold fast, and the Church of Christ can shoulder the whole bundle clamped between, and walk away with it. All power in heaven and on earth is at our command, because He in whom all this power resides is with us while we are executing His commission.

Genesis

NOTE. The following article found its way to the Articles file of the HERALD of HOLINESS, separated from the letter accompanying its submission for publication. Will the author kindly make known his or her name that we may give due credit in a future issue?

BEGINNING! Wonderful book! I have just reread it, in one continuous reading, for the third time in this year. What a book!

A classic of the highest dignity! History elsewhere and otherwise unapproached and unapproachable. Here are foundations for every doctrine of divinity. Its first noun is "beginning" and its first proper name is "GOD." In respect to time it covers two-fifths of all the world's history. Its historic records span the ages for twenty-three hundred and seventy years.

It would reach backward from today to the time when Nehemiah returned from exile to repair the walls of Jerusalem.

Need we wonder the truth-hating critics are gnawing at it like rats gnawing a file? Here are sure enough foundations.

The very first statement startles: "In the beginning God."

Yes, there was a beginning. Matter was creative, and not eternal. "In the beginning God created." Let the skeptic gnaw at that until his teeth are gone, but the fact remains just the same, God did create. How could He do it? "Through faith . . . the worlds were framed by the word of God" (Heb. 11: 3).

He did not say to the Son and to the Spirit. "Suppose we try to make some worlds." But He said, "Let there be . . . and there was." That all things were made, framed, or created at the beginning out of nothing is unmistakably the teaching of the Bible. This affords a lofty conception of God, and of His power and glory, all sufficient in Himself, and infinitely high above every other being. "O, magnify the Lord with me, and let us exalt his name together."

Back of, and before, the creation, beyond the first ray of historic record, in untouched and unexplored infinitude, in the unbeginning eternity of the past, there is the uncreated, self-existent Creator—God. Cosmogony and pantheism have no footing here.

Let them gnaw. Entity was born from the womb of nonentity through the word of faith of the uncreated God. God before all, over all, the Almighty!

But the geologist says the earth existed three hundred million years before our history begins. I have no controversy with the geologist. The first verse affords room for chaotic ages uncounted. Geology does not negate the Bible records, though it does sometimes knock out some of our age-old errors. Science is known facts duly arranged, and not just what some school may teach. That definition will do for Genesis, too: known facts duly arranged.

The eternity of the past is just as boundless as the eternity of the future. The past has never had a beginning, and the future can have no ending. Sublime thought! How do I understand that? I don't understand it. How do I explain it? I don't

Is the Bible Inspired? Some Suggestions

By J. WARREN SLOTE

Section II

HOW did God create the Bible? He created all things; for, says John, "All things were made by him; and without him was not anything made that was made."

In some instances we are altogether without information regarding His method of procedure. In the creation of the earth, for example, we are left to study and form our own conclusions, for we are simply told that "In the beginning God created the heaven and the earth." When that beginning was, or how the creation was accomplished remains a mystery so far as positive knowledge goes. In the creation of man we are not told the full method of procedure, although we have more light on this subject than on the former. When we come to the creation of the Bible we have still more information, presumably because in relation to our moral and eternal welfare the Bible plays so important a part.

It is a fact that God used human instrumentality in creating the Bible. Why we do not know, unless He foresaw that the largest possible appeal could thereby be made. Observe the case of Moses, for example—a babe, doomed to death by king's decree, entrusted to Providence when his parents could no longer hide the fact of his existence, nourished by his own mother in the great religious principles hidden away in her own heart at the expense of royalty, trained in the court of Pharaoh, and educated in all the learning of the greatest country of his day, chastised in the desert during forty years of isolation—this in brief recalls the experience of one of the men God chose to receive and transmit His message. Just as interesting an experience could possibly be related regarding each instrument employed in this creation, had we all the details, which, unfortunately, we do not possess. Whatever we may not know we do know that God chose, sanctified, and prepared these instruments, and we may be sure He wielded them, whether by directive or permissive sovereignty, so as to produce the Book as He wanted it.

There are differences of opinion among God's sin-

cere children as to how the message came, some feeling that the great truths which these human instruments were to convey came to them and that they expressed them as best they could in terms to which they were accustomed; others believing that God gave these men the very language in which to express the truths revealed to them. To the casual observer the method may make little difference; but to the devout student and disciple it matters much. If God gave the truth only, the idea only, the concept only, allowing the human instrument freedom in its expression without divine supervision, we are not sure that the Book is really God's Word; for to err is human, and it would have been comparatively easy for the recipient and recorder to have selected improper words in giving expression. One misused word in a paragraph or sentence could change the meaning of the whole. Would God entrust to human judgment, faulty as He knows it to be, a task so momentous and so important to the well-being of the race, for which He sent His Son to die? Hardly. It seems to the writer that God revealed the truth, allowed the instrument freedom to express it in so far as the method of presentation was concerned, but at the same time supervising the selection of terms so that each truth was set forth in language fully adequate, exact, and at the same time in terms understandable as far as possible by him and those through and to whom it was originally given.

Like in the operation of the modern wireless telegraph, one instrument is so tuned to the other as to catch the ether waves and accurately record the message transmitted, so it appears the human element used in the creation of the Bible was so keyed by selection and preparation to the divine personality that when the message was transmitted from above they, here below, caught it, were inspired by it, enunciated it, and recorded it exactly as it was originally given in words adequate to contain and convey it, such words having been either selected or censored by the divine representative, the Holy Spirit.

CHICAGO, ILL.

explain it. How do I know it? By faith in God.

"Before the mountains were brought forth"—

No, that's not long enough.

"Or ever the earth was made"—

That does not cover it either.

"Even from everlasting to everlasting thou art God."

"Everlasting to everlasting" means from the eternity of the unbegun past to the eternity of the unending future.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, . . . the Almighty." "I am Alpha and Omega, the first and the last" (Rev. 1: 8-11; 21: 6; 22:13).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." The Word was coeternal with the Father.

Did Moses write this record? Even the infidel admits that when he attacks Moses in order to get at the Pentateuch. But "The prophecy of old came not by the will of man, but holy men of God spake [and wrote] as they were moved by the Holy Ghost"

Doubtless Moses, under God, wrote this book. Excepting Exodus 1:1-6, and the first chapter of 1 Chronicles, no part of this book is repeated in the sacred volume. Unlike the other books of the Pentateuch, it stands by itself—being written at a time peculiarly its own, antedating the Hebrew Exodus.

Possibly Genesis and Job were written during his shepherd life in the solitudes of Midian. In his time he was a peerless historian and "learned in all the wisdom of the Egyptians," having, no doubt, in his possession a knowledge of the most ancient records from which he wrote, under the unerring movings

of the Holy Ghost. Some portions are written twice, as if he transcribed; one record, then another of a little different verbiage.

Be that as it may, much of the history was previously unwritten, having been passed down from father to son through succeeding generations. This will not seem strange when we take into account the great age to which most of them lived.

The interval between the death of Adam and the birth of Noah is very short. The antediluvian fathers named are ten in number, and the average time the father and son lived cotemporary is six hundred and ninety years. Shem was one hundred years old at the time of the flood, and the time from the flood to Abraham spans eight generations, in which the father and son lived cotemporary three hundred and nine years. However, Shem lived to see Abraham celebrate his one hundred and tenth birthday, and could have instructed Isaac at ten years old. One can not study Genesis without being impressed with God's lasting displeasure with disobedience. Alas! how far-reaching the consequences! In Adam, in Cain, in the antediluvians, in the cities of the plain, in Häm, in the individual as in the nation!

Who can afford to disobey God!

Genesis abounds in beautiful types more than any other book.

"Enclosed please find an order for \$1.50 for fifty-two weeks' rations of one of the best varieties of soul food I have found since I have been in Canaan—the HERALD of HOLINESS." Mrs. JOE KELLEY, Kirbyville, Texas.

Happy is the preacher who has his quiver full of arrows of truth, and is carrying a bow of divine love from which to fire them into the hearts of sinners and saints at all times.

The flood depicts the tribulation, the ark a plan of salvation.

Joseph, Moses, Isaac, Melchisedec are types of Jesus in His several offices. The cities of the plain are in the last great day judgment, while the fleeing refugees depict the rescued Bridehood being hurried up to higher grounds.

Two works of saving grace are not wanting for types here, for indeed the book abounds in them. Some of these are unique, like that of the elder becoming subject to the younger. Cain and Abel, Japheth and Shem, Ishmael and Isaac; Esau and Jacob. Leah and Rachel, Manasseh and Ephraim. In all of these the younger was the God-honored heir of the promises.

I must not name any more, lest this become too long. Have no fears for the great book. Fear rather for our children who may be educated in this unfaith.

OVERCOMING EVIL WITH GOOD

By Mrs. ESTHER CARSON WINANS

PERHAPS some of you remember my mention of a threat made to rob and murder us girls on our way to or from Monsefu at the time of our first Assembly. The unfortunate fellow who was so foolish as that was before a professed convert in the mission at Pacasmayo. Failing to obtain his purpose among us, he became very bitter and hot against us, and succeeded in sowing seeds of discord among the brethren. Some of his persecutions he directed against Brother Perez (the brother the Adventists nearly captured from us, but did not). Brother Perez and Brother Razuri did their best to get the man saved, but in spite of warnings, he went from bad to worse. When he was found sick and helpless and without friends, Brother Perez took him into his own house and collected money from the "evangelicos" for the relief of this our enemy. His condition was so serious that we all thought best to send him to the Guadalupe Hospital. Before he left we gathered in Brother Perez's home to visit him, sing, and pray with him. He seemed completely melted and repentant, and though so ill as to be unable to speak aloud, and not always even in a whisper, he managed to express his gratitude and sorrow of repentance and desire to seek God. We believe he was saved. Just a few days afterward he died in the hospital, but surely this was one brand plucked from the eternal burning. An escaped convict of desperate character, God's mercy was certainly exalted, as when He saved the thief on the cross. "Not through works of righteousness which we have done."

At last we succeeded in getting horses to take us to Faclo Grande Sunday school. On the way there we went through a little village called Jequetepeque. We were told it was very fanatical. But we stopped in a little corner store and asked permission to play the guitar and sing and sell books. Permission was given so freely that we took courage and sang our loudest. A crowd came together; we found many who were ready to "buy the truth"; we can only pray that they sell it not, and that the priests will not get a chance to burn it. Some one suggested to us we visit the schools. Going first to the boys' school, we found a courteous welcome, though the way the schoolmaster looked at me made me sure he was secretly a skeptic. Unbelievers in the Catholic church are generally very kind to us Protestants, even when they sometimes joke at our religion. After singing there and selling gospels and Testaments, we went to the girls' school, and did likewise, disarming their suspicions by telling them where we had just been. The women are nearly all fanatics. We do not often say frankly, "We are Protestants," but say, "Here is the Bible; we want everybody to have it; every one has a right to possess and read the Word of God!"

PACASMAYO, PERU

SIX MONTHS IN AFRICA

Greetings from Africa! Half of the first dreadful (?) year on the mission field, of which people have told us, has passed; but we have seen so many things of interest, and have been so busy, we have not had time to get lonesome or homesick or wish that we had not come to Africa.

As I sit under a tree in our yard at Grace station this beautiful December day I can hardly realize that Christmas is only a few days off.

The children are practicing their Christmas songs in the church. They are now singing, "Suffer the children to come unto me." How glad I am that our precious Lord came to redeem these children as well as those in the dear homeland!

We dismissed school here the first of December for the six weeks' summer vacation. We had between twenty and twenty-five scholars. We are having night school for the boys who work during the day. We have seven enrolled, and one little girl who comes from away over the mountains. She has to keep the monkeys out of the gardens in the daytime. It is a pleasure to teach these boys and girls; they study so hard and seem so eager to learn. Even during working hours, when they have a few moments of time, we can hear them reading aloud from their Zulu Testaments.

Our church services are well attended. Even when it rains the people do not think of staying at home. Our evangelists take turns preaching at the different stations. How our hearts rejoice as we listen to their earnest messages! Although we understand but little of what is said, yet I thank God we can feel His Spirit working in our midst.

Our little mud hut which we expect to use for a bedroom is nearly completed. We ask the boys every few days, "When can we move into our house?" And they say, "Inkosoyana" (by and by). I sometimes wonder what they did before they adopted this phrase into their language. These natives have no conception of the value of time, and we have learned by experience that "no one hurries in Africa." However, we are learning some lessons in patience, and shall be very thankful for the extra room, as we are so crowded in the round hut.

We are so glad to receive the HERALD OF HOLINESS. Surely we appreciate it as never before.

These are good days to our souls. The Lord is pouring out His blessing upon us, and there is not a need but what He doth supply.

Yours in His service,

EVA E. RINSE.

MISSIONARY SOCIETY OF WOODLAWN CHURCH, CHICAGO

By Mrs. T. A. PETERS

AS we look back over the last year, the members of the Woman's Missionary Society of the Woodlawn Church find much for which to praise the Lord. Not always has the attendance been what we desired, but when the numbers were small we gave ourselves to intercession, and while our own souls were refreshed by the presence of the Master we knew that He was blessing in faraway fields also.

The conviction that more such prayer was needed took such hold upon some of the women that in October a prayer band was formed and the members covenanted together to pray daily for (1) a world-wide revival, (2) for a God-given vision of the world's needs to come to His people, (3) for large gifts to be given for the evangelization of the nations; and to meet once each week for united intercession. The weekly meeting is held each Wednesday afternoon, with the exception of the last Wednesday of each month when an all-day service is held, the morning being given to prayer, the afternoon to the regular monthly missionary meeting.

As a society we have not given ourselves directly to the raising of money, but rather to the planning for missionary education in every department of the church life. We maintain a missionary library, furnish missionary papers and pamphlets for all departments of the Sunday school from the cradle roll to adult classes, organize mission study classes, arrange missionary programs for the first Sunday of each month in the Sunday school and for the first prayer-meeting night of each month. We provide maps, charts, books, bulletins, pictures, etc., to be used on all such occasions, and distribute missionary literature to the "shut-ins." The fund for this material comes from our voluntary contribution at each missionary meeting. No dues are assessed.

Great impetus was given to our work this year by the visit of the District Missionary evangelist, Miss Hilma Aaronson. At that time a missionary campaign for the study of China was launched. This included every organization of the church in its scope, and continued four weeks. The Sunday school room was decorated in Chinese fashion, the

Get the Vision!

By DORMAN D. EDWARDS

"He . . . published throughout the whole city how great things Jesus had done for him" (LUKE 8: 39).

HAS Jesus done anything for us? If so, what is His commandment to us? "Show how great things God hath done unto us!" The restored maniac of Gadara did this very thing "throughout the whole city." It seems to me that our place as Nazarenes is to evangelize every city and town where God permits us to establish a church. The only way I can see to literally carry out this vision is through the printed page. The "Scare Head" has taken the place of the public "crier." We must utilize it if we would gain the public attention.

From the Seattle (Washington) Assembly held in June, 1914, I was sent to Chelan, to a class of about thirty members, that had been organized about six months before by Evangelist Harry J. Elliott. This class came, almost to a person, out of one of the local churches. Naturally hard feelings were aroused in that church. They were called "Holy Rollers," "Free Lovers," and many other very hard names. They were worshipping in a renovated cowshed that would hold about fifty people.

When I arrived, I found the members "full of faith and the Holy Ghost" but very much let alone by the people of the town. People were prejudiced almost beyond conception, and I found myself, Sunday after Sunday, preaching to the "faithful few." As you can see, my problem was to reach the town and let them know that we were preaching the gospel, and that we believed in purity, not "free love."

We first rented a hall on the main street that doubled our seating capacity. Then God impressed the idea of a paper on my heart. As a boy, I had done some printing, and I told the Lord that if He would open the way I would put out the paper and do the work myself. A friendly editor lent me a case of type and I hired him to do the press work. Shortly after, I put out the first issue of *Truth*, a small monthly paper. This was put into every home in Chelan and Lakeside,

a small town one mile away, members of my congregation and myself and wife doing the distributing.

This paper was filled with stirring gospel messages, and the uncovering of some of the conditions locally. Immediately there sprang up a strong opposition to the paper; but with this many people got their eyes open to the kind of people we really were and the crowds began to come to the hall. In two revival meetings, at several services, the hall was filled to suffocation, the sidewalk was full, and people were standing out in the street. Had we not been unfortunate in the selection of an evangelist, one who brought disgrace upon that whole section of the country, I am sure there would have been a strong work there now. After his life came out in the public press, with his photograph, the "I-told-you-sos" got busy and the work was paralyzed.

After coming to Ashland, I have felt the isolation of my church from the masses of sinners and have talked and prayed "Paper" until God has again opened the way and I am again publishing *Truth*. Although the first issue has only been out two weeks, I feel its effects. I am sure it will do a great work if we can keep clean before God and the world. May God help us to walk in white.

Every pastor isn't a printer and but few churches can hire such a paper published. We, as a church, need a paper that can be put into the homes that will be within our reach financially. Such a paper wouldn't have the personal character as one published where it was distributed, but it will be read if it has the right kind of material in it.

This article has largely been personal, but it illustrates my message to you. In my last article I want to describe my idea of what this universal paper should consist and the method for its distribution.

ASHLAND, ORE.

new flag of the Chinese republic occupying central place. Chinese pictures and pictures of our missionaries and others were shown on the bulletin board. Different classes were formed. The class for adult membership met on Sunday afternoon and addresses on China were given by different speakers. At one meeting songs were sung by a group of Chinese young men from a nearby Chinese Sunday school. The Young People's class met each Friday evening for their study. In the junior meeting each Sunday afternoon and also in the primary department of the Sunday school each Sunday morning Chinese picture stories were used. Suitable literature and Chinese pictures were distributed to the mothers and babies of the cradle roll department; and pamphlets on our Chinese work were mailed to the "shut-ins" and out-of-town members. Thus every member of the church was reached during this period of "missionary revival," and we felt that this concerted effort meant much in directing the thought and prayer to the needs of China.

On the closing Sunday of the campaign the church board voted to take a special offering for missions. Twelve pounds of literature was collected and sent to China. Surplus Sunday school material which all had saved and brought in, including picture cards, charts, scrap books made by the juniors, etc., was brought in. One box was sent to Korea, where, we were told, they were compelled to tear cards in two that each child in the Sunday school might get something. The saving of surplus Sunday school material has become a fixed feature with us, and we now have a large amount which goes to Africa.

At this time some new books were added to the library, and after an illustrated lecture by Miss Aaronson, the Young People's Society bought a

stereopticon, and views of China were given on the last evening of their study.

November 2d was observed in our Sunday school as Indian Head Penny Day. The Missionary Society asked that the matter of saving pennies for the evangelization of American Indians be presented to the school on that day. This was done, and in two months EIGHT HUNDRED pennies have been received for the work.

During the year we have had the privilege of hearing many outgoing missionaries. This has proved a great blessing to us, and we count it one of the main forces in our educative plan for reaching every church member and putting him in touch with our "world parish." We have also seen results in increased giving through the regular church treasury and in the dedication of some lives to foreign service. Praise God. To Him give we all the glory.

THE INDIAN'S TWENTY-THIRD PSALM

THE Indian language is not easily subject to translation and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm which can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the Love rope into a whip, but afterward He gives me a staff to lean on.

He spreads a table before me with all kinds of food, He puts His hands upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepec" and sit down with the Shepherd Chief forever.—R. E. BOWER.

TEMPORARY CHURCH BUILDINGS AND TABERNACLES

WE find that the tent campaign work in many places is hindered because of rainy seasons, storms, cool nights, etc. Another thing that is against tent campaigns in many places is that they have been abused by a floating class of tramp preachers and tongues movement until the work has been hurt and tent meetings have a bad reputation. While writing this article we are in Tampa, Fla. A brother told us a few days ago in this city that last year there were ten tents in this city at one time, all supposed to be doing some kind of religious work.

We find that a portable tabernacle can be built for little more than the cost of a tent, put together with bolts, easily erected or taken down and shipped to another point, as in many places it will be necessary for us to stay in such quarters perhaps from six months to a year or better—for we are out to do permanent work—the writer believes it will be better for us to look to the portable tabernacle idea. We will be glad to give further particulars to persons who are interested in some of these tabernacles on their District. There are different companies who put them out; or we could furnish plans and specifications that a District may have them built themselves.

We find that the Sears & Roebuck mail order house put out a temporary church building. It comes ready to be put up, with main auditorium and one Sunday school room, and can be bought at very reasonable figures and on monthly payments. It will pay our people in some places where they need a place of worship where the work is new to consider this plan. This company would be glad to furnish any one with full information.

We find that different denominations are putting up these tabernacles and temporary church buildings in various growing cities like Akron, Ohio, and Detroit, Mich., where they expect to put up a permanent church building later.

U. E. HARDING.

THE CHURCH OF THE NAZARENE IN NEW FIELDS

By J. H. VANCE

THERE are hundreds of towns and cities over this land that need and must have a Church of the Nazarene in them. It is our privilege to reach out into these new fields and plant a work for God and full salvation from all sin that will stand the judgment test.

One of the difficult problems that we have to contend with these days is to conserve the work of holiness and maintain the people in good spiritual condition after they have been saved and sanctified. To successfully do this we must have well organized churches, with live pastors, who everlastingly will keep putting the truth on the people, showing them how to shun the very appearance of evil, and to endure to the end if they would be saved.

The writer firmly believes that God has in these days raised up the Church of the Nazarene to spread scriptural holiness in every nook and corner of this land: We must not fail God in that which He has raised us up to do. The time has come when it seems

to be impossible for those who seek and obtain the blessing of holiness to remain in other churches and live. The American churches are substituting a sort of playhouse religion in this country that does not get men either saved or sanctified; and the kind of gospel that is being given out from most of the pulpits is void of any unction or power to stir men to repentance, much less to holiness.

I am glad that we have a church and people known as the Church of the Nazarene, where men can fall at old-fashioned altars and cry to God for pardon and then seek again the second time for real holiness of heart that fully fits one for the society of heaven.

The more I see and know about our work, and how God is setting His seal on the work that we are doing, the more I am convinced that Christian organization is God's plan of spreading and conserving the work of holiness. I have been intimately acquainted with those who do not believe in any kind of organization as a means of conserving the work of God, and have seen them die out and come to an end.

There is, however, much danger lying at our doors, and we must not get puffed up and begin to think we are exempt from the onslaughts of the Devil, because we have the truth relative to the plan of salvation from all sin. We can easily backslide by becoming worldly and formal and by seeking for those who have money to join our ranks when they do not measure up to God's standard along spiritual lines. We must keep much in prayer, and at all times preach a full gospel, and insist that without "holiness no man shall see the Lord" (Heb. 12:14).

We believe that the Church of the Nazarene is the best and most scriptural organization in all this land to carry on the work of spreading holiness. We need now more money for Home Missions, in order to hold more revivals in new places, more evangelists that have the fire and vision, more pastors who are ready to take charge of some new work and push it for God and the salvation of souls. It can be done, and we are going to be held responsible to God in the day of judgment if we fail Him in this great twentieth century movement for the spreading of full salvation from all sin by a twofold work of grace.

MARSHALLTOWN, IOWA

"A CALL TO PRAYER"

By J. T. LITTLE

LET us all bow in prayer while every Nazarene leads to the throne.

What shall we pray for now? Are we not rich and increased with goods and have need of nothing? What shall we pray for? Listen, while I try to tell you of a mighty conviction that has taken hold of me.

Since our General Assembly I have received several letters concerning applicants for the foreign field

from these parts. Every applicant was freely, gladly, and hilariously recommended by me, for I believe every one of them has the proper gifts and graces, and am convinced every one has the definite call from God.

Now then while all of this has been going on not one has been called to the homeland. This caused me to stop and think, to truly consider, and to weigh the matter well, for we must have workers for the home field, men of blood and fire, men definitely called of God, and to their definite work, as are those who are called to the foreign field.

We are in need of them, we need them in all of our Districts, and we must have them if we are going to support our God-called missionaries in the foreign field, for mind you God has called these, and definitely to the foreign field. Again let me say we **MUST HAVE WORKERS AT HOME.**

The motto of our Home Missionary Board, that we elected at Kansas City, is "500 new churches in 1920." If they succeed, and we all hope they will, where are we to get our pastors? They must be called of God. Let me repeat they must be **CALLED OF GOD.**

Now back to my question. Why so many being called to the foreign field and no one seemingly being called to the homeland?

I answer, those to the foreign field, are being called in answer to prayer. Our good missionaries on the field are putting up a mighty continued petition to the throne. They see the need and are obeying the command, "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." God must answer their prayer, for they are doing exactly what He told them to do. God sends forth laborers in answer to prayer. If we do not pray will we get the laborers?

Now you see the reason for the call to prayer. Is not God setting before us a concrete example of our possibilities if we only pray? When God is calling so many bright young people, the cream of our church, to the foreign field is it not a challenge to us to go to our knees in the homeland and pray the Lord of the harvest to send forth laborers at home so as to care for those abroad? Oh! that God would arouse us to the great possibilities just before us. God is trying to get in touch with us, but we seem to be dull of hearing.

"If ye will hear his voice, harden not your hearts." Let us set the Church of the Nazarene on fire (holy fire). Let everybody obey God definitely and accept the challenge He puts forth, and give our very lives to make real the possibilities just before us.

THE ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The General Board of Church Extension met in Kansas City, February 18th to 20th. Reports were heard from the general secretary and from Rev. E. G. Anderson, the acting treasurer. These reports showed real progress being made. Since the recent General Assembly more money has been received than all the time previous since this work was started. Some \$90,000 is now pledged by Districts, churches, and individuals to be paid in the next four years.

Loans were arranged for at this meeting in Texas, Iowa, Oregon, Oklahoma, Ohio, and California. Others will be consummated just as fast as the means are available.

Brother Anderson was continued as acting treasurer, and no change was made in the other offices.

It was decided by the Board and unanimously indorsed by the Correlated Boards that the church extension fund should be placed on the budget system and raised by the local congregations with their other benevolences. The amount was placed at 75 cents a member, or a sum equal thereto, to be raised annually for the next four years. This will enable the Board to secure the \$100,000 in the next quadrennium that was voted for this cause by the late General Assembly. There was much favorable discussion in the meetings of the Correlated Boards of putting all the general benevolences on the budget plan, and this Board, believing it the best plan for all, was glad to lead the way. If the church believes this the wisest plan, this will give them a chance to prove the success of the method.

By the action of the Correlated Boards the Board of Church Extension is also permitted to seek annuities, memorial funds, and personal gifts; and other

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Wollaston, Mass.

wise press the claims of this great cause on the hearts of our people.

It is hoped that all the churches will at once provide for the placing of this fund in their budgets. It will save us a great deal of expense in campaigning, traveling, etc. And the Board wants to save every dollar possible. If all the pastors will cooperate with us in putting through this plan the cause will succeed, we will be saved much expense and the wisdom of the budget plan will have been demonstrated.

This cause MUST be made a success. The church NEEDS it. EVERY OTHER CAUSE WILL BE ADVANCED. THOUSANDS OF DOLLARS will be saved in interest charges. The investment is PERMANENT—once it is raised it will be done for all time. It will enable us to do business WITH and FOR OURSELVES.

Now, if the pastors and Superintendents believe in the budget system, and want to avoid numerous collections, and save the expense of traveling, campaigns, and drives, here is the opportunity to practice what they preach, and we all believe. We believe they will appreciate this step in the right direction and will prove it by actions.

We would be pleased to have word from all our Superintendents and pastors about the budget plan. What do you think of it? Any other suggestions for the furtherance of our most worthy church extension work will be highly appreciated. This is your cause. How can it best be propagated?

JOS. N. SPEAKES, *Gen. Secy.*

OKLAHOMA HOLINESS COLLEGE

REV. C. B. WIDMEYER, *President*

ON Tuesday morning, September 9, 1919, Oklahoma Holiness College opened her doors for the eleventh session. A goodly number of students were present to enroll, among them many old students, along with a host of new ones. Since that day our enrollment has been on the increase until we have reached the total of 216, which is larger than any previous year, and we have left four months of school. Death has not broken into our ranks this year, and during the siege of the "flu" many of the students were able to minister to others.

SPIRITUAL LIFE

We are truly grateful to God for the good degree of spirituality that has prevailed during the year. During the annual fall meeting practically every student was reached for God. It was a great season of grace. There has been hardly a Sabbath since the opening of school but that salvation work has been accomplished. A number of the chapel services have been fruitful in the salvation and sanctification of boys and girls. Along in the early part of the year, a girl's prayer band was organized and they have not only sought the salvation of our students, but also that of the citizens of the town. Then there was another organization known as the boy's gospel team, and it set about to reach every boy in the dormitory and school. Some prayer services ran into the midnight hours and many times shouts of praise were heard when some one was saved.

LITERARY WORK

Good work has been accomplished along literary lines. Students are working hard not merely to get grades, but to be efficient. We are glad for the bright minds among the student body. We are glad for the increased enrollment in the college department. We have among us a number of young people preparing for Christian work. After all, this is our job. God has given the Church of the Nazarene a glorious opportunity of taking the full gospel to all the world. We must work while it is day.

SPECIAL LECTURE COURSE

We thank God for the special Bible and lecture course held during the month of January. Dr. H. O. Wiley, president of Northwest Nazarene College, was with us and lectured three times a day. His subjects were: Wisdom Literature (a study of Job and Proverbs), Philosophy (based on St. John 1:1-13), and Psychology of Religion. Another lecture period was filled by Rev. B. F. Neeley, Prof. A. S. London, and Dr. Harper. During the two weeks of Dr. Wiley's stay he brought us great mes-

The Foreign Evangelistic Commission



H. F. REYNOLDS, *President*
General Board of Foreign Missions

WE have just closed one of the greatest meetings the General Board of Foreign Missions ever held. All who were present received a greater vision of the work to which God has called us. Because of this enlarged vision the board has been compelled to take advanced steps along all lines. All who attended the late General Assem-

bly received an overwhelming conviction that the Holy Ghost was falling upon our people and pushing them out into greater activities to reach a lost world. The various Districts and churches and individuals who subscribed to the Million-Dollar offering seemed to be moved by an unseen hand to undertake greater things for the coming quadrennium. This great missionary movement will require the expenditure of large sums of money in providing the proper quarters to house our missionaries, to erect new chapels, to erect suitable school buildings, and to open many new mission stations in our several fields.

After much prayer and hours of deliberation the board unanimously came to the decision that this large expenditure of money on foreign fields should not be made without a thorough investigation of these stations by competent and careful men, well known by our entire connection. This decision has been the result of a growing conviction expressed by many of our leading business men in the church. It is fully believed that this commission will render the entire church most valuable service, not only in their reports of the fields visited, but will create greater missionary enthusiasm by more exact missionary information on their return.

It is also expected that such a representative commission will be able, through communication with officials of the various nations and by coming in contact with our missionaries and the needs of the various fields, to more fully impress the people of these countries with the importance of our message.

This commission will be divided into two parties, the first to visit the British Isles, Africa, India, and Palestine; the second to visit Japan, China, and South America. That the church may have both the business and spiritual vision so much needed, the first commission will be composed of General Supt. R. T. WILLIAMS, D.D., and General Secretary-Treasurer E. G. ANDERSON, and the second of General Supt. J. W. GOODWIN, D.D., and General Secretary-Treasurer ANDERSON.

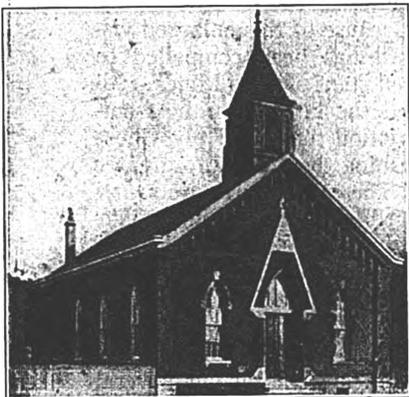
It is desired that the expense of this commission shall be provided for by special gifts from friends and those interested, that the General Fund may not be drawn upon. Some have already expressed their interest in this enterprise, and any who may feel led may communicate with the general office at Kansas City. That the general church may obtain this enlarged vision at the earliest possible moment, the first commission will be sent as soon as possible — it is hoped within the next year.

We urge our people to pray that these visitations to the foreign fields may be attended by a mighty outpouring of the Holy Ghost, and that it may prove to be a part of our great world-wide evangelistic campaign.

sages of truth. He not only spoke to the soul but also to the mind. A total of thirty-seven registered for the special course. Dr. Wiley was given a unanimous invitation to return next year.

JEFFERSONVILLE (IND.) CHURCH OF THE NAZARENE

I accepted this pastorate at the close of the 1910 Indiana Assembly. I found a church organization of twenty-three members worshipping in a vacant Lutheran church, which, with the aid of our District officials, we bought, and at once began to repair. We painted the interior, improved the lighting, built a platform and altar rail, painted and varnished the pews, bought a piano, and made other improvements. We have also bought furniture for the parsonage, the most of which has been paid for, besides keeping up our incidentals. For a time we were compelled to



conduct our services in other quarters, thus decreasing our congregations for the time being. About fifteen persons have professed either pardon or purity since we came here. We are planning for a revival.

In our evening preaching service on Sunday, February 1st, we raised by willing subscriptions more than enough for our year's apportionment for the General and District Superintendents, which was paid and forwarded to the District treasurer within the next few days. God is blessing, and we are preaching the truth without restrictions. The Devil is stirred, but the God of battles is leading us on to victory.

CHAS. F. PEGRAM, *Pastor.*

P. S.—Since the above was written we have a new arrival at the parsonage, Charles F. Pegram, Jr. He is, a sure enough boy, and a prospective Nazarene.

MISSOURI HOLINESS COLLEGE

Rev. U. E. Harding, Field Secretary of our Board of Home Missions and Evangelism, recently preached for us on Tuesday and Wednesday evenings, and led our chapel service on Wednesday morning. God was so manifestly in the coming of Brother Harding at this opportune time, and conditions are so favorable for a sweeping revival here, that he will return from attendance upon the preachers' meeting at Caruthersville, and begin revival services. Our people are enthusiastic, the people of the city and surrounding country are interested, the meetings are well advertised, and we are looking to God for a mighty tide of salvation and blessing. An old-fashioned revival of pure and undefiled religion is the paramount need of our school and community, and nothing else could mean more for the establishment and prosperity of the work of the Lord in this place. God has gathered together a company of choice spirits in this institution, and He is winning the hearts of the people through them. To Him be all the glory and the praise.

Our church and school have suffered a serious loss in the passing to his eternal reward of Rev. F. Vernon Hodges. Brother Hodges had spent several years in the pastorate, and in teaching in our school at Hutchinson, Kansas, and was a young man of rare promise. He came to Clarence at the beginning of the present school year, and has been principal of our academy department since. He was much loved and appreciated by his students, and by all with whom he came in contact, and will be greatly missed

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A beautiful, 16-page Program for CHILDREN'S DAY, FIRST SUNDAY IN JUNE. Furnished free—provided you take an offering for foreign missions at the time program is rendered. When ordering state number of programs desired and whether shaped notes or round notes.

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by all who knew him. The bereaved relatives, and many friends of our brother have the heartfelt sympathy and prayers of our entire school and people. President Chambers accompanied the relatives to Hutchinson, where the remains will be laid to rest to await the welcome plaudit of our Lord at the resurrection of the just. H. O. FANNING.

THE REVIVAL IN PASADENA UNIVERSITY

During the past three weeks Pasadena University has been visited with an unusual outpouring of divine power. The enemy evidently knew the gracious times of refreshing that were awaiting us, as he seems to have made every possible effort to hinder the meetings. On account of epidemics in town and school the city health department seriously considered closing the school right in the midst of the revival, and did demand compliance with certain commands that caused the absence of the evangelist for a few services, and the changing of time of meeting from the evening to the chapel hour.

But in spite of such adverse circumstances and apparent work of the Devil the revival power has been in our midst. On Sunday and Monday nights before the time set for the beginning of special serv-

ices on Tuesday, the altar was filled with students convicted of sin and impurity, and several won gracious victory then, and the revival was on ahead of schedule.

Rev. Earl E. Curtis, of New York, under the special guidance of the Spirit gave some wonderful and heart-searching messages, and led us out into the deep things of God, where many of us had not ventured before. Deep conviction for sin among the unsaved and a mighty burden for souls characterized the whole time, and demonstration of God's power in the saving and sanctifying of souls rejoiced the hearts of His children.

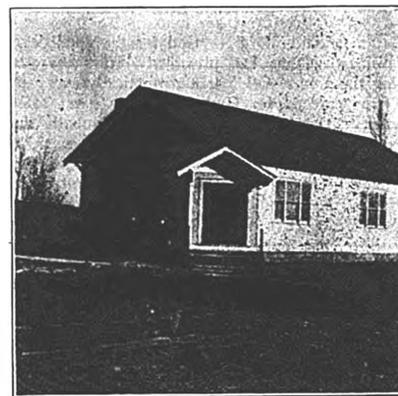
On Sunday evening, following what was supposed to be the concluding service, the old altar in the chapel was filled with souls who had failed to get earlier victory. Since the spirit of the meeting continued so strong the faculty decided God would be pleased to have services continue, and this week members of the faculty have brought messages that have deepened conviction, resulting in added conversions, and that have helped the entire student body in establishing their hope and experience. In the concluding service today (February 20th) souls were hungry and sought help of God, and as the students reluctantly dispersed to different parts of the campus we heard shouts and songs of victory echoing over the hill.

The preachers all did wonderful work in obedience to God's leading, and we praise Him for such Spirit-filled men to lead in these campaigns against sin. But for the souls saved and sanctified we render gratitude and praise to Him, who alone can speak pardon to the guilty sinner, and who alone, through the baptism with the Holy Spirit, can bring to the hungry seeker for His whole will unspeakable peace and joy.

A STUDENT.

MOUNTAIN HOME (IDAHO) CHURCH

Mountain Home, Idaho, is a town of 1,500, fifty-five miles east of Nampa. The church was organized in June, 1919, with seven members. They now have a building 30 x 54 feet, located near the business district. A revival is planned, at which time the church will be dedicated. After that the work will be turned over to a good pastor. This is a splendid town—hot springs, fine scenery, wonderful climate,



fine farms, and many other things that make it a desirable place in which to live. We would like to correspond with Nazarenes who wish to move west.—HENRY and IRENE BELL.

AMONG THE CHURCHES

CALGARY, ALTA., CANADA

—The work in this part of the "foreign field" is surely progressing nicely. The duplex envelope system is working well, and our finances are in good condition. We have given three of our members to the Church Triumphant, and yet we have made a gain of better than 10 per cent in the last three months. But better than that, we have not had a single Sunday in that time without some seeker at the altar. The Lord is giving us souls, and there is a general deepening in spiritual things that makes a pastor's heart rejoice. Praise God for victory.—E. S. Mathews, Pastor.

ROSWELL, N. MEX.

—The revival still goes on with increasing interest. Eight souls have prayed through to victory and

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Olivet University
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DR. ANDREW JOHNSON, *Leader*

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10 Days Wonderful Revival!

HEAR THIS GREAT MAN

J. E. L. MOORE, A.M., D.D., *President*

the end is not yet. Rev. J. E. Threadgill, District evangelist, is doing the preaching. He is giving out the Word in the old-time way, and the Lord is blessing and giving victory. Our church is small, but they have the blessing, and are standing by both pastor and evangelist. The meeting will continue through the first Sunday in March.—P. C. Ramsey, Pastor.

MANSFIELD, ILL.

—We are glad to report victory in our work here. The Lord is with us, leading us on and giving us salvation. Some fine young people, all new material, have recently been saved and have united with the church, and are bravely standing with us, helping us push the battle for God and souls. We expect to begin our revival meeting March 5th with Rev. Charles A. Brown, Superintendent, as evangelist.—Martha Howe.

CONNERSVILLE, IND.

—The Lord is meeting with us as He promised, and is blessing us abundantly. Sunday, February 20th, was a good day. Three souls were sanctified in the morning service. Our prayermeetings are seasons of refreshing. We like the idea of a united evangelistic campaign, and will prepare for it.—R. L. Wisler.

DRAKES CREEK, ARK.

—A Church of the Nazarene has been organized here. Out of it are coming three young preachers, one song evangelist, and one young lady as a prospective missionary. It took six months of hard campaigning to break through to this one little church, but we consider it well worth the battle it cost to win it. We have the vision of a strong church here, and earnestly desire the saints to help us pray it through. This is virgin territory, and will require faith and fire to push through to victory, but "God is able."—Josiah Tucker.

BICKNELL, IND.

—Our God is leading us on to victory. Souls are praying through and victory is on every hand. New members are coming into the church, and others are looking this way. The church is in good working order, loving God and each other. Lifting Jesus up is our business, and we are finding that the way to win men and women to Him is to preach the gospel. Remember us in prayer down here in southern Indiana in the coal fields. The coal miners are a loyal crowd and have real, old-time salvation. We are still in the basement; but there will be a time, if Jesus tarries, when Bicknell will have a Church of the Nazarene above the ground.—C. V. Stevenson, Pastor.

MANCHESTER, N. H.

—We opened a revival campaign with our church here on February 15th, and the Lord is graciously blessing in our meetings. The weather is bad, making the attendance rather small, but we are seeing some pray through at the altar. A most beautiful spirit pervades all our services. Sisters Godfrey and Knight have labored hard and faithfully in this hard field, and have built a fine church and parsonage, a credit to our work.—F. W. Domina.

GLENDALE, ARIZ.

—After a three weeks' meeting under a tent here we organized a church with a fine class of people. We have secured a place of worship, which seemed an impossible thing to do in this valley, for people can not even get houses to live in, and are living in tents, garages, and sheds of almost every description. We put the HERALD of HOLINESS in every Nazarene home, also a Manual, and the prospects for the future of this work is unusually bright. The Peoria Nazarenes and their pastor came over to the meeting and

International Sunday School Lesson, March 21, 1920

John's Picture of Worship in Heaven

Lesson, Rev. 7:9-17

By Rev C. E. CORNELL

Heaven is a place, and hell is a place. Heaven is just as long as hell, and hell is just as long as heaven. The entire race—each individual who has lived or who will live—will finally end up and spend eternity either in heaven or hell. Each individual has the right of choice; each is a volitional being and can choose; which will it be, heaven or hell?

John is on a lonely isle, banished there because of his faithful testimony in favor of Jesus Christ. His enemies, no doubt, thought he was done for, but he was God's man, and God gives him a vision of heaven so magnificent, so beatific, so glorious, that it has charmed the hearts of multitudes.

The Devil had done his best to get John out of the way and to hinder his Christian activity, but just when it seems that one of God's servants is destroyed, then God takes a hand and defeat is turned to victory. Dr. Jowett says of John and his vision, "This vision was born in the heart of an exile. It glows in the eyes of a man who has been driven from all that was dear to him, because of his loyalty to his Lord. Men have often found their sight when they have lost their country. A larger discernment has come to them in the day of their penury and deprivation. And so we listen at many a prison door to the noblest songs of liberty, and radiant visions have poured their glory into many a dark captivity, and turned its midnight into noon."

The innumerable multitude that John saw must represent the Church of Christ redeemed by the blood of Christ in this world. In fact the servants of God have been passing from earth to heaven ever since the beginning of mankind. And yet there is room. All who will partake of the water of life freely will make the city. We have been acquainted with many who are now over there. They have passed from our mortal sight, and now enjoy the bliss and fragrance of heavenly environment. Heaven is not stagnation, neither are those who are there idle. What blessed work the inhabitants of heaven are engaged in. Who can say?

"Milton, in one of his majestic moments, which was also one of his humblest moods, speaking of the heavenly host, said, 'Thousands at His bidding speed and post o'er land and ocean without rest. They also serve who only stand and wait.' Whatever their work, it is work without weariness, it is service without labor, it is toil without tears, it is the glad service of those who are at home, and see and know as they are known."

And this delectable multitude came out of all nations, and kindreds, and peoples, and tongues. The glorious gospel of Christ is no respecter of persons, but in every nation where faithfully presented and believed, the gospel is the power of God unto salvation.

This glorious company had on white robes, the emblems of innocence and purity. They had palms in their hands, in token of the victory gained over the world, the flesh, and the Devil. Let it be carefully noted: That purity is the mark of God's saints.

put their shoulder to the wheel. Our Phoenix pastor, Brother Black, had caught the vision, along with some of his people, of the great need of our work in this rich valley. Pastor Black is a booster and a pusher, and he was brought to the meeting so he could shout and push. We love the battle in the home mission field.—Will H. and Lillie B. Nerry.

ALBUQUERQUE, N. MEX.

—We have had many encouraging things to come our way recently. The Threadgill meeting was good, although we were hindered by the weather and sickness. There were several professions, the church was greatly helped, and two members were added. Sunday was a red letter day with us. We had Pastors Powell and Chenault of La Lande and Artesia with us. Several were at the altar, and two or three claimed the victory. We have recently bought a nice piano for the church. Our Sunday school is growing. Quite a few have prayed through in our services at Belen, where we preach each Thursday night. We have recently organized a Sunday school there, with a live superintendent and corps of teachers. When

Jesus said, "Blessed are the pure in heart, for they shall see God." But a few protest that there is any such experience, but it behooves each Christian to seek and find it. It further means:

1. A single eye. "If thine eye be single thy whole body shall be full of light."
2. It means single-mindedness. "The double-minded are unstable."
3. It means perfect love. For "perfect love casteth out fear; fear hath torment."
4. It means being wholly devoted to God. "Present your bodies a living sacrifice."
5. It means fire in the soul. "He shall baptize you with the Holy Ghost and with fire."
6. It means being filled with the Holy Ghost. "They were all filled with the Holy Ghost."
7. It means a blessed unity of the saints of whatever name. "Sanctify them, that they all may be one."

They cried with a loud voice, "Salvation to our God." God is the only author of salvation. If any man is ever holy, God must make him so. A writer has said, "No man can drift into sanctity." He must have a purpose to be holy. He can not go to sleep a sinner and wake up a saint. The blood of Christ must be applied to his heart to make it clean. All this falderal about eliminating the blood is heathenish. "Without the shedding of blood, there is no remission." Neither can a man serve God without an effort. There must be some will power, some determination. To live a godly life means self-sacrifice, self-discipline, self-abnegation. The fleshly must be put under, foolish imaginations put aside, foolish talking and jesting avoided; there must be a curbing of the natural impulses, and there must be a high ideal. These are all possible with the man who proposes to live a holy life. God's saints feel the constraining love of Christ; He is their helper, their deliverer.

This innumerable multitude before the throne, arrayed in white robes, have washed their robes in the blood of the Lamb. The white linen is said to be the righteousness of the saints (Rev. 19:8) and this is the righteousness in which they stand before the throne. A righteousness wrought in them by the merit of the precious blood of Jesus, and the power of the Holy Spirit. These, too, came out of great tribulation, meaning, no doubt, great afflictions and great persecutions of every kind. The early Christians were frightfully persecuted. But they remained steadfast, and now mark their "exceeding great reward."

"It pays to serve Jesus
Whatever the cost."

Make sure of heaven, it is cheap at any price. When a saint of earth dies, heaven gains another inhabitant.

Do not be deceived: A holy heart is the only passport to the eternal city.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat."

we had finished setting the Sunday school in order the school was presented with a nice piano. We are expecting good things from the work there. Our people at Belen and here are very progressive, and have a mind to work.—L. Lee Gaines, Pastor.

EL CENTRO, CALIF.

—The old-time power of God is manifest in the revival here. The big white tent is pitched on a corner lot close in to the busy city. Some of the neighbors did not come at first, but we were a little noisy, so they said they had to hear it if they stayed at home, and they just as well come. One night the mighty power of God was on, conviction was deep, penitents were crying and praying. Soon the victory broke in, shoutings were heard, and the glory was rolling. Between twenty-five and thirty have given their names as charter members of a Church of the Nazarene. We have been rained out four times, I had a light case of the "flu," and so many other things have happened to hinder I have forgotten them. But our God can ride us over the top of everything earthly.—M. M. Bussey.

Church Manual

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

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MUSKEGON, MICH.

— God has given us a good meeting here. On account of the "flu" in Nashville we came to Muskegon and have seen souls pray through to real rock bottom victory. God is showing in these days when it is so hard to get souls to pray through, that the price must be paid in order to receive the blessing of the Holy Ghost baptism. This we have seen people do in this meeting, one man going twenty-five miles out into the country to make restitution. He obtained the victory, in spite of previous professing.—Lewis H. and Nellie Bacheller, Evangelists.

JACKSON, MICH.

— We are glad to report victory. The revival has been on since our first meeting last fall. Souls have prayed through to victory, and a number have been added to the church. A few weeks ago \$325 was needed to pay some bills and it was raised in about seven minutes. Sunday was another day of victory and blessing. After singing and prayer, while the offering was being taken, the organist played "Lord, I'm coming home." The congregation was blessed, they joined the organist, who had begun to sing the song, and the glory of God came down, and one soul came to the altar. Others were under convic-

tion and prayed through in the evening service. Some people who had never been in our meetings came to the night service and were saved.—A. J. Bush, Pastor.

GOLDENDALE, WASH.

— We began a well-advertised meeting here on January 29th, in a well-located building. The Church of the Nazarene had been organized here but a short time, and numbered but ten members. But God came and gave us victory. A number were saved, and some sanctified. Six united with the church, with some six or eight more to follow. The pastor says they will have a dozen or more young people, and the end is not yet. We secured nine subscriptions for the HERALD of HOLINESS.—Charles A. Gibson, Evangelist.

DECATUR, ILL.

— The Lord is with us, and we are gaining ground. The attendance is good at both morning and evening services. The prayermeeting is well attended, about seventy in number. There has been a revival spirit in the church ever since the holidays. Seekers have been at the altar at nearly every service, and have prayed through in the old-time way. Our Sunday school is in good working order with a good attendance.—A. M. Buckles, Reporter.

"We read your paper, and it is surely food to our souls. I especially enjoy the articles on sanctification. I thank God for a paper like it." SADIE FREEBURG, Newman Grove, Neb.

TELEGRAMS**BROOKLYN, N. Y.****HERALD OF HOLINESS:**

Just closed gracious convention, John Wesley Church. Souls justified, sanctified, electrified, pacified, solidified, and God glorified. Sister Cooper, Brother Whitman, and other New England workers used of God. Hundreds of dollars for missions and convention expenses. The anniversary of conversion, entering evangelistic field, ordination, and marriage of pastor all celebrated same time. God honored, fire fell, pastor unanimously recalled another Assembly year. Doxology, salvation.

JOHN NORBERRY, Pastor.**YAKIMA, WASH.****HERALD OF HOLINESS:**

Great meeting in Selah, near Yakima. Altar filled every night. Glory is on people. Some remarkable manifestations of God's power. House well filled each service. The spiritually minded are done with cheap things. Will close here March 14th.

W. H. TULLIS AND WIFE.**SAN JOSE, CAL.****HERALD OF HOLINESS:**

Revival meetings with Rev. Martha E. Curry and Smith Band as evangelists are on. Good attendance and interest. Send hundred copies HERALD of HOLINESS for distribution.

G. W. THOMPSON**NEWTON, KAN.****HERALD OF HOLINESS:**

Missionary convention closed tonight with great interest, going over the top with a thousand dollars for foreign missions and several candidates at altar called to preach or go as missionaries.

H. F. REYNOLDS**Biographical Booklets**

CONDENSED ACCOUNTS of the experiences of men and women whose lives have been lived to the glory of God, the blessing of their fellow-men, and the consternation of evil spirits. Nothing brings such inspiration to the child of God and such conviction upon the unsaved as the written or spoken testimony of what God's grace has done in human lives.

Read these booklets for the blessings you will get. Then scatter them by the hundreds among the unsaved. That is one method by which we all can preach the gospel—by means of the printed page. Are you doing your part in this great work?

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The story of a Spirit-filled life that reads like a romance. This black boy was a living example of what God can do with a life that is absolutely His. Paper covers.

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The life story of George W. H. Russell told by himself. This little book demonstrates beyond a doubt that the age of miracles is not yet past. Paper covers; illustrated.

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By HARRY J. ELLIOTT. In a simple, heart-to-heart fashion that can not fail to stir the soul, the author tells the story of his life in a thirty-six-page booklet. He tells of his childhood days and God's faithfulness in leading him out from sin into a life of usefulness and blessing to others. Paper covers; illustrated.

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By MARY SCHAUFFLER LABAREE

A Comparative Study of Child Welfare in Christian and non-Christian Lands. One of the text books for mission study selected by the Central Committee on the United Study of Foreign Missions.

This is not a book for children, but a book about children the world over, and with its accurate statement of facts solicits attention to the great need of new effort in behalf of children in non-Christian lands.

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The Resurrection

By E. M. BOUNDS

Author of "Preacher and Prayer"

THIS AUTHOR needs no introduction to lovers of good religious reading. Few books have had a greater circulation among Christian people than "Preacher and Prayer" from the pen of this same inspired writer.

"The Resurrection" is a topic in which we are all interested. What was it Paul said? "If in this life only we have hope in Christ, we are of all men most miserable." Do not fall to read what Rev. Bounds has to say on this important and interesting subject.

The book is cataloged at 50 cents, but we have recently purchased a supply at a greatly reduced price which enables us to offer them at the

Special Price of 35c each, prepaid.
In quantities of six or more,
30 cents each.

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Mass., the place of his next meeting, made a very pleasant call at General Headquarters on Monday, March 8th.

Brother S. E. Galloway, Superintendent of the Mississippi District, writes that his pastors are all busy and that reports from the District show a growing interest. Brother Joseph Speakes will be with him at Houston, Miss., in a revival meeting March 13th and at the close of that meeting will visit the churches in the interest of Church Extension.

ANNOUNCEMENTS

The Christmas Love Offering

The total amount received to date on account of the Christmas Love Offering is \$8,750.08. Full report showing the amount paid in by Districts and by churches will be shown in the next issue of the HERALD of HOLINESS.

Owing to illness among the office employes the full detail was not ready until most of the matter for this issue of the paper had been set up, and could not well be displaced.

To the Northwest District

The resignation of District Superintendent Rev. C. Warren Jones has been accepted, and I have appointed Rev. Mrs. Elsie M. Wallace as District Superintendent to act for the balance of the year. She will arrange for the coming District Assembly, which will be held June 2d over the 6th, the place of the Assembly to be mentioned later. Rev. Mrs. Wallace will visit as many of the churches as possible and assist the pastors and churches in every way that the Assembly year may close with a gracious record. Let all the pastors and churches render all assistance possible and plan the greatest District Assembly ever held in the Northwest.

JOHN W. GOODWIN,
General Superintendent.

Missouri District: We are planning to tour the state of Missouri during the month of May with two evangelistic parties in automobiles, each party to spend two nights in a place. This will give the town or church a four-day convention. These conventions will be on full salvation lines, seeking the lost for Christ, and stirring the people to be ready for His coming. Workers will be announced later, but only the best preachers and singers will be used in this tour. These conventions will be held under the auspices of the Church of the Nazarene. If you would like these parties to visit your town, church, or community, and desire further information on this line, write, Rev. W. I. Deboard, Clarence, Mo.

Eastern Oklahoma District: The Rev. T. L. Taylor is to visit all churches and hold Home Missionary rallies. Please take the matter up with him. B. H. Haynie, Dist. Supt.

Believing that it would please God for me to take a pastorate, I would like to communicate with any church in need of same. I have had eleven years' experience as an evangelist, and can furnish reference.—C. C. Sellards, Clifton Hill, Mo.

WANTS

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

WANTED—Man or woman to raise money for a welfare home. Best of references required. Address Rev. Roy G. Coddling, 2109 Troost Avenue, Kansas City, Mo.

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DEATHS

Rev. Mrs. JACOB GLOR

was born in Statton, Va., August 9, 1852, and was translated from her home just north of Beatrice, Neb., Thursday, February 19, 1920, age sixty-seven years. The immediate cause of death was asthma. She was married to Jacob Glor March 29, 1900, and was converted at the age of eleven years. For a number of years she taught school and between times she preached the gospel. She received part of her education in the Nebraska State University and also took theological studies at the Otterbein Theological Seminary at Dayton, Ohio. In early life she was ordained in the United Brethren Church to preach the Word. She was the first woman preacher to be ordained in Nebraska and also was the first woman to dedicate a church in the same state. All through these years she was a faithful member and pastor in the United Brethren Church but on July 10, 1916, united with the Church of the Nazarene at Beatrice, Neb., being a charter member. Much of the success of this church is due to her untiring efforts, for she was a pillar in its work. She was received as an elder into the Nebraska District, Church of the Nazarene, in the year 1916. Funeral services were held at Beatrice in the Church of the Nazarene February 22, 1920. Rev. C. E. Ryder, her pastor, officiating. The text used was Phil. 1: 21, "To die is gain." Songs sung were, "The Pearly White City," "The Last Mile of the Way," and "In the Garden." Surely this affectionate and loving daughter, kind and helpful wife, true friend, devout Christian, firm believer in the reality of the religion of Jesus, could indeed say, "For to me to live is Christ, and to die is gain."
C. E. RYDER, Pastor.

BLAKELY—Mrs. Lela Blakely, born January 1, 1878, died February 18, 1920 in St. Luke's Hospital, Little Rock, Ark., after a serious operation. She had no children of her own, but had a mother's loving heart and leaves three orphan girls, to whom she had opened her heart and home. She also leaves a broken hearted husband, mother, three brothers, one sister, and a host of friends to mourn their loss. She was a member of the Church of the Nazarene at Delight, Ark., lived and died in the triumphs of the wholly sanctified, and often expressed a desire to depart and be with Jesus.—Ethel Barham, Pastor.

BURTON—Sister Gather Burton departed this life January 25th, leaving a husband, one child, mother, three sisters, one brother, and a number of friends to mourn her loss. She was saved in 1912 and lived a Christian life. Just before she died she consecrated all to God and He sanctified her and she shouted and praised God for the blessed Holy Ghost. A number of people present were convicted of the need of God and holiness on account of the presence of God in the room. The funeral was conducted by the writer.—John Baldwin.

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