

HERALD of HOLINESS

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

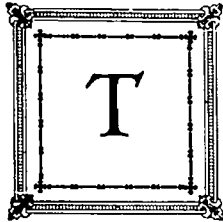
Vol. 8. No. 44. Whole No. 408

Kansas City, Mo., Feb. 4, 1920

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

EDITORIAL

Holiness Possible to Believers



THAT holiness is a possible experience of believers the New Testament abundantly teaches. If we look with an unprejudiced eye and conscience into its teachings we will see this. Read Romans 8:29 (R. V.): "Whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren." Thus the New Testament declares holiness to be possible because such is the will of God for His people. Whatever is God's will is possible because He links with the will the power to do. He never wills anything for anybody that is impossible. This would be contradictory of His uniform character and procedure.

Holiness being thus the will of God and hence possible for us to obtain, it is also true that holiness is possible because that was the purpose of the work of Christ. Jesus Christ died that we might be holy. Read Matthew 1:21: "And she shall bring forth a son; and thou shalt call his name JESUS: for he shall save his people from their sins." Is not salvation from sins holiness? Can a man be holy and yet in his sins? Can a man be free from sin and yet be unholy? The very fact of being saved from sin and from sinning is proof of holiness. It was for this very purpose that Jesus came into the world and died for us to settle the sin question and establish the holiness question forever for us all.

Holiness is also possible for the reason that it was for the creation of holiness of character in us that the Holy Spirit administers the things of God. Read Romans 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Law is a dominating or controlling principle. Two laws are mentioned here—the law of the Spirit of life in Christ Jesus and the law of sin and death. The law of sin and death is opposed to holiness. The law of the Spirit of life in Christ Jesus cancels or defeats the law of sin and death and hence there remains no condemnation to them that are in Christ Jesus and under the operation of the law of the Spirit of life in Christ Jesus. There is condemnation of believers who live unholy lives, but none for the believers of holy characters. Sin brings and holds condemnation over believers as long as sin remains in or on them. They must obtain deliverance which is provided for them or remain under condemnation.

Holiness is possible also because the Devil is defeated by Christ. See Colossians 2:15: "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it [the cross]." This is a picture of the matchless victory of Jesus Christ

over the Enemy of Him and of us. He conquered for us all in that victory. When these demon-powers nailed the Son of man to the cross how they exulted in the belief that they had conquered Him! The resurrection of Christ was their undoing and was an open exhibition of their shame and their guilt and their impotency when coming in contact with the Captain of our salvation. Hence, therefore, now that the victory in favor of holiness which Christ came to establish is so complete by Satan's overthrow, our holiness is made secure and certain and we may exult in the blessed hope of receiving that for which Jesus died when we meet conditions—to-wit, even our sanctification.

We are assured that our resources are limitless in our Lord and hence we are certain of procuring all which He provided for us if we accept the terms. Hence, we can not doubt for a moment that holiness is possible. We are assured in Colossians 2:10: "And ye are complete in him, which is the head of all principality and power." All things are therefore ours and we are Christ's and Christ is God's. The provision is full and abounding. If we are not holy it is our fault and not because it is impossible.

Faith—What It Is and What It Is Not

THE subject of faith is the simplest of all truths and yet around it has gathered much misunderstanding. Let us look at it today, first as to

WHAT FAITH IS

We will first let Paul give us the definition of faith. He does this in Hebrews 11:1 as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." This can not be improved upon; indeed very little can be said explanatory of, or in elucidation of, his definition. We might say he means to say that faith gives reality to the as yet unreal; and demonstration to unseen things. That is, faith furnishes a realizing sense of the unrealized and proof of things unseen. Now we have done little or nothing to make clearer the apostle's words. Let us apply this definition to the act of faith in personal salvation. For we are to remember that faith presents different phases when predicated of the activities of the man who has already become a Christian from the meaning, or phase of meaning, when employed to designate one of the conditions of becoming a Christian. Now as a condition of personal salvation, what does faith do or what is its office work?

(a) First, faith enables us to surrender to God; or, is the act of surrender in itself. When we take hold

of God alone by faith we by and in that act turn loose self and all self-dependence. Faith is this act which brings to us a realizing sense of the hoped-for salvation, and gives us positive and satisfactory proof of the unseen thing of pardon. Thus faith is a realizing agency and a proving agency in the matter of personal salvation. It gives substance to hoped-for and longed-for and sought-for things—even the salvation of the soul by the blood divine. And at the same time it furnishes proof absolute of the truth of the work done for us by bringing to us the witness of the Holy Spirit that the work is done.

WHAT FAITH DOES

We have unavoidably anticipated very much this point in the point just treated. However, we may go further and add some of the offices of faith in the life of the Christian. Faith has been seen to be essentially trust or reliance on the arm divine. It is not mere intellectual assent to a proposition, but goes deeper and implies a recumbency of the soul on that which it accepts as true or divine. Now after it has brought us into saved relation with the Christ it becomes the supporting arm for us in our conflict by keeping fresh in our mind and heart the very Christ who has redeemed and brought us into sacred fellowship with Himself. Faith thereafter keeps afresh in our minds the source and supply of all our strength and enables us to draw upon this infinite supply evermore, and thus keep us fresh and alive and active and hopeful and full of good works as disciples of the Lord Almighty.

Faith never finds the end of its offices in the Christian life. It must ever be the active principle of our race. Paul was as majestic in his faith as a veteran apostle as he was when he first answered to the voice divine and the light which shone beyond the brightness of the noonday sun. Faith was indeed his most distinguished trait. He lived as he taught others to live—"as seeing him who was invisible." He lived looking not "at the things which are seen but at the things which are not seen; because the things which are seen are temporal but the things which are not seen are eternal." The very principle and the undergirding, fundamental strength of his wonderful life and work was his majestic faith in the person of Christ and the truth of His resurrection and the personality of the Holy Spirit. Faith was the dominating principle and the very basis of his hope and power and majestic course of triumph and fruit.

Romish Encroachments Alarm-ing

IT will probably do no good, as America seems headed for destruction and is averse to warnings; and there seems so very few voices willing to give the alarm, if the endangered country were willing to heed it. The Romanists have long made the boast that they would capture this country for the pope. All who read, or listen even, know what this would mean of woe and horror. Few indeed know the strides Rome has made and is making to make good this boast. We will give again here from the most competent authority some facts on the situation. We are ready for the cry that will come from many sleepy Protestant

sources of "pessimist," and the like. Let the cries come. But remember that a day hastens when the woeful outcome will show who was right, this editor or the deluded and sleepy ones too ignorant or too indolent to rise up and think and act.

SOME FACTS IN THE CASE

Rev. J. H. Leeper, writing in the *United Presbyterian*, gives some startling facts which he procures from an absolutely reliable source and to these words we invite careful attention. We want to ask of our lawmakers, Why and how did this state of things come about? Why was such a price paid for the Romish vote? Where is the conscience or the patriotism of our lawmakers that they would criminally sit still and know of these encroachments of Romanism and not put a stop to it? We utter our protest against the infamy, and demand that Rome be made to take a back seat if there be patriotism enough left in congress to do it. Mr. Leeper says:

"The average citizen living remote from the capital of our nation has no adequate conception of Roman Catholic activity in the politics of our country." The above is an opening sentence of a little book recently published by the Free Press Defense League. It gives a summary of facts of vital importance to every patriotic American; facts that are not given to the people, either from the press, pulpit, or platform. The press is afraid of the boycott. The pulpit is either not informed or it lacks courage. The platform is subservient to party politics. All this properly comes under the classification of cowardice.

A learned lawyer and historian of Washington City furnishes the following basal facts and is able to substantiate them:

"Various departments of the public service are filled and dominated by Roman Catholics trained in the papal university located in the District of Columbia for that purpose. It is a matter of common remark that Roman Catholic employees in these departments are employed, retained, and promoted on the recommendation of papal foremen and heads of departments in disregard of all civil service regulations.

"On the beautiful and imposing Virginia Heights, near Arlington cemetery, and immediately by the wireless station of the United States Navy, stands the country club of the 'Knights of Columbus.' From its commanding elevation on the southwest, this papal stronghold looks down upon the capital city just across the Potomac; while the massive stone building of the Roman Catholic Providence Hospital looms in the southeastern corner of the city and only a few rods from the capitol building and the office buildings of the house of representatives. The stone and brick buildings of Georgetown University crown the rugged hills of the northwest part of the city, and those of the Catholic University, with hundreds of acres of land, occupy the immense highlands of the northeast. Thus a papal stronghold frowns down upon the capitol from each of its corners! Is all this without design?"

Nine Roman Catholics occupy seats in the senate of the United States, each drawing a salary of \$45,000 in a senatorial term; and each with his Catholic secretary. The chairman of each of the following congressional committees is a Roman Catholic, viz.:

1. On Inter-oceanic Canal, \$500,000,000 investment.
2. On Indian Affairs. Large appropriations.
3. On Revision of United States Laws.
4. On National Banks.
5. On Mines and Mining and Public Health and Quarantine.
6. On Expenditures in Navy Department.
7. On Claims (for what? the writer asks).
8. On Appropriations. This committee di-

rects the expenditure annually of \$1,000,000,000.

9. On Expenditures in Department of Labor.
10. On Enrolled Bills.
11. On Appropriations on Public Buildings.
12. On Elections.
13. On Expenditures in Postoffice Department.
14. On Invalid Pensions.
15. On Government Printing Office.
16. On Agriculture.
17. On Appropriations in Department of Commerce.

18. On Appropriations Treasury Department. These eighteen committees represent the disbursement annually of several billions of United States money.

Protestant citizens, do these facts ascertained by an absolutely reliable and competent citizen, resident of Washington, D. C., Judge Gilbert O. Nations, mean nothing? Is it the part of true patriotism to pass them by complacently? Is it pessimism to call your serious attention to them?

A Ferocious Creed

OF all the wild and savage creeds we think that of the Bolsheviks is the boldest and most ferocious. This class of malcontents are one with the anarchists and the I. W. W.'s in their desire and purpose to uproot all government and established order among civilized peoples and to establish a reign of terror and lawlessness. It is not only this but worse still; these despicable people are an organized band of enemies to all religion and all morality and the family and purity and decency. The Bolsheviks have stated their wretched beliefs or misbeliefs in the following terms:

We hate religion because it lulls the spirit with lying tales, takes away courage and faith in the power of man; faith in the triumph of justice here on the real earth and not in a chimerical heaven. Religion covers everything with fog. Real evil becomes visionary and visionary good a reality. It has always sanctified slavery, grief, and tears, and we declare war on all gods and religious fables. We are atheists.

Nothing in or about these fools is denser than their ignorance except their shamelessness and audacity. These statements are as old as the rottenness of atheism itself and are only a poor rehash of similar words which have been uttered by the brazen ingrates and ignoramuses of the past. There is an echo of approval to such vapid and archaic nonsense only with the crowd of ingrates and enemies to society around us everywhere. God lives. Truth is still the world's only hope. The Bible still shines stronger and brighter today than ever in the world's history. After these wretches have been in hell a thousand years the Bible will still be the only hope of the world and the religion of Christ the only solace of man and the only star which can brighten earth's dark places and shed its radiance over and beyond the grave to the unseen realities of an upper and better world.

WHEN A MAN DIES those left ask the question what property he has left behind. The Koran beats this, for it says, "The angel who bends over the dying man asks what good deeds he has sent on before him."

MOTION IS THE LAW of all real life. We were not born to stand still but to progress. Oliver Wendell Holmes says, "I find the great thing in this world is not so much where we stand, as in what direction we are going."

THE Bible has much to say about holiness throughout. Indeed it is a "Holy" Bible. It deals with the subject from every viewpoint. There is no more complete work on holiness in the world. It speaks of holiness in symbol and parable, by promise and commandment, in all the figures of speech, in poetry and prose, by direct doctrinal statement and by inference, as a goal of salvation and yet as a beginning of holy living. It holds it up to our view as a beautiful, luxurious, abundant life in God, and presents it as an absolute necessity. It is, in its presentation as a necessity, a *sine qua non*—"indispensable condition"—that we wish to study it in this article.

Among the many books of the Bible that teach holiness there is perhaps none that presents it with such pointed force as the Book of Hebrews. While the whole Bible is a book on holiness, the Book of Hebrews seems especially devoted to that theme. And it is indeed remarkable with what persistency it presents it as a necessity.

The first reason given for its necessity that we mention is found in the second chapter and eleventh verse: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." It takes sanctification to remove the cause of the Lord being ashamed of His children being called His brethren. While the new birth gets us into the family of God and makes Jesus our brother, yet carnality that remains after conversion makes us so unlike Christ that He is evidently somewhat ashamed to call us brethren. And the thing the verse particularly calls attention to that makes us unlike what brothers ought to be is lack of unity. Brothers should always stand united. But all brothers in Christ do not until they are sanctified wholly. Then no matter how much they may disagree in outward conformity they are united in loving one another and in loving and honoring Christ. This is true unity.

The second urgent reason for holiness is in chapter 3, verse 12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." In this verse attention is called to that deep-seated trait of carnality, "unbelief," that lurks as an enemy of the soul in the heart of some of the regenerate. It is here set forth as a cause of departing from God—backsliding. Backsliding has ever been a cause of pain to the compassionate God and of hindrance to the work of the gospel. "Ye did run well; who did hinder you that ye should not obey the truth?" says the Apostle Paul.

One of the root causes of backsliding is set forth in this verse as unbelief. Unbelief, too, in the heart of the regenerate, for they are called "brethren" in this verse. The exhortation then is to beware of the carnal trait of unbelief and push on into the spiritual Canaan of perfect love lest we should depart from the living God and be lost forever.

The third reason given is in verse 13 of this same chapter, and is found in the words, "Lest any of you be hardened through the deceitfulness of sin." The carnal trait of deceitfulness, causing people to play the hypocrite, to prevaricate, to lie to one another and to God, hardens the heart and brings instant spiritual death. It was no doubt this trait of carnality in Ananias and Sapphira that caused them to lie to God and say "all was on the altar," bringing the speedy judgment of God upon them. It is no doubt the same thing in the hearts of thousands of converted people of today that makes them say they consecrated their all when they were converted. This

"Sine Qua Non"

By W. R. Gilley

deceitful nature of sin has caused them to lie to God about their consecration, their hearts have been hardened, and spiritual death is the result.

Brother reader, remember holiness is a *sine qua non*. You must get it or sin may deceive you and lead to your losing your soul. Take a warning from verse 17 of the same chapter where he draws an illustration of the carcasses of the children of Israel falling in the wilderness because sin deceived them and they thought they could get along better without going into the land of Canaan (the type of

of it and say the Lord was not able to give them the land." So people of the world hear of it when people do not obtain the life of holiness and the blessings that go with it and say the Lord is not able to give them the experience and life He promised. The whole blame rests with the people who get saved from their sins but stop short of the promise of holiness. Dear reader, do not stop short of all God has promised you. By going on to holiness and exhibiting its fruit to the world you will best advance the cause of Christ.

The fifth need of holiness is given us in the eleventh verse of chapter four: "Let us labour [strive] to enter into that rest, lest any man fall after the same example of disobedience." (Marginal reading for the last word.)

Holiness is necessary because God has commanded it. To fail to obtain it is to disobey the plain command of God, to disobey is to fall from grace. God sees the need of sanctification for His people and it makes no difference whether they can understand the "whys" and "wherefores" of the need or not, they are under obligations to obtain the blessing because He has commanded it and when for any cause they do not obtain God counts it as disobedience. So when it is understood that God commands it, it means that it must be obtained or break the justification covenant of obedience and fall from grace. This accounts in large measure for the great multitude of backsliders in the church of today.

The sixth reason for being sanctified is found in the sixteenth verse of chapter four: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The thought here expressed is that there will be times of need in our Christian life that the grace of holiness is an indispensable condition for filling. There come times of temptation and conditions and circumstances of living that if there has been neglect or lack of diligent searching for all the grace the atonement of Jesus provides that the justified soul weakened by the inward foe as well as harassed by the enemy outside will be forced to capitulate. So the exhortation is, "Come boldly to the throne of grace and obtain the grace of soul rest that when this time of need comes you may be able to stand."

The seventh need of holiness is found in chapter 5, verses 12 to 14. Without quoting, we will say the truth taught here is that Christian perfection is needed to properly adjust and heal the spiritual digestive organs so as to wean from the milk bottle and enable the Christian to take the strong meat of the Word. Peter said, "Paul wrote some things hard to be understood which the unstable would wrest as also some other scriptures." Some truths are too strong for babes in Christ and when they hear or read them they act like a baby acts when given strong meat; i. e., wrestle (roll about in convulsions).

Now the Lord wants all His children to be strong, for the Christian race is long and there are many adversaries and He can never take the world with a nursery full of milk-fed babies. So the indispensable condition of holiness is needed to enable the spiritual digestive organs to digest and the soul to assimilate the strong meat to make strong, stalwart soldiers of the cross.

The eighth need of holiness is in chapter 6, verses 1 to 6. Here the idea is that the believer must go on at once unto perfection to prevent the laying again and again the foundation stones of Christian doctrine and character: viz., repentance and faith for justification, etc. Verses 4, 5, 6 show this to be an impos-

"Eye Hath Not Seen"

By FRED C. DAVIS

Beyond this veil of pain and tears,
Beyond death which the sinner fears,
Into hereafter's countless years
Eye hath not seen.

There is a place of endless bliss,
A life but just apart from this;
Also a great and vast abyss,
Who can conceive?

No more can any mortal tell
Of glory where immortals dwell
Than of the horrors of hell,
Who hath not seen.

The sound of heaven's lovely strain,
The echoes and the sweet refrain
Sung ever over and again,
Ear hath not heard.

Beyond this life of trial and test,
When entering into His rest,
We shall see who are so blessed
Things now unseen.

Ah! then we shall be satisfied
When we behold the Christ who died,
The glory of the crucified,
Oh, what a sight!

The glory for those who await,
The blessedness of future state,
The golden streets, the pearly gate
Will then be seen!

PASADENA UNIVERSITY.

holiness). Think of their dying in the wilderness at the rate of two hundred or more a day. Think of two hundred funerals a day for forty years in one company of God's people, as a result of being hardened through the deceitfulness of sin. Ask yourself how many spiritual funerals are in the church as a result of failure to get sanctified.

The fourth indispensable need of sanctification is in chapter 4, verse 1: "Let us therefore fear, lest, a promise being left us, . . . any of you should seem to come short of it."

To come short of the promise of God to give us the rest of holiness hurts the cause of Christ in the world. Moses prayed, when the children of Israel came short of the promise of God, to take them into the glorious land of Canaan, and said, "The Egyptians will hear

sible justified condition. Or, in other words, one can not live a justified life of constant sinning and repenting. Faith will cease to operate under such conditions. The repentance will cease to be genuine as soon as the heart gets to the place where there is the expectation of sinning again while at the same time seeking to be renewed. So it is go on to holiness or beget such a benumbed condition of soul through sinning and repenting again and again that the heart will not operate in true repentance and faith. A sad condition indeed as is evidenced by the illustration used in verses 7 and 8 where it is said to be like a land bearing thorns and briars and is nigh to cursing and whose end is to be burned.

Passing by the intervening chapters, which contain many references to holiness, to the 12th chapter, we come upon the ninth reason showing the necessity of "the sanctification without which no man shall see the Lord." In verses 5 to 10 it speaks of chastening for the

purpose of bringing us to be partakers of His holiness. The necessity is in two particulars, verse 8 which says if we be without this chastisement we are bastards (i. e., illegitimate children) and not sons, and in the fact that if we are to get from under the chastening rod of the Lord we must be partakers of His holiness, of which the fourteenth verse would indicate is our sanctification.

The tenth necessity for holiness is found in verse 12: "Wherefore lift up the hands which hang down, and the feeble knees." The lifting up of the hands and the feeble knees we are told in verse 14 is by holiness. If the church or the individual Christian would put off their weakness and become strong in the Lord they must get rid of the cause of weakness and feebleness, which is carnality. Carnality acts as a poison in the spiritual life and weakens and destroys the life of Christ in the soul. So sanctification is held out as a remedy for weakness.

The eleventh need is in verse 13: "Make straight paths for your feet, lest that which is lame be turned out of the way." Paths in the Bible usually refer to doctrines, so we have the exhortation to make straight paths—preach and teach straight doctrines. This is set before us in verse 14 as being on good terms with all men and holiness. The idea is carnality cripples the Christian experience and life and to avoid the danger of being turned out of the way and being lost in the wilderness, preach holiness so the cripple may be healed.

Holiness is the great central theme of the Bible. Carnality is the fundamental malady of the human soul. It is from holiness the race has fallen. It is this fall that has entailed upon the race the whole string of evils with which man is afflicted. The doctrine of holiness then becomes the great main line of the railroad that is to bring us back to our

(Concluded on page 7)

MERCY for the sinner? Yes, thank God, mercy for all sinners. Love and mercy are twin attributes. Love predicates mercy. Mercy testifies of love. Law and justice darken the sky of a sinner's life. They speak to him of conviction and suffering. They limit the outlook of his future to retribution, and in scriptural language to "eternal punishment." Sin is universal, but where sin abounded, grace did much more abound. How limitless is the mercy of God! The despair of the sinner is equalled and outdistanced by the provision of love in the gospel. The need of a fallen race is met by "the redemption that is in Christ Jesus." To God be the glory.

The trite but true fact is once more stated, that man was made in the image—the likeness—of God to fellowship with, and to enjoy His presence forever. This was destroyed through sin, and because of expulsion from the garden has been hindered ever since. Not that it need be so, or that it is so in every case, but it is commonly so where the provision for mercy and the cure for sin have been neglected and spurned. That men hunger after God is unquestioned. At every turn in life signs are seen of the existing hunger for God—the impure habits—the heart sorrows—the bitter experiences of life—the empty shadows of the past, and the fateful forces of the future evidence the cry of the souls of men for God, and that, too, after all other solutions for deliverance have failed. The supreme barrier to God, however, is that justice has to be met and satisfied. Until justice is satisfied, justification is an impossibility.

The need of justification is great since the state of the sinner is threefold. Degrees of sinfulness are visible to all. Dispassionate judgment can be given as to the various kinds of sins that men and women commit. The sins of the different classes may be distinctive in their nature, but there is no difference in the result when the moral law of God is broken. Rich and poor suffer alike from condemnation.

1. *The sinner is self-condemned.* The arraignment of a condemned criminal by a judge never exceeds in severity the self-condemnation of a sinner for his sins against God. In open sin he may show a careless attitude and sometimes a defiant spirit. He may prolong his career in sin by reason of fear, or of weakness, or of habit, but underlying all he condemns himself for a fool. He understands perfectly that sin is destroying his body, soul,

"Justified Freely"

By Rev. George Sharpe

*"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty."*



and spirit. But when under the Spirit's convicting power, and when he has the vision of God's love in Christ Jesus his self-condemnatory phrases become not only passionate with contrition but eloquent with confession and faith. The sinner announces his own state of condemnation.

2. *The sinner is further universally condemned.* Prisons, almshouses, rescue homes all present to the mind the fruit and the shame of sin. These things do not strike home to everybody, but we see in them the germ of the universal fact of sin. Indeed the mass consent to their existence as a protection to society, yet the *outré* sins in the world only confirm the greater truth that "all have sinned and come short of the glory of God." The comfort that the sinner has is universal, and lies in the thought that he is just like others. It is true that commendations in speech and deed are passed on to many, but only in reference to age, and service, and success; never in relation to the soul and the broken moral law. The invisible parts while secret to another, and the conscious sins of the life while not revealed to another, give to each and all the proof that all are under the same divine law, and that all are universally condemned. The sinner feels in his condemnation that he has kinship to all mankind.

3. *The sinner is also divinely condemned.* This is after all the great fact. This is the scriptural fact. God's attitude toward those who willfully rebel against Him shows that the sinner is divinely condemned. The judgment of God upon Adam, Cain, Saul, upon the antediluvians, Israel and Judah, together with the particular New Testament experiences that came to Herod, Ananias, and Sapphira, and also the pronouncements, "He that

covereth his sin shall not prosper," "Now the works of the flesh are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" are sufficient evidence of the sinner's standing before God.

The broken law shows that the sinner is divinely condemned. The consent of Adam to yield to the untrue word of the Devil meant that he consented to disobey the true word of God. The law when given saw three thousand souls perish. Through the law is sin made known, says the Word of God. This is universal. There are not two moral standards in the world. To believe such a proposition would lead to endless confusion through the ages. The law is given not to be broken but to be kept; and when it is broken condemnation is the result. That is why men groan when the law is revealed. Sinners they see themselves to be, and sinners they are before God. Every refuge of lies, and every excuse for sin are forsaken when the moral law of God is applied to the minds and consciences of men.

The sacrifice of Jesus establishes the guilt and condemnation of the sinner. Had there been no disobedience, no broken law, there would have been no sinners in need of the sacrifice of Jesus Christ. That Jesus left His throne in glory, was born in Bethlehem, lived in this world without sin, and became the sacrifice for sin surely testify of the state of man. His condition and state speak of extreme sinfulness. His conscious guilt wherein he was self-condemned, universally condemned, and divinely condemned needed a removal of the hindrance to fellowship and communion with God.

Terrible as the state of the sinner is he is not without hope. God's attitude can be changed, the broken law can be amended, the justice necessary to acquittal from condemnation can be met, and, bless God, is measured in the sacrifice of Jesus Christ. Herein is "the wideness of God's mercy, like the wideness of the sea." God has provided the means to "justify freely" all sinners. That is a glorious fact in the gospel. All who are justified are "justified freely by the grace [divine favor] through the redemption that is in Christ Jesus."

This is not a theological discussion on the term or the doctrine of justification. It is simply a preacher's vision, according to the Scriptures, of how a condemned sinner, hindered from having communion with his God, can be "justified freely" and be restored again into divine favor.

We remark in the first place that the justice necessary for the acquittal of the sinner is completely met in the redemption that is in Christ Jesus. In the second place the acquittal of the sinner is made easy because the attitude of God was changed toward him through the redemption that is in Christ Jesus. In the third place, the acquittal of the sinner is unique in this respect, that while God truly condemns the sinner He as truly justifies by divine favor, the result of pardon and that because of the redemption that is in Christ Jesus.

The Ministry of Consolation

By H. O. FANNING

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1: 3, 4).

ABOUT us always are bleeding hearts, souls stricken with sorrow, before whose grief we stand with uncovered head and bated breath. Souls in anguish so sacred that the ground on which they stand seems holy ground, and which we approach only with unsandaled feet; sensitive souls stricken with such poignant grief as it is given to few mortals to feel, and to fewer still to sympathize with; souls with a capacity for suffering that transcends the capacity of less favored mortals; souls whose finer sensibilities have been preserved from the touch of sin, and the hardening effects of the storms of life.

Thank God for such souls. This world would be poorer without them.

They remind many of us of the possibilities that might have been ours in some measure if our lives had been different. One of the many causes of such grief is the loss of loved ones to whom they have been bound by ties of affection so sacred and so strong that it seems as though part of their lives has gone out with the passing of their loved ones. To all such there is consolation in the thought that their loss is not final but temporary, and that the meeting in heaven will be but the sweeter for the brief period of separation. They have another tie that binds them to God and heaven, and makes the life to come dearer, more real, and more longed for. Your loved one is still your own.

Was the departed one a son, a brother? You are to be congratulated on having had such a son, such a brother. Thank God that you had him so long, and that he was so worthy and proved such a blessing in your life, and such a comfort to your heart. Few have been so favored of God. Not many are blessed with such hallowed memories. Few have felt the touch of such a life, or been blessed with such a hallowed influence. You are richer for having had him, and the world is richer for his having been here. His was a life of such rare promise. The enrichment that has come to your life through the possession of him during the years of his sojourn on earth has fitted and qualified you to be a greater blessing to the world than you otherwise would have been. It is your blessed privilege to use this added depth in your nature to pass on to the world some measure of the blessing that might have

Guilty the sinner is, guiltless he may be. That is the glorious experience of being justified. A sinner turned around is converted from the error of his ways. A sinner making confession of his sins is a seeker of salvation. A sinner making restitution is helping himself to the place of divine life. A sinner pleading the blood and having faith in Jesus is sure to have the Holy Spirit witness in his heart that he is born again. A sinner having this divine favor has been and is "justified freely," and that through the redemption that is in Christ Jesus. Ever after he testifies that he is righteous and just. He claims to be and is absolved from all his past. The broken law no more condemns him. The Father has justified him freely, of Jesus he forever sings, "He redeemed me." He is a child of God and walking in the light he is certain to come into the experience of being "sanctified wholly."

GLASGOW SCOTLAND.

come to it through him if he had been spared. But God never designed that his life should have been lived in vain, that your sorrow should be without solace, or that your grief should be without compensation.

Few are able to sympathize with you; your sorrow is so sacred. You are not alone in the world. Others too are burdened with heart-breaking sorrows. Those who have not suffered as you are suffering can not enter into their grief. You have suffered. You can sympathize with them. You need sympathy, and it would be sweet to you. They need it and it would be sweet to them. You can give it to them, and in giving it your own sorrow will be sweetened as their burden is lightened. The ministry of consolation, the tenderest ministry on earth, is yours, and God has especially qualified you for it. This heartrending sorrow of yours shall not be in vain. Look up.

brave heart, and see in this kind providence of our God a guideboard to the ministry He entrusts to you and trusts you to exercise.

Some one is needed who can enter into your grief. Only one who has suffered as you are suffering can enter into its sacred precincts. This is the secret of the power of our Lord to sympathize with His suffering children. He too has suffered, and having suffered He is able to succor and comfort those who are suffering. He can be touched with the feeling of our infirmities. In all of our afflictions He is afflicted. He is a man of sorrows and acquainted with grief. He can trust few with such suffering; few can enter into fellowship with Him in His sufferings. You are one of the favored few. As He was made perfect through the things He suffered, so He designs to perfect you by the suffering He has permitted to come into your life. As His ministry was enriched and enhanced in value because of His suffering, so He designs that your ministry shall be enriched and enhanced in value because of the suffering you are now passing through. The depths of your nature have been sounded by this suffering, and your life will be fuller and richer and sweeter, and your ministry will be wider and deeper and more effective because of it.

Pass on the blessing that has come to you, exercise the ministry that has been committed to you, and the sorrows of the world will be lightened, burdened hearts will be relieved, discouraged souls will be encouraged, and many a wayworn traveler of earth's dusty highways will thank God and take courage, renew the battle of life, and prove a blessing to his fellow-men.

And, best of all, in that glad day of reckoning toward which we are all journeying, your loved one will be at your side and hear the welcome plaudit of our Lord, "Well done, good and faithful servant," and share with you in the commendation and reward, and know that his life was not lived in vain.

CLARENCE, MO.

Vision and Service

By REV. EDWARD R. KELLEY

"In the year that king Uzziah died I saw the Lord sitting upon a throne . . . and his train filled the temple. . . . Then said I, Here am I; send me" (Isaiah 6:1, 8).

THE king mentioned in this chapter, Uzziah, had reigned over Judah for fifty-two years. During the greater portion of his reign the nation was prosperous. He was victorious in war, and in peace he was the leader of his people. But the latter part of his reign was not what it might have been if he had remained true to Jehovah. His life, in his later years, had a cloud resting upon it. Taking matters into his own hand, he usurped priestly authority, and entered the holy precincts of the temple, offering before Jehovah incense contrary to the Mosaic law. In consequence thereof he became a leper, going down into the grave with the dread disease still fastened upon him. No man, whether he be king, or president, or laborer, can trifle with God's law!

The setting of this vision is familiar, I take it, to all of us, and therefore I pass on immediately into the subject before us. There are three thoughts found here for our consideration: 1. *The Vision of the Prophet.* 2. *The Vision's Effect Upon the Prophet.* 3. *The Commission Given the Prophet.*

1. THE VISION OF THE PROPHET.

"In the year that king Uzziah died," was the time of the vision. God has His own way

of stating facts. We may wonder why it is no definite date is given. We may wonder why the record is not made differently. God never does anything without a reason for doing that thing. This is more than a mere chronological date. It tells us not only that Uzziah had died; but it tells us, too, not only *when* but *why* the throne of David was empty; of the *when* and the *why* of the prophet's vision.

Yes; David's throne was empty. The leprous king was no more, and when the throne became empty the prophet saw, as he had never seen before, the real and true King of Judah—Jehovah. Isaiah had entered the temple with a heavy heart, but when he came from its holy precincts he came out with a glad heart, and a light step, and an enriched soul.

Have you ever thought of the lesson this incident teaches us? I am aware it was the sanctification of the prophet. But there are other lessons to be found here also. God never empties a place in the heart, the home, the state, the nation, or the Church but what He is prepared to fill the place. And frequently God empties a place that He might fill it. Scan history, if you please, sacred and profane, and you will find this to be so. As one after another has fallen among the leaders, in state and Church, God has had another one on hand to fill the place made vacant by the fallen leader, for God has the man for the

place whenever the place is in need of the man.

It is hard for us at times to understand affliction, and sorrows, and heartaches; but these are afforded us to prepare our heart and mind for the vision God has in store for us. And how much do we need to learn this lesson from God. He would have us learn it! In all probability Isaiah would not have had the vision at this time if Uzziah had not died and the throne of David had not been emptied thereby. And so the home is emptied and the heart made barren because God wants to fill the heart and the home with Himself.

You have walked through the forest when the leaves were thick above you, shutting the blue and the sunlight from your vision. Many of us have gone out at times when the trees were hanging thick with foliage: hiding the heavenlies from our spiritual sight, but with an unerring faith and an unflinching step we pressed on; and when the leaves fell, as they always do, we looked out and looked up; and what did we see? We saw the blue, yes; we saw the heavenlies, yes; and we saw God. "high and lifted up."

The most essential thing, it seems to me, in this vision, is the revelation of Jehovah to the prophet as the King of Judah. And that meant much. It meant so much! It meant, in the first place, security. Kings might fail, but the eternal King would never fail. It meant, too, defiance. And it also meant obedience; for obedience was required and demanded.

I wish you might fix your gaze upon the scene. Notice the attitude of the seraphim. See how they present themselves before the prophet; in the attitude of service. The Jewish commentators, commenting upon the scene, referring to the wings of these holy creatures, say, "With two they covered their face, that they might not see; with two they covered their body that they might not be seen; with two they stood ready for service, to fly whithersoever the Holy King might command." Such awe-stricken reverence, such humble hiding of self, such alacrity for swift obedience, such flaming ardor of love and devotion *should be the spirit of every child of God.*

2. THE VISION'S EFFECT UPON THE PROPHET.

(1) Like a flash the vision revealed the prophet's sin. Not only did he become conscious of sin in his own heart, but *he dreaded the consequences of it.* The thing that is needed more than any other one thing, it seems to me, is the need of people becoming conscious of their own sin and fearing the consequences thereof. In these days, when sin is laughed at and ridiculed, the pulpit needs to bestir itself and preach on sin in all of its hideousness and hellishness, emphasizing its direful consequence. Man can not sin but what he will suffer here and hereafter. But there are but few men who seem to dread the coming judgment.

Then, too, it is just as true in the twentieth century A.D. as it was in the days of this prophet: No man can get a vision of God's holiness but what he will at the same time get a vision of his own uncleanness and feel that he is undone in the sight of God. No man can see God and fail to see himself; *for we see ourselves whenever we see God.* The easy-going, pleasure-seeking Christianity of today—if it be Christianity—has no deep sense of sin; because it has not the proper conception of God. How the Church needs to get to a place where it will not only say, "I have heard of thee by the hearing of the ear"; but also, "But, now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes."

(2) The next point in the prophet's experience

is that when his sin was recognized and confessed *it was burned away.*

Cleansing is the experience emphasized here. It was true then, and it is true now: *forgiveness always precedes cleansing or holiness of heart.* "If we confess our sins," the beloved disciple tells us, "he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness."

"I am a man of unclean lips." Why? Why did the prophet say he was a man of unclean lips? The New Testament throws light upon the question. "Out of the abundance of the heart the mouth speaketh." Exactly! What is in a man's heart will be given expression to with the lips. No man can possess a clean heart and a foul mouth at one and the same time. Nor can a man possess a foul heart and clean lips. It is impossible; and no one knew this better than the prophet. Just as the searchlight on some great battleship, when thrown in the proper direction, will reveal the subtle enemy, so the thought of God and His holiness, under the searching rays of the Holy Spirit, will reveal the subtle enemy of our souls, inbred sin, and never can a man become really satisfied until he is conscious that God's fire from off of God's altar has purged it away.

Fire! Fire may destroy, but it always purifies. The New Testament teaching is very clear as to this, and the great need of the twentieth century Church is that a bolt of

"double geared lightning" from the upper skies may strike her and set her on fire for God, and for the salvation of souls. There is something wonderfully attractive about a fire. Everybody, of all classes, will usually turn out to see the burning of some building in your community. Upon such occasions you will see the halt, the lame, the rich, the poor; and if the Church of God in these days would but get the fire of the Holy Ghost burning in her pulpits and pews alike, the halt and lame, the rich and poor, yea, even the blind and the deaf and the dumb would be attracted thereby and attend upon its ministry; and, brothers, just as sure as we are here today, men, women, and children would be saved and sanctified around her altars. The Church of God never was intended to use brass bands and negro quartets and operatic singers of questionable characters to draw the multitudes her way. I have in mind a certain minister of New York city who is known throughout the country for his clap-net methods to attract the crowds, and a member of his own conference has stated that that man "has done more to degrade the sacred pulpit than any other man in Methodism." He gets the crowds, but what do the crowds get when they attend upon his preaching(?)? Brother, if our own souls are on fire for God, with the fiery baptism of God's Spirit filling us, we shall never lack a congregation. God's fire beats brass bands.

Gossiping, Backbiting, Evil Speaking

By J. W. MONTGOMERY

IT IS sad to think of the great number of people—even Christian people—who are guilty of these evils. Many times it is done without thought; and I am sure always without knowledge of breaking the commandments of God. However, they are wrong, and should be done away with. The ninth commandment strictly forbids the carrying of false reports about, even if we have nothing to do with the making of them. The Lord does not say, "Thou shalt not manufacture tales," but, "Thou shalt not bear false witness against thy neighbour" (Ex. 20:16). This means we must not carry them after they are made. Mr. Wesley in his great sermon on evil-speaking declares that all you have to do to speak evil of a person is to speak of him in a spirit that you would not like to exhibit in his presence; and you have spoken evil of that person even if he is guilty. This being true, there are many who seem to be walking with God day by day who will feel somewhat uneasy when they come to stand before the great judgment bar of God, where every secret shall be made known and all deeds, both good and evil, brought to light. (See Ecc. 12:14.)

But how may this be avoided?

One of the best ways by which we may overcome such evils is to fall so deeply in love with all mankind that their failures will become our sorrow and their success our joy. Then we will find it easy to see the best things in their lives; and we will find a conversation on their success and good deeds much more interesting than one on their failures and shortcomings.

Some may say, How can we love all people?

Well, I grant you that it is not an easy thing to do—to love all people—and I have met not a few who would tell me that they could get by easy but for one or two real bad neighbors. Yet there is one of three ways by which we may overcome this: First, we may spend fifteen minutes each day praying for such neighbor. Then if we fail to love him as we ought, we may spend thirty minutes each day. Then

if we find that our feeling for him is not yet what it ought to be, pray David's prayer for ourselves: "Circumcise in me a clean heart, O God; and renew a right spirit within me."

If we must steal something from our neighbor let's get a sack of corn or a few nice chickens. These will do us more good, and it will be much easier for him to fill his crib again with corn and his yard with chickens than to get back his good name of which he has been robbed. And if we desire to punish him let us do it with a knife, or sword, so that we may have the pleasure of seeing the blood flow from his body; it will do us more good(?) (if we have such desires) and will no doubt heal up much quicker than the broken heart, for "The words of a talebearer are as wounds" (Prov. 26:22).

But does not this Scripture mean making tales and telling them?

Let us see. We read in Proverbs 17:9, "He that repeateth a matter separateth very friends." Oh, that we were able to master the tongue! There would be no strife in churches or communities, for the Lord tells us again in Proverbs 26:20, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth."

It has been said that the only way to get rid of Johnson grass is to dig up the roots and burn them. I believe these evils can be destroyed almost in the same way. We may dig them up with the Word of God and prayer, and then ask our Father to send down the Holy Ghost and fire and burn out the nature or the very root of gossiping, backbiting, and evil speaking; and then the Lord himself will accept us as perfect creatures: for He tells us in James 3:2, "If any man offend not in word, the same is a perfect man."

So let us pray that God may tame our tongue, which we ourselves are unable to do, and take for our motto Psalm 39:1, "I will take heed to my ways, that I sin not with my tongue."

HAMLIN, TEXAS.

negro quartets, printer's ink, and "Church Publicity."

(3) The third element in the prophet's experience was his readiness for service. "Here am I, send me." He did not try to excuse himself nor place the responsibility upon some one else.

This is perfectly natural for the sanctified life. "While I was musing the fire burned." It always does. The psalmist was not content to sit still. He had to be up and doing.

If you will note this incident very closely you will recognize this one thing: God did not tell the prophet to enter upon his ministry or go upon his mission until the prophet was prepared. God believes in preparedness before sending one out. Not an educational preparedness, not an intellectual preparedness. These are essential. I will acknowledge; but God believes in a Holy Ghost preparedness. I once heard an evangelist say, "God never calls a man but what He always equips the man He calls." The evangelist meant well, but his statement will not bear with the facts of history. Many a man has been called long before he was equipped; for a man is never fully equipped and qualified for service until he is baptized with the Holy Ghost and fire. When the prophet became prepared and equipped he offered his services to God, and God accepted his offer. *God never conscripts a man.* He seeks for volunteers. God can not work very well through reluctant servants.

3. THE COMMISSION GIVEN THE PROPHET.

The thing that God told Isaiah to do was not an easy thing for him to do. The commission given him to perform was no light task, and we need not marvel if, for but a moment he should have hesitated.

It is an easy matter for some men to preach. I think I know some men who have an easy time preaching; much easier than they ought to have. I enjoy preaching the unsearchable riches of the gospel of the Son of God. I would rather preach than eat; but there are times, brothers, when it is not an easy thing to say things that are needful, and to bring the message to the people that God has put upon your heart. *But to be true to God one must obey His voice.* I recall an incident where the official members of a certain church were preached under conviction, and rather than come to the altar and get right with God they fought the pastor and turned God down, and when the last quarterly conference came around the pastor was not wanted on the charge any longer. He had to move, and no reason whatsoever was given for his removal. If we were to bring you good people a milk-and-water gospel it might be pleasant to you, but it would not be pleasant to us, and God would be highly displeased.

Isaiah was sent to the people of God and before going God was good enough to tell him how his message was going to be received. The outlook appeared rather discouraging, did it not? Think of a preacher now being sent to a charge and being told by the bishop that he must preach the truth but the people would not hear him! Every true minister of Jesus Christ knows what it is to have the message rejected. More than once have I stood before a congregation when I felt the message was being rejected and thrown back into the face of the speaker.

The trouble in Isaiah's time was the same difficulty facing us in some quarters at the present time. The people were so sunken in spiritual deadness that the result of his ministry would be only to sink the mass of his hearers deeper and deeper in the sin of rejection. There were some, I should judge, who gave heed to the message he spoke, and

even today there are some who will listen and heed; but these "some" are the few; the very few. The masses in the Church are running after the world. Men, women, and children are being "lodged" and "clubbed" to death; and the multitudes are being fed on the "movies" instead of the Bread of Life. If it is not the lodge it is a club, and if not a club it is a "buzzard(d)," and we have no time to seek God's face and behold His holiness.

It is not an easy thing to do: to bring a pronouncement against these things. It is not an easy thing to do: to bring a message when you are aware it is the same as casting pearls before swine. The prophet may have recoiled from the task. I do not know that he did, but he may have done so. But he was satisfied of this one thing: that the awful hardening was not God's final plan concerning Israel.

"Sine Qua Non"

(Concluded from page 4)

full inheritance. So if we have the doctrine of holiness right all other doctrines become feeders that help and complete the traffic of the main line. If we do not have the doctrine of holiness we are likely to run out upon some spur track and ditch our train or else keep it shunting back and forth on some switch track in the yards and never get anywhere. It is sadly lamentable how many there are who have just this sort of experience.

Our twelfth necessity for holiness is in the two words, "without which" in verse 14. Without which what? Without holiness no man shall see the Lord.

No man shall see the Lord when He comes to catch up His children in the air without holiness. Without holiness no one shall see the Lord in His beauty and glory here now with the spiritual eye. Without holiness no one shall see the Lord in the New Jerusalem. And if they can not see the Lord there how then can they be saved? For the Lord is the Light of it. So holiness is a necessary part of complete salvation and a necessary preparation for final salvation.

American Translated Scriptures Into Language of Barbarous Kurds

"The Kurds are a barbarous but sturdy tribal people. Some of them follow the nomadic habits of the Arab, but the majority of them live on agriculture, sheep, and stock raising, and various domestic trades. Numerically, the Kurds are a people of from three million to five million inhabitants," says Rev. L. O. Fossum in the *Bible Society Record* for December.

Mr. Fossum is the American missionary who ventured into the country of the warlike Kurdish chieftains and translated the Scriptures into their difficult language.

"The Kurdish language," he says, "is composed of various dialects, which naturally confuse many people who come in contact with the Kurds. My plan has been to use the Kurdish which is most grammatically developed, which has the most complete inflections, and the pure Kurdish words that are most generally understood.

"As to the prospects of winning the Kurds for Christ, I wish to say that I am very hopeful—as hopeful as the power of the gospel of Christ, and the promises of God. The Kurds are indeed ignorant, superstitious, and wild, but the gospel of Christ can enlighten and tame them. If the Christian world ever expects to win the Moslem tribes and hordes they must be approached in the spirit of Christ.

"Praise God, the American Bible Society, through its many untiring supporters, has made it possible for missionaries to go out with thousands of copies of the Gospels."

The thirteenth reason for considering holiness a *sine qua non* is in verse 15 and is found in the words, "Lest any man fall from the grace of God" (margin). Since this is the same expression we considered in our fifth reason we will only stop long enough to say that it is given great emphasis by the two preceding words of the verse, "looking diligently." These words show that great carefulness to get holiness must be exercised. What a great contradiction and rebuke this is to the average church member and preacher, most of whom seem to exercise diligence to avoid holiness.

A fourteenth reason holiness is needed is in the same verse and in the words: "Lest any root of bitterness springing up trouble you, and thereby many be defiled." The idea is that carnality is a root in the heart the budding forth from which will trouble the Christian and trouble the church and this in turn cause the defilement of many. Great indeed has been the trouble in churches caused by the upspringing of carnality in the board or the choir. Yes, and among preachers. How one person losing his temper has caused many others to do the same. The remedy for this is holiness. If there be no wood the fire goes out even if it does spring up in an isolated case here and there.

A fifteenth reason for holiness is in verse 16: "Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright." The thought expressed is, lest there be among the Christians those in which there is still a desire for the world. Dr. Godbey says sanctification means take the earth out of you. There are many in whom carnality takes the form of an innate desire for things of this world, a sort of affinity for things of this earth, not necessarily in themselves sinful, but things of this world, such as pleasures, money, business, houses, and lands, that the carnal mind has an inordinate affection for and which not only keep the soul from being properly set on things above, but lead to the forfeiting of justification. Like Esau sold his birthright, which was the promised blessing of his father and included the major portion of his estate, so these Christians sell out, for a choice bit of pleasure, or money or its equivalent, their birthright to the Father's promise of holiness and the right to reign on thrones with our elder Brother. How sad! To sell out a kingdom that shall never end for a little pleasure, or even a city block that will perish when the world is on fire. But this is what carnality will cause many to do, hence the necessity of holiness.

Our sixteenth reason for saying holiness is a *sine qua non* is in chapter 13, verse 14: "For here have we no continuing city, but we seek one to come." This verse gives us the reason we should go outside the camp and get sanctified where Jesus shed His blood that He might sanctify the people with His own blood. The truth here expressed is that we must get sanctified in order to attain that eternal city that is coming down from God out of heaven, and we need to attain unto it because the cities of this world and of this dispensation will not abide forever. Like Abraham we must see things of this age as transient and seek for a city to come whose builder and maker is God. But if we are to attain unto it we must go outside the camp and get sanctified, thus bearing the reproach of Christ.

Holiness, the *sine qua non*. Reader, have you the blessing? Do you enjoy the experience of holiness? If not, move over into Canaan without delay; it is an indispensable condition you must have.

LANSING, MICH.

BY way of introducing this new member of the Nazarene family, permit me to say it is an Auxillary to the General Board of Foreign Missions. It appears first in your midst as local societies in your churches; and when a sufficient number of these have been organized on your District, a District organization is formed. These District societies are directed and assisted by a Woman's General Missionary Committee appointed by the General Board of Foreign Missions representing as far as possible the seven missionary divisions of our church.

The benefits are an important part of any society, and are, first of all, for our women. Women in other denominations have developed executive ability, increased their knowledge of world conditions, found an avenue for the exercise of latent gifts, and accomplished much in helping to get the gospel out to the heathen through the Woman's Missionary Society; and while we may not approve all the methods they used, we believe our women need the training that the Auxillary meetings will give them, and also a greater knowledge of world conditions and needs, and that there are latent gifts needing to be developed that we may assist in getting the gospel out to the millions of degraded and downtrodden of our own sex, whom no one else can reach. "And who knoweth whether thou art come to the kingdom for such a time as this?"

Second, the benefit reaches the local church. It has been proven that the women with an enlarged vision and greater burden for a lost world, are the most active in every department of the Lord's work. "The light that shines farthest shines brightest nearest home."

Third, benefits to the General Board of Foreign Missions. The finances, be they large or small, flow into the treasury of the General Board of Foreign Missions, increasing their ability to carry on the work on a larger scale than they would otherwise be enabled to do. The Auxillaries have taken up the work of selling the yearly calendars and turning the profit into the general fund. On one District of less than one thousand members, the sale of calendars has increased, largely through the work of the Auxillaries, from two thousand to five thousand, an increase of over \$500 annually from this one source. The Missionary Prayer Calendar is a product of the Auxillary. Four thousand copies have been sold, netting \$50 a thousand to the general fund, beside increasing, we have reason to believe, the volume of prayer for our dear missionaries, native workers, and every need on our foreign fields.

There are four things to be especially emphasized regarding Auxillary work. First, it is not to take charge of the entire missionary work of the church; the regular Church Missionary Society is first. The Auxillary is a separate society, and the money does not go through the church channels but local societies, until they have a District organization, send all money direct to the General Auxillary Treasurer, Mrs. J. T. Benson, Trevecca Campus, Nashville, Tenn. After the District society is organized, local societies send their money quarterly to their District Auxillary Treasurer, and she sends it on to the General Auxillary Treasurer as above named.

Second, the need of prayer. The Auxillary meeting is a woman's prayermeeting; prayer to be especially for the heathen, and the missionaries who have gone to take the gospel to them. Be sure to get a supply of "Missionary Prayer Calendars," so that not only your members but the entire membership of the church shall each have one. "Prayer Changes Things."

Third, the need of Mission Study. The Auxillary is a Mission Study class. According to the new constitutions the men are to be admitted as associate members, and will be heartily welcome to join us, both in the prayer service and in the mission study.

The last point to emphasize is not the least, though we place it last, but is the direct outcome of prayer and mission study: the finances. As we understand the needs better, and our hearts become more and more burdened as we meet to pray especially for them, it is but nat-

The Woman's Auxillary

By REV. MRS. S. N. FITKIN

President, Women's General Missionary Committee

ural that we begin to plan how to get the good news out to these perishing millions faster, and God will help us to plan wisely in this important part of the work. While questionable methods are prohibited, there are many legitimate ways of securing additional funds—selling Scripture Mottoes, giving out Vacation Mite Boxes, self-denial weeks or months, etc. Preparing boxes to send out by outgoing missionaries, and making garments for native children, quilts and other necessary articles for the hospitals in Africa, China, and India, help to keep up interest in the meetings. Then the arranging for at least two splendid, interesting public meetings annually, organizing and working with the young people and children, that the next generation (if Jesus tarry) may be ready to take up and carry on this blessed work when we must lay it down.

Many inquiries have come in concerning Helps for Auxillary work, and we are so thankful that our General Board of Foreign Missions is constantly getting out helpful literature for us. A new edition of the Constitution with some slight changes and a Woman's General Committee added, tracts on all the different fields where we have missionaries stationed, leaflets written especially for the Auxillary on Africa and India, a study book, "The King's Highway"—these can all be obtained from our Publishing House, Kansas City. Send for constitutions and sample package of missionary tracts. Select and order what you feel you can use profitably, they are free. Study Book is 25 cents, cloth; 15 cents, paper; Outline Maps of India, China, and South America are 15 cents and can be obtained from "The Missionary Education Movement," 160 Fifth avenue, New York City. Biographies of Missionaries in Story form 15 cents, "African Adventures" 25 cents, and "Mook" (China) 30 cents, are splendid for

young people and mission bands, and can be obtained at same place. Also Paint Book on Africa, 15 cents, for children, and Picture Sheets on different lands.

Some questions have been asked about the advantages of the District organization, to which I would reply, first, it places a responsibility on several different women, each having charge of different departments of the work. "What is everybody's business is too often nobody's"; but a District with a president to plan for, and direct the Auxillary work, a new interest is aroused. The vice-president is to seek to interest and organize the young people, and the second vice-president to organize the children into mission bands. A District superintendent of study and publicity not only sends notices of special meetings to the different periodicals, but seeks to promote Bible and mission study, circulates and gives information concerning missionary literature, secures and sends to Auxillaries letters direct from our missionaries on the field, keeps a supply of missionary tracts, and if possible secures a library of best and latest missionary books to be passed around among the Auxillaries (small fee being charged to cover postage and pay for books). This has proved a blessing and an inspiration on a District where there is a circulating library of twenty-five of the best missionary books available.

Second, the annual meeting gives opportunity to hear reports from all the different Auxillaries, and this surely is an inspiration and brings us closer together. At this time plans are made for the new year, and many of us have proven that much more can be accomplished by planning ahead. Working unitedly for a definite object we believe also is an inspiration, and the General Board of Foreign Missions is delighted to assign a missionary or native workers to District Auxillaries. Credit will be given the Auxillary for all money thus paid in, and credit will also be given to Districts and to local churches for all money raised in Auxillary work.

In this article I have tried to answer some of the many questions that are coming in regarding the work. Personal letters will receive prompt attention, and our General Auxillary Secretary, Dr. Julia R. Gibson, 63 Orient avenue, Brooklyn, N. Y., will gladly respond, and in a helpful manner I am sure, to any further inquiries.

BROOKLYN, N. Y.

Home Missions on the Dallas District

A Workable Plan at Work

Complying with your request to give some of our plans and work, desire to say our work has been greatly hindered by the worst weather Texas has seen for many years, making our roads almost impassable. Hence, results have not been as they would.

First, as to plans. Briefly, we employ all our workers on a straight salary basis, with expenses paid by the board.

We send our bands with no demand on the local church except that of entertainment with the privilege of our workers taking an offering for the board. All offerings, collections, and gifts are sent to the Secretary of the District Board; that is, all funds collected by our workers, all regular pledges, etc., go to District Treasurer as usual.

Our first meeting resulted in putting on its feet a church that was almost down and out. Seven members were added, and the church is on fire and at work. This meeting did not cost the board a dollar, as the offering and pledges covered the cost. Besides, our workers secured a pledge of one hundred dollars to help put on a campaign in another city. One of those blessed in this meeting had to go to a hospital in another city for an operation, her experience resulting in the patients in the rooms on each side of her room—being saved, and also advertising the campaign soon to be put on in that city.

Our second campaign, carried on through

almost intolerable weather, resulted in a great blessing to the church, the town getting a new meaning of our work, and several saved and received into the church. On account of an extra worker this meeting cost the board about \$35 above offering and pledges. This is a remarkable showing financially when the weather conditions are considered.

Each of our bands carries a stock of religious books, tracts, and mottoes, etc. The HERALD of HOLINESS is pushed and an effort made to put *The Other Sheep* in every Sunday school. Resident Nazarenes not affiliated with the local church are reported to the board secretary, and an effort made to line them up with the local church. Sunday schools and Young People's Societies are looked after, conditions reported, and needs investigated. Inquiries are made as to property, if properly deeded, and if not, advice and help is given. In one place the deed had been lost and never recorded. Our workers secured a new deed and got things properly lined up.

Special attention is given to visiting homes and business houses. In one place forty-five visits were made to business houses.

We require weekly reports from each worker covering all points we desire to get information upon. Of course this is a new venture. We are green hands and will make mistakes; but we keep looking out for new and better plans and new ideas.

The board pays as it goes or doesn't go. At present we have three bands in the field building up and strengthening the weak churches. One new church is to be organized this week. But we feel the first need is to strengthen and fit for battle the forts we have.

Our greater battles are now being planned to begin as soon as we can use our tents.

We are going "over the top!"

J. M. NICKELS, Secretary.

PENIEL, TEXAS.

What Have We to Offer?

By N. B. HERRELL.

UNDER the caption, "Saved by Grace," Rev. B. F. Haynes, in his editorial in the *HERALD OF HOLINESS* (Dec. 24, 1919), showed up the much heralded Interchurch World Movement in a masterly way. His analysis is as clear as it is pointed. He swings the danger signal with the courage of a true watchman. I would feel like a traitor to the cause of holiness if I did not say Amen! to this timely article, which merits our highest appreciations.

From the day of Pentecost it has been the opportunity, privilege, and unquestioned duty of the Church to carry out the great commission to its fullest extent. Since the dark ages, movement after movement has sprung up with promise of getting the Good News to all the nations of earth. But one by one these movements have apostatized about the time they became strong enough to do effective work. History seems to repeat itself along this line.

Remnant after remnant has come out from these fallen ecclesiasticisms, hoping against fate that they might overcome the weakness of the former and bear the gospel to the ends of the earth. The issue is still the same, namely, the gospel being preached to every creature with the Holy Spirit sent down from heaven. It is to be seen what headway the movements of our day will make in forcing the battle to the point of success. As our Editor has so clearly pointed out: the clarion note of any movement which undertakes to get the gospel to the world must be evangelism.

The Interchurch World Movement is not a remnant of high-minded spiritual men, like the Wesleys, contending for the faith once delivered to the saints. This movement is not of the comeout type; but it is a movement of all the

movements, within the movements, for the purpose of moving the movements throughout the world to a closer affiliation for the betterment of the social, moral, and religious interest of mankind. Its work is along the lines of religious education.

THE CLARION NOTE

The clarion note of evangelism is the soprano in the song of salvation. The chorus is not complete nor the harmony perfect without this branch of the Christian ministry. There is no music sweeter to the ear of a grief-stricken sinner than the trumpet voice of a Spirit-filled evangelist. His message is first to ring out the glad tidings over the mountains of sin, and down the valleys of despair. The music of his appeal splits the hovering clouds of wrath, and lets in the golden rays of hope and cheer. He is first to rain down a shower of tears as well as truth upon the untilled soil of humanity. His burning song of illumination moves the halting child of God to action. The voice of evangelism is heard in the Church leading the chorus on while God beats time. He roars like a lion, yet has the melody of a nightingale. His preaching burns like the hottest sun, yet is as sweet as honey. Just why the Interchurch World Movement left this all-important branch of the Christian ministry out of their program can only point to one thing: the lack of the presence of the Holy Spirit in His fulness. It resolves itself into this: the evangelization of the world is left to the Holiness Movement. The issue stands out in bold relief.

WHAT HAVE WE TO OFFER?

The Church of the Nazarene as a branch of the Holiness Movement, has her work of General Home Missions and Evangelism, with a million dollar Foreign Missionary enterprise, reinforced by the General Board of Church Extension, backed up by the General Colportage Board, all well organized and under operation, to offer as her portion of the responsibility for the evangelizing of the world. The Holiness Movement has the opportunity of centuries if she will but embrace it. The door is open as never before for a world-wide drive of evangelism along full salvation lines. This can be accomplished by a uniting of the various factions of the Holiness Movement into an aggressive evangelistic campaign. Overlapping in the Holiness Movement is fast becoming her weakness. Great sums of money are being spent to foster publishing houses when one well

equipped would do the work for all and thus permit thousands of dollars to be turned to getting the gospel out.

In many centers there are two or more small factions of the Holiness Movement supporting their little bands, when, if they were united, one pastor could care for them in a more creditable way, releasing one or more pastors for the field elsewhere. Then, too, this would throw enough strength into one to give ability and force to their efforts.

Again, in many sections of the country two or more campmeetings are held in the same center by different branches of the Holiness Movement. All will preach the same doctrine, faith, and experience. Yet, one campmeeting in these centers well cared for would do more to spread scriptural holiness than the smaller bands. This also, would save the overlapping of much time, effort, money, and give other communities a chance to hear the same gospel. The Holiness Movement can't afford to sacrifice the souls of the nations for the pet notion of some nonessentials. All the factions of the Holiness Movement are agreed on the essentials of salvation. Then why should they not unite on these, and push ahead to get the gospel to the world?

There is no doubt that the great Holiness Movement could accomplish more for the salvation of the world, united, than she can otherwise. This can not be justly denied. Then why should we stand aloof the one from the other, while the millions we could reach, sweep into eternal night? United, we reach them; divided, they are damned. Whose garments will the blood of these souls stain in the final reckoning? We dare say that nothing but selfishness can be offered as an excuse for such a sacrifice. Yes, what have we to offer the world as a Holiness Movement in the place of the Interchurch World Movement?

THE GENERAL COUNCIL.

The General Boards of the Church of the Nazarene will meet in Kansas City, Mo., February 18th, for prayer, counsel, and advice as to ways and means for an aggressive execution of the plans set in motion by the Fifth General Assembly. The church at large should pray that these boards be given divine wisdom, that the will of God may be done in the undertaking of larger things for the advancement of His kingdom. While the Interchurch World Movement looks after the social interest of humanity it is our business to cause Christianity to progress. We trust that the church in general will receive an impulse of inspiration because of the meeting of the General Boards. This should be expected. Seventy-five Spirit-filled men and women praying, advising, and launching wholeheartedly into all the interest of God's kingdom among men should stir the church to a stronger faith, courage, and a desperation that will carry the will of God into effect. Twelve months is to look back to this meeting and witness as to how the Holy Spirit has His way. We approach the hour with a sense of three worlds looking upon us watching to see the outcome. Will we go forward with a conqueror's tread?

TEAM WORK

Efficiency in organization and effectiveness in work, together with perseverance of purpose, will go a long way toward gaining the desired goal. Each General Board will have its particular interest to consider, yet the fact that they assemble at the same time and place will enable them to co-operate in a way that will produce inspiration for all. The General Boards are the advance guard of the church. They are to catch the vision first and with a courage bold set the pace for the District and local boards.

With the proper propaganda the General Boards ought to be able to enlist the interest of every member of the church. Not one interest should be neglected; but each in its proper place should prove a strength to the others. With a mighty forward move in harmonious team work, the Church of the Nazarene, led on by the Holy Ghost, should undertake her portion of the evangelization of the world. Every member in his place with a vision, faith, courage, and a spirit to do his part in getting the gospel to the lost of earth. Amen!

The Tempest



By
Wylie S.
Mathews

Matthew 14:22-32

OUT on the Galilean shore
Stood a figure dim and pale.
Watching and hearing the great sea roar
As it shook a tiny boat so frail.

The seamen were striving to reach the shore,
Were rigid with strain and fright; [oar.
They were wrestling and struggling with sail and
As they prayed for the morning bright.

When out o'er the water there came the glad cry,
"It is I; oh! be not afraid";
Then He bade the sea in quietness to lie,
And nature her Master obeyed.

Life is but a troubled sea,
And we in the little boat so frail
Are struggling and striving to be set free
From our boat with the watered sail.

And Jesus the great sea Captain above
Will steer our frail craft to shore
If we'll only give up and rest in His love
And let Him take hold on the oar.

SPRINGFIELD, TENN.

Drifting

By EVA JOE COOK

LLEFT alone with my thoughts one day, my heart burst forth with tears because of loneliness. But, though alone so far as humanity was concerned, I was not alone. Glancing across the room, my eyes caught sight of these words, "Thou Remainest." They were one of Dr. Tucker's tracts. At once my heart leaped into praise because of His presence. Shame on me for pitying self! I breathed a prayer for help in once more witnessing for Jesus, as an expression of my personal gratitude. How many times I have sung "I'll go with Him through the garden," and "He will give me grace and glory." Did I mean it? Will I trust Him? He has promised that, if we suffer with Him, we shall also reign with Him.

Why lonely? Listen! It is easy to drift. Many of our friends and kinsfolk are drifting. A spiritual warfare is being waged constantly. It is not perceived by the materially minded. And it is more vivid to some spirits than to others. I can see better than ever before. To many the condition isn't serious. But to a child of God, a "born again" soul, it is heart-breaking.

In some homes, day after day, including the Sabbath, goes by without a word of prayer or praise. I am speaking of the homes of church members. God's Word, the "lamp unto our feet and light unto our pathway," is not often opened. Meal after meal is eaten without thanking the Giver of every good and perfect gift. His blessing is not asked for. When the church, the preacher, the Bible, or holiness is mentioned, the Devil appears in weak argument to hinder souls from "going on to perfection." Good deeds may be lauded, but ~~and~~ in the Bible and in all who seek to walk in "the more excellent way" is made manifest. It is evident that Satan hates every soul who seeks to walk in holiness. Their lives are watched, and their mistakes are followed by persecution. However, living in the Spirit enables us to know the mind of Christ, and thus understand the true conditions. Satan's work is recognized, and dealt with as such.

Christian comrades, praise the Lord! He can cleanse and fill and keep! Our spirits may be in prison, in a sense, but we must not be silent. Jesus said, "Ye are the salt of the earth." It is "up to us" to do the praising and the praying for the whole wide world. We must seek for truth for ourselves and for them who have no time for such. Christ died for all, but so many have never lived a day for Him. Others are in a worse condition—"twice dead." Yes, we must speak. If we fail, the stones must needs cry out. Some voice must praise! Some voice must warn! Have you felt the heart of Jesus throbbing as He sadly withdraws from human souls?

The number of drug fiends in the world today is 1,500,000. Terrible! And only God knows how many are kept drugged year after year by Satan. Some, at times, desire to be dead unto sin and alive unto God, but for some reason slip back time after time. The power of habit is so strong! The enemy is mighty. It is so easy to just drift. It is so easy for many to forget God. It is easy to forget that they need to begin each day with Him, that they will need their Almighty Friend in times of trial and temptation. They forget that He protects and guides His own. They forget that Jesus died to save them. But in the lives of them who realize that "prayer changes things," that prayer is the Christian's vital breath, it is different. Their spirits are always crying out, "Lord, lead Thou me on."

Yet He sendeth rain upon the just and the unjust. How mercifully He provides for us all! In the days of Jeremiah, our God was long suffering. "This I recall to my mind, therefore have I hope." "It is of Jehovah's loving kindness that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness." Marvellous!

Chasing after money and the pleasures of this world comes first in some lives. It occupies all their time. Business is always the

topic of discussion, even on the day set apart for the worship of the Lord and for spiritual development. Various unprofitable things—pleasant to the flesh—are thought of at times, and indulged in—put into history—but our Lord is forgotten. How these things must pain His heart since He suffered without the gate to sanctify His people! It will take more than a world war to waken some folks.

There is no halfway place to stand on. In a narrative of the life and character of the great singer, Madame Galli-Curci, I noticed these words: "As we entered the garden of Galli-Curci, we heard a great voice floating down upon us. She was at her daily practice. She never misses it. She is as faithful to her art as any human being can be. A voice left alone for a day is going backward." Going backward! How much our blinded and deluded neighbors need our Lord! They are drifting downward! The things we read in God's Word are either true or false. If they are true, what things they are! The sermons we hear proclaimed by God's "sent" ones are either true or false. If they are true, what things they are! Do we really believe what we hear? or is it all a dream? Is our life an unreal thing? How it must grieve the Lord to see and feel the un-

appreciation of His people—the ones He died to purify! We who are awake must do our best to keep true to the last notch, and have the compassion of Jesus. We do not know how to help, but He does.

The things dearest to our hearts are scoffed at by unbelievers. The hope entertained by us is ridiculed. Thank God, it is "hope that maketh not ashamed." To only a few is the soon-coming of Jesus a precious thing. Even kinsfolk tell us that we make life too serious, that we make too much of spiritual things, that things are not so grave as we imagine. We hear "Peace and safety" on all sides, but in vain do they say it. Frivolity, lightness even to the point of sacrilege, is on every hand.

As for me, "I will bless the Lord at all times, his praise shall continually be in my mouth." "Be not fashioned according to this world," but be "fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing steadfastly in prayer." "God is able to make all grace abound unto you that ye always, having all sufficiency in all things may abound unto every good work."

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Pioneering in Georgia and Florida

Truly God is looking towards the Southeast, and things are moving along fine. Our people at Macon, Ga., are moving along, with good strides under the leadership of Pastor J. R. Hunt. A revival spirit is on all the time. Rev. W. L. Duncann, pastor at Bethel and Emanuel, is doing a good work among his churches and also raising finances to pay the debt off the District camp located at Adrian, Ga., one of the finest camps in the South. Pastor Coulson is moving on well at Donaldsonville, Ga. Evangelist J. O. Burnett will begin a campaign with the Pavo church next week. There seems to be a real revival spirit among all the churches in the state of Georgia. We have secured Dr. J. B. Chapman, and Prof. A. S. London for a campaign in Atlanta, June 6-27 and the way is open for a campaign in Savannah which will begin at once.

In Florida we have a campaign on now in Gainesville led by Rev. L. T. Wells, Rev. D. M. Coulson, and Prof. B. D. Sutton, and the crowds are coming, and a real revival is in the air. At Tampa Rev. U. E. Harding, our Field Secretary of Home Missions, has opened a campaign with Rev. Montgomery as his assistant. A brick church has been secured in Jacksonville, and a campaign will be on there by the time you read these lines. A great campaign is planned for Miami to begin February 22 under a big tent led by the District Superintendent and Professor B. D. Sutton and wife. We have a small church in Miami now but want to put on this campaign now while Florida is full of winter tourists, many of whom are good holiness people, and a few of them Nazarenes.

It seems that we are about to open good churches at the Gateway to Florida—Jacksonville, and the two leading winter resorts, Miami, and Tampa. Tourists flock to these cities by the thousand every winter and many stay there all the year in that great climate, and we are doing our utmost to plant Churches of the Nazarene in these centers which are cities from 60,000 to 100,000 population. Many old people come to this climate to escape the cold of the North, and it would be a delightful place to open a home for old people of our church.

These two great untouched states are beginning to be developed in a most wonderful way since the war. We need your prayers and all the assistance that you can give us, as there are not enough churches to depend on for support for our Home Mission work.

We have one good strong church organized since the Assembly at Scott, Ga.

C. B. JERNIGAN, Supt.

Spies in Four Cities

December 20th to January 2d was spent with Rev. U. E. Harding, Field Secretary of the General Home Missionary Board, visiting the following cities: Birmingham, Montgomery, Pensacola, and Mobile. We did not enter these cities secretly as the spies in Palestine but we went immediately to the Real Estate Exchange to locate the real estate men for the purpose of renting, leasing, or buying, if terms could be made suitable, property for religious services or evangelistic campaigns. We

were received gladly and treated courteously, and a number assured us that they would welcome us to their city and would help us to properly locate. In some of the cities we met the secretary of the Board of Commerce, city clerk, and the mayor, and in every case our acquaintance was pleasant. As I saw the businesslike, yet genial way in which Brother Harding met these various men I said, surely he is rightly placed. I find it is a great asset to know how to meet men.

As Palestine was populated with different "ites," was fat and flowing with milk and honey, so these cities are populated with various "ites," rich and flowing with possibilities for our church. We felt the assurance that if God delights in us He will bring us into these cities to fill a much needed place. In the face of all their riches and preparation we might to them have looked like grasshoppers but not in our own eyes. We felt like exclaiming as Caleb of old, "Let us go up at once and possess it, for we are well able."

We arranged for three great evangelistic campaigns as follows: Mobile, April 2nd-25th; Montgomery, April 30th to May 23d; Birmingham, May 28th to June 20th. Announcement of workers will appear later. Let all pray for the success of these campaigns along with many others. If you have friends or relatives in any of these cities that would be interested in such a campaign, or that you would like special interest shown during the campaign, please send their addresses to me, Jasper, Ala.

H. H. HOOKER, Dist. Supt.

MISSOURI HOLINESS COLLEGE

We began our second semester's work on Tuesday, January 27th. God has marvelously blessed the first semester's work of our institution, but we realize that these blessings are not to be consumed upon ourselves, but are to be passed on to those for whom He has designed them. As an institution, and as individuals, we are debtors to all men, as much as in us is, to preach to them the gospel God has committed to our care, and to render to them the service He designs this school to render.

Several new students have registered with us lately, and more are coming. Our students are preaching in several churches in this vicinity, and we are expecting the Lord to open up new fields of labor as fast as our students are qualified to enter them. The Lord has sent to us a company of choice men and women whom He has called into His service, and they are here preparing for the ministry of His Word. Some who came here to give their children the benefit of our primary and grade work, are now in our Bible classes, and are feeling the call of God upon them for service. We are trusting Him to raise up a great company of laborers here for His great harvest fields.

Brother P. C. Norton was called to Lawson, Mo., for the regular services of Sunday of last week. The Lord precipitated a revival upon them, and Brother Norton is still there. We have just finished papering our chapel, and it is in fine condition and presents an attractive and tasty appearance. The work was done by Brother P. A. John-

son, who is an expert paperhanger and decorator. Brother Johnson came here from Colorado to put his children in school with us, and is now a regular student in our Bible classes.

H. O. FANNING.

W. E. SHEPARD AT NAMPA, IDAHO

By the appointment of Rev. J. W. Short to the Superintendency of the Indiana District, it left the Nampa church without a pastor. I had just come home from my year's evangelistic work, and practically over my protest, the District Superintendent of this District appointed me pastor of the Nampa church, had it rectified, and then notified me of the same. It seemed clear from a number of viewpoints that this was the mind of the Lord, and so I accepted it as such. It was with great regret that I had to cancel meetings to do this, for I have felt that an evangelist should be very careful in canceling dates. It certainly was not of my own planning that I am now pastor of the Nampa church. The blessing of the Lord is upon us, the attendance is fine, and souls are tumbling into the fountain. The last two Sundays has totaled in the neighborhood of seventy seekers, the most of them having found either pardon or holiness. We are planning for a great revival campaign to begin on February 11 under the leadership of Evangelist A. L. Whitcomb. The Northwest Nazarene College is coming up the road. This work has a great future.

W. E. SHEPARD.

HAMLIN DISTRICT

My first trip after the Assembly was with Brother Henson and some of the students to Bar-review in the morning and back to Swedonia church at night. God gave Brother Henson some good messages and the students blessed us with their songs.

Next we visited Brother Redwine of Abilene. There was mud and rain in abundance, yet we found them encouraged. Six unsaved persons came to the altar for prayer and five seemed to get good victory. We are looking forward to a new church in Abilene this year and a greater membership of faithful Nazarenes.

We next visited Brother Evans's work at Dublin and Hico. Because of sickness Brother Evans has not yet moved to his work, but we hope within a few weeks to report that he has moved into a new parsonage at Dublin.

Next we came to Cisco. The rain, sleet, and ice kept us from having any services at the church, yet we found the pastor and wife encouraged to press on. They now have a small, neat parsonage which will save much in rents. They also are repairing the church. The people and friends here have made a great sacrifice for this work. Brother Ahern and wife are faithfully serving God and the church and their labors have blessed many.

We are planning to get to all our pastors and churches as soon as possible. We have some churches yet without pastors, most of them weak points. If you have a call to pastoral work from God and want some real work, write me giving reference as to your ability, and for the right party we have work.

God is blessing our Home Mission work, and the money is coming in. Band work is being arranged and one Home Mission Evangelist is regularly at work and God is blessing. Keep your prayers going up and your money coming in to the Missionary Treasurer and by the help of God the board hopes to bring a report at the next Assembly that will make you glad. Pray for me, as I am in great need of your prayers.

J. WALTER HALL, Superintendent.

Among the Churches

ONTARIO, CAL.

—God is leading us on to victory. Crowds are good, money comes easy, some are at our altars, large numbers are asking an interest in our prayers, the church is praying until it can get blessed, and we are expecting a revival. We just closed a gracious missionary convention. Dr. Goodwin was the principal speaker. Rev. C. J. Kinne, Mrs. Paul Bresce, and Miss Myrtle Mangum also took part. All these speakers brought untold messages that helped us to catch the vision. A great offering for Missions was taken on, amounting in cash and pledges to about \$2,200. We believe there is reason for a gracious revival to break out in the church and we are looking and praying for it.—Glenn W. Siefarth, Pastor.

FLORENCE, ALA.

—Our work here is moving along nicely. God is honoring the preaching of His Word and there are great possibilities for our church in this city.

Hungry hearts are here in great numbers and we are looking for a mighty revival. The Sunday school is doing well under its efficient superintendent. This is a fine band of people to work with. They know how to sing, pray, and give.—R. S. Rushing, Pastor.

FAIRBURY, NEB.

—We are in the battle here against sin. The Lord has been giving us souls. Three were sanctified at the Sunday evening service. We have organized a gospel band to work in neighboring towns and are in a meeting at Steel City at present. We believe this work is not only a means for the salvation of souls, but also a blessing to the home church.—Melza Brown, Pastor.

DENTER, MO.

—The revival fires have been burning since our revival meeting last fall. On last Sunday, January 18th, seventeen persons came to the altar. Ten of them were happy finders. To our God be all the glory. Pray for us that we may continue in the soul-saving business.—J. L. Cox, Pastor.

NASHVILLE, TENN., CENTRAL GOSPEL MISSION

—We are in the midst of a splendid revival under the ministry of Rev. B. L. Patterson, our District Superintendent. God has honored the Word preached with about thirty conversions and sanctifications to date, and the end is not in sight. We have but a small building and are crowded on Sunday nights. The Sunday school numbers from 55 to 70 and there is a great interest in this department. Our workers visit the jail, the workhouse, and hold street meetings. Gradually the work seems to be getting a deeper hold on this section of the city. We desire the prayers of all God's children, who can prevail for souls. Men tramp our streets and are homeless so far as church is concerned.—J. L. Roby, Superintendent.

MT. PLEASANT (MT. VERNON), S. D.

—During the month of December it was our privilege to be with this church through the revival held by Rev. Harry J. Elliott of Nampa, Idaho. Souls were saved and the work built up in general. Since the revival we have continued our labors among this people. God has been blessing. New people have been coming into the services and the interest is good. Some who were saved in the revival have since been sanctified and we have taken a class of six new members into the church. We are looking forward to good things. Pray for us.—H. B. Garvin, Pastor.

BLOOMFIELD, IND.

—We have just closed what we believe to be the best meeting ever held in our church with Rev. and Mrs. J. A. Williams of Connerville. There were days when all who walked in the light were brought into a deeper relationship with our Christ and love for one another. The last Sunday was a day long to be remembered because of God's presence felt. Two bowed at the altar and five raised their hands for prayer. The night service was specially owned of God by great conviction on the congregation. Seven bowed at the altar and received the desire of their hearts. We are pushing ahead and believing God for greater things at this place. Pray for us that we may keep the lost ever before us.—Ethel Johnson, Reporter.

WORTHINGTON, IND.

—Our revival meeting at Mt. Zion closed Sunday night, January 18th, with Rev. J. A. Williams as evangelist. The weather hindered some at the beginning of the meeting and not many came out, but the interest increased and people began to come as Brother Williams preached with power and anointing of the Spirit. The closing night was one of victory with seven at the altar and six praying through. There were about fifteen either saved, reclaimed, or sanctified. Many were under conviction, but would not pay the price.—Wesley Martin, Pastor.

PONCA CITY, OKLA.

—We thank God for the success He is giving our people in all departments of the work here. Special offerings for Missionary, Educational, Church Extension, and Publishing work have been taken with good results. The other departments of our general work have not been stressed as yet, but in the near future we hope to meet all our pledges and to surpass even our expectations. Our local expense each month is no small amount, but God is helping us to meet it all regularly. We have an organized tithing band and we hope to steadily increase its membership. We have organized cottage prayermeetings which are proving a great blessing to our people. Already souls have found God at these services. We are expecting greater things in the future. Another great blessing to our work here has been the recent organization of the Sunday School Teachers' Bible Study class each Monday evening. We have some very

fine people here who are both willing and anxious to have God's best and to accomplish things for Him.—Arthur A. Miller, Pastor.

NEWELL, W. VA.

—The revival here in the Church of the Nazarene, Miss Lula Kell, pastor, closed on January 18th. It was indeed a revival. Saints were burdened and blessed; sinners convicted and converted; backsliders reclaimed, and a number sanctified. In all ninety-one prayed through. A fine class was taken into the church and others to follow. The Young People's Society was aroused and enlarged. The Sunday school is looking forward to the best year it ever had. The church is in the best condition it has ever been in and is up on all its financial obligations. Miss Ina Riggs of Trinity, Ky., did most of the preaching. Frank Smith of Portland, Me., led the singing the first week but had to leave. Mrs. J. D. Tompkins led the singing to the close of the meeting. Mrs. H. H. Langdon of Huntington, W. Va., was a great blessing in the meetings. It would be good if more of us would take prayers with us in our battles.—J. D. Tompkins.

MAIDEN, MO.

—Revival here grows in interest and power. Something like seventy-five have prayed through to date. Altar full each service. Brother Geitz, in charge of a band of workers, is holding afternoon meetings in the business houses. Ladies' prayer band is working in the homes. Meeting continues over next Sabbath.—B. F. Pritchett, Pastor.

SPARTA, TENN.

—We have a few faithful ones here who are making the regular services and mid-week Bible class profitable. The Sunday school is holding its own very well. The Women's Missionary Auxiliaries are doing well. I have been asked to do so, and am sending in \$18 for the one at Bon Air, and a full report from their respective secretaries will be announced soon.—Rev. and Mrs. W. H. Crawford.

CALERA, ALA.

—This church was organized last September with only eight members. We have added one to this number besides the pastor and wife, which makes eleven. Others are looking our way. Our regular services have been great seasons of blessing. A local preacher of the M. E. church stepped over into Canaan last Sunday and told it in the good old way. We had a short revival season beginning with a watch meeting and embracing the first Sunday with Rev. J. W. Heathcock, of Jasper, as evangelist. This was a very gracious meeting with several professions. We have a Sunday school organized that is increasing in numbers and interest each Sabbath. We are doing our best to establish something for God and holiness.—W. F. Farmer, Pastor.

REDLANDS, CAL.

—A 20-day meeting with the Aycock-Corlett evangelistic party has closed. Eighty-five seekers prayed through to confident victory. Over \$1,000 in cash and pledges was raised during the meeting, and the pastor was remembered with groceries and a salary raise. A number have joined the church, and others are expected to do so soon.—Earl D. Hinchman, Pastor.

WISTER, OKLA.

—God is doing great things for us on the Wister charge. About two weeks ago a revival broke out in the Liberty community, and is still going on. On last Sunday, January 18th, at the morning service while the saints were testifying and shouting, conviction seized upon the unsaved. At the call of the pastor several came forward and some were happy finders. At the evening service there were also a number of seekers. At Wister we are starting some cottage prayermeetings. We are expecting God to answer our prayers and do great things for us. At Hill we have but few members, but some of them are getting the burden of prayer upon them and are expecting God to give a revival there.—L. A. Dodson, Pastor.

SPOKANE, WASH.

—Upon our arrival here we found the church prayed up and ready for a revival. We had seekers at the altar from the very first. From five to fifty at every service. Some of the scenes at the altar were indescribable. The church was packed to its capacity time and time again. The finances came easy and they will receive at least forty new members into the church. To God be all the glory.—Earle F. Wilde.

EVERETT, WASH.

—The last few weeks have been days of precious victory to the Church of the Nazarene here. Last Thursday night God marvelously poured out His Spirit upon us at the mid-week prayermeeting.

Sunday afternoon we held a short service at the Rescue Home and six girls gave their hearts to God. The people of this church carry a burden for the lost and have a special interest in the work in general. The parsonage, which is being remodeled, will soon be completed. We are planning on moving the church to a better location, also have a large basement for the Sunday school rooms. The prospects for the continued success of the work here are very encouraging.—D. Avery Hoover, Pastor.

PILOT POINT, TEXAS

—The power and glory of God are upon the church, and Rescue Home here. The church is taking on new power and activity. We received ten new members Sunday morning, making a total of twenty-three in the last three months. The building of our new church is progressing and it will be a joy to all our hearts and an honor to His kingdom. The new workers for the Home are here and working in beautiful harmony and love. The seventeenth anniversary of Rest Cottage will be held in the new church on April 1st.—Allie and Emma Irick, Pastors.

ONAWAY, IDAHO

—The three weeks' revival meeting closed with sixteen seekers. Eleven professed to be saved and sanctified. There was deep conviction on almost all of the people during the meeting. Many hands were raised for prayer. Rev. A. B. Anderson from Tennessee was the evangelist. The Lord is using him for His glory. After a pastorate of over two years I have resigned in order to attend school. The pastor at Rock Creek has also resigned and the work of the two churches will be combined with Rev. A. B. Anderson as the new pastor. Onaway expects to build a church building and parsonage soon.—Arthur P. Gilliam.

POMONA, CAL.

—The work here is on the upgrade, for which we praise the Lord. The Sunday school and the church congregation have fully doubled in the past five months, and we are planning for a great meet-

ing in March with C. H. Babcock and Miss Virginia Shaffer to help us. We solicit the earnest prayers of the Nazarenes everywhere for a real, old-time Holy Ghost revival.—J. N. Hampe, Pastor.

DELPLOS, OHIO

—For some time the Lord has made it plain to me that we should have a Holy Ghost church here. District Superintendent Wordsworth has been here and was well pleased with the situation. We have secured the Reformed church for a revival meeting to begin February 17 or March 1st. Pray that the Lord will give us an old-time meeting.—Henry Peters.

BELLWOOD, TENN.

—During last year we held a meeting here where we are now located. Holiness had never been preached at this place, and it was considered next to an outlaw community. Now holiness predominates in preaching service and prayermeetings. We have a splendid Sunday school with an average attendance of forty. We also have another work similar to this one.—T. M. Patterson and Wife.

ASHLAND, KY.

—We are still pushing the battle here, and God is placing His seal of approval upon our service. We are having services five nights out of the week, and God is giving us some truly great ones. The interest in general is looking up, the saints' faith is growing, conviction is getting on folks, and we are looking for God to send us a gracious revival soon. Will the readers of the HERALD OF HOLINESS pray that He will? We have some as fine folks in Ashland as the sun ever shone upon, and with such backing and God in the lead, we are looking for a year of victory.—P. P. Belew, Pastor.

PENIEL, TEXAS

—God is giving us special victory here. The services are largely attended with many visitors present. We have recently received a splendid new class into church fellowship. We are having seekers at almost all of our services. The church has

just adopted the duplex envelope system of finance. This has already increased our offerings and is proving a great blessing to the whole church. We will soon be able to make our second payment on the parsonage. Last week \$1,100 was received for Foreign Missions, \$900 being given to the African Hospital, this makes \$2,000 for Peniel church this year. We are making great plans for our evangelistic services and Bible conference with General Superintendent Goodwin March 2 to 14. Our Sunday school is nearing the 250 mark. Every department of the church is forging ahead with new life and blessing. We are praying for a mighty revival to break out among us. Yours for victory in the Southland.—Haidor and Bertha Lillenas.

DECATUR, ILL. WEST SIDE CHURCH

—After a hard fought battle for weeks and months, during which time it seemed we were making no apparent progress, we have finally broken through and won the victory. Last week in our regular mid-week prayermeeting three came to the altar and claimed the victory. On Sunday morning two more came, Sunday night when the altar call was given nine came forward and prayed through. It was a wonderful meeting and the power of God was present. A spirit of harmony prevails and we are now moving up rapidly on all lines. Just at present we are launching a campaign to raise the two-thousand-dollar mortgage that is due on the church in March. Let the readers of the HERALD pray for us that we may get this money, as the man who holds the mortgage told us he did not want to renew it. More than that we feel it would please God to have it paid off, so as to have the house of God free of debt.—Julius Miller.

PLEASANT VALLEY, NEB.

—Our revival meeting began here January 1st with Brother Shelor as evangelist. The Lord was with us and two souls were sanctified, one at the Altar and one at home. After a few nights Brother Shelor had to leave, but the meeting was continued with Sister Lewis and Rev. V. A. and Anna Scofield in charge. The meeting closed January 18th with a good sermon and much conviction. The Lord showed many people their lost condition, but they would not yield to Him. Pray for this place.—Myrtle Meyers, Reporter.

DES ARC, MO.

—We are certainly praising God for the wonderful victories He has given us since coming here about six months ago. We began the new year with a revival. It was in many ways the best that we have ever been in. Rev. Seal was our evangelist, and surely was at his best. God wonderfully blessed his messages and gave an ingathering of souls. There were twenty-five either saved or sanctified. Almost all our students were saved, for which we truly thank God. The last day we took twenty new members into the church, with yet more to follow. We have a fine student body of young men and women, a number of whom have the call to preach, and are certainly doing excellent work in preparing themselves. We are expecting the greatest year that we have ever had.—L. W. Dodson, Pastor.

HULL, ILL.

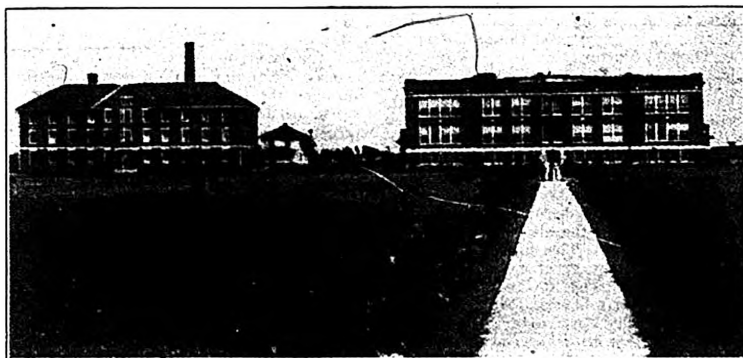
—Our church is moving onward and upward. The Sunday school is increasing every Sunday. In our revival in December seventeen persons were either converted or sanctified. The church is taking on a missionary spirit, and we are expecting to have a Missionary Convention soon. On February 21st we begin another revival effort. Pray for this meeting.—J. S. Wallace, Pastor.

NEW PHILADELPHIA, OHIO

—A most glorious revival just closed here with Rev. O. L. Benedum, Mannington, W. Va., as the evangelist and H. H. Fansler, as singer. Wrongs were made right, confessions were made and the people shouted and praised God. The revival was far-reaching and people came for miles to hear the old gospel which saves from all sin. About seventy-five found pardon or purity. Ten have united with the church so far. Finances came easy and we had no trouble in getting the money for the revival. Heretofore I had been working in the public works in order to meet my financial obligations, but the church has increased my salary and now my whole time shall be devoted to the ministry. The church is in a very good condition, and we expect to have another revival in March. We are expecting great times in the future.—B. H. Pocock, Pastor.

JONESBORO, LA.

—Sunday, January 18th, was a blessed day with us on account of the presence and power of the Holy Ghost. Our pastor brought a heart searching message in the morning from Gen. 12:2. Evangelist J. A. Pruitt brought the message in the evening in the power of the Spirit. There was a good altar



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service with three praying through.—Mrs. Nannie Thornton, Reporter.

BLUFFTON, IND.

—We are glad to report victory in the work here. All departments of the church are moving nicely with increasing attendance and interest. Sunday, the 18th, was an exceptionally good day. Brother James Miller of Kokomo preached at the morning hour and his message encouraged our hearts. In the evening our pastor, Brother B. A. Fleming, brought a good evangelistic message on "Where Art Thou?" Our Sunday evening services are well attended despite the fact that special evangelistic services are being conducted simultaneously in all the large churches of the city during this month. We are to have another special series of meetings next month with Evangelist Earle E. Curtis, and are expecting another great ingathering of souls. Our pastor has secured a number of subscriptions to the HERALD of HOLINESS and personally we will not be satisfied until this church can report 100 per cent on subscriptions. It is shamefully surprising to find how many people are ignorant of our great movement on foot for Home and Foreign Missions.—Oscar Oliver, Reporter.

KINGS, ARK.

—On January 15th and 16th we had with us our District Superintendent, A. F. Daniels, and his message produced a profound impression on the unsaved of this little town. The last night of the meeting the house was full and nearly all present expressed a desire to have Brother Daniels return for a meeting next summer. We are a small church, but God is our leader and we are praying for a good year here.—B. Smith, Pastor.

SANDSTONE, MINN.

God sent a revival in which about fifteen seekers prayed through to definite victory. They had never seen a mourner's bench, and were willing to follow instructions as to how to find God. Some prayed through in their homes, and five of the number professed to be sanctified wholly. Rev. Hilma M. Shern stood by the meeting with her prayers; and also played and sang. God is using her at Sandstone. We believe God will give us a Church of the Nazarene at Sandstone, Minn., this year.—C. J. Penn, Pastor at Bock, Minn.

TELEGRAMS

SHAWNEE, OKLA.

HERALD of HOLINESS:

Great Home Missionary rally. Rev. B. H. Haynie, District Superintendent, and Rev. T. L. Taylor and Dr. C. B. Widmeyer doing the preaching. Raised \$628.25. Doubled the apportionment.

TOMMIE HAYES, Pastor.

MALDEN, MO.

HERALD of HOLINESS:

Great victory here. Revival closed out to night with over one hundred professions. Many hard cases. Received thirty-three in the church. Preaching by B. F. Pritchett, pastor; singing by Fred Geitz, of Ellington.

ERNA PATTERSON, Reporter.

OSKALOOSA, IOWA.

HERALD of HOLINESS:

Rev. C. T. Williamson, pastor of our church at Oskaloosa, died Thursday afternoon, January 29th, of influenza and pneumonia. Funeral services February 2.

E. A. CLARK, Supt.

SAN DIEGO, CAL.

HERALD of HOLINESS:

Great missionary convention closed this evening at First Church, San Diego. Rev. J. W. Goodwin and workers here. Total offering \$2,181. W. E. MURPHY, Reporter.

PRESCOTT, ARK.

HERALD of HOLINESS:

Arkansas District, two new churches organized; pastors for each. Bands at work. Believe that great things are ahead. School interest splendid.

J. E. MOORE, Supt.

HAMLIN, TEXAS.

HERALD of HOLINESS:

Mid-winter revival on at Central Nazarene College; W. O. Nease, evangelist. Great salvation time last night.

A. K. BRACKEN, Pastor.

International Sunday School Lesson, February 15, 1920

Peter and Cornelius

Lesson, Acts 10:1-11:18. PRINTED, Acts 10:30-48

By REV. C. E. CORNELL

Rev. D. F. Brooks, a Greek scholar of no mean ability, has carefully examined into the scriptural language concerning Cornelius, and he writes at length giving twenty-four reasons for the moral safety of this devout man. That Cornelius was a saved man at the time of Peter's visit seems certain. That he with the others received the gift of the Holy Ghost. The gift of the Holy Ghost was only poured out upon believers. This interpretation does not agree with the average commentary. Nearly all commentators speak of the conversion of Cornelius. But the writer believes that Cornelius was a converted man, and that when the gift of the Holy Ghost came upon him that he was sanctified wholly.

Cornelius was a Roman officer, a centurion, and, of course, a Gentile. He occupied about the same rank as captain in our army, who is placed over a company of 100 soldiers with various subordinate officers. He was stationed at Caesarea, the Roman capital of Judea, located about thirty-five miles north of Joppa.

The second verse of chapter ten describes minutely and comprehensively the spiritual side of this man.

A devout man.

One that feared God.

His entire household feared God also.

He gave much alms.

He prayed to God always.

He was close enough to God for God to speak to him.

His spiritual ear was not heavy. He heard and knew God's voice.

He was timid in the presence of the angel.

He asked, "What is it, Lord?"

God had heard his prayers.

He was ready to be obedient.

Without further argument or reference, it would seem that Cornelius looked like, and acted like a Christian. Let us examine briefly:

Take the single word "devout." This word is akin to godliness. A worthy worshiper of God. One truly worshipping God. A devout worshiper of God. "Worship," says Vincent, "however, is to be understood in its etymological sense, *worship*, or reverence paid to worth, whether in God or man." A pious and true worshiper of the Almighty. The word *devout* is a standing word for *picty* in the religious sense. In short, Cornelius was a pious man. How can a man be pious without a change of heart? The heart of the natural man is deceitful and wicked, his heart is like a heart of stone. But when he finds Christ as a Savior his heart is a heart of flesh with feeling.

He feared God. "The fear of the Lord is the beginning of wisdom." He feared God in the sense of fearing to offend Him. He had reverence for God. His heart was loyal.

He had trained his house to fear God also. His

children and his servants, and all who dwelt under his roof. They were worshipers of the true God.

He gave much alms to the people. There are very few sinners who are doing this. The impulse to almsgiving comes from heaven. Almsgiving and prayers go together. God does not command us to bestow alms. He assumes it our duty. "When ye pray," "When ye fast," "When ye do alms," He assumes these duties and puts forward the pure motive for doing them.

He prayed to God always. Is this the natural inclination of a sinner? We aver not. Sinners have no appetite for prayer, they seldom if ever pray. They keep as far away from prayer and a prayer-meeting as possible.

An angel of God came down and spoke to him. He was good enough to hold a conversation with an angel. The angel commended him for his earnest prayers and his thoughtful, consecrated almsgiving.

Cornelius was obedient. He immediately set about to carry out the request of the angel. He sent a devout soldier. A soldier with some spiritual discernment.

Is it possible with all these God-given characteristics, that any one can say that Cornelius was a sinner and needed conversion? If Cornelius was not ready for heaven, then who is ready? Only Christians go to heaven.

Peter had to be taught a great lesson, and the sheet is let down. He must learn that the gospel is not only for his own people, the Jews, but also for those he has been trained to hate, namely, the Gentiles. He learned his lesson, and is soon on his way to the house of Cornelius.

Cornelius gave Peter a hearty welcome. They were anxious to hear what Peter had to say. While he was uttering the closing words of his address, the Holy Spirit fell upon the company and the Gentiles received the gift of the Holy Ghost, Cornelius among the number. It was a repetition of Pentecost. Peter, reporting this occurrence later, said, "The Holy Ghost fell on them, as on us at the beginning." If so, the disciples at Pentecost were not converted, for Peter adds, that at the beginning they received pure hearts (Acts 15:8, 9). A pure heart is a subsequent blessing to regeneration.

Peter had to have his prejudice killed off, before he could be the gospel messenger to the Gentiles.

The baptism with the Holy Spirit is a sure cure for prejudice. Those who are prejudiced against races, because of color, can reach a Christian experience where prejudice will not exist.

We must learn, and that soon, that all men are our brothers, and that God is no respecter of persons.

The black and the white, the yellow and the brown in every land under the shining sun, can be partakers of the gospel of Christ. Hallelujah!

UPLAND, CAL.

HERALD of HOLINESS:

Great meeting here. Altar filled with seekers. Earl E. Curtis, evangelist, at his best, preaching heart-searching truth. Deep conviction on the people. Church greatly strengthened and built up. The half can not be told. Curtis begins with our Pasadena University February 3d. Mrs. M. E. Prater and the Upland Nazarene quartet did the singing.

T. E. BEEBE.

NOTES AND PERSONALS

We are in receipt of the *Colorado Nazarene Bulletin* for January, "Edited and Published by the Superintendent in the interest of a Better Colorado District, Church of the Nazarene." This *Bulletin*, four pages with a two-page supplement, is filled with excellent material calculated to build up that large District, and we predict such will be the outcome.

We invite the attention of all our readers to "An Open Letter" by Dr. E. P. Ellyson, as printed in another column. We give space to this open letter, believing such conventions will be of much profit to our churches should they be undertaken.

The January number of *The Alberta Nazarene* has been received in our office. This 12-page District paper, officially representative of the Alberta District, is filled with interesting news matter and official notices of interest to that rapidly growing section of the Church of the Nazarene. Editor Mathews, pastor of our church in Calgary, in his

leading editorial, asks the contributors to bear with him, in grace, when curtailing, rearranging, or punctuating their contributions is required. Which leads us to conclude that editorial problems are the same the whole world through.

In writing concerning his work on the Michigan District, Evangelist Lewis H. Bacheller says: "Exact dates are not set for these meetings but are to take them in this order. We believe in staying on the job until results are obtained that will last until Jesus comes. If it can be accomplished in two or three weeks, we move on to the next place. If it takes four or five weeks we are on the field to stay until the powers of darkness are defeated."

According to a letter received from Harry S. Wenger, 215 East Fourth avenue, Hutchinson, Kas., he and Mrs. Wenger will be free to accept calls for song leader and pianist, after February 15th. No

Dr. J. W. Goodwin's Lectures to Preachers

Given at Recent Bible Conference
Olivet University

Stenographic Reports,
50c a copy

All Nazarene preachers who did not hear these lectures should have a copy. Send 50 cents, with 8 cents for postage, to Paul Goodwin, Olivet University, and a copy will be mailed you while they last.

doubt many of our people over the country will recall hearing this sanctified man and wife as they sang special songs during the Fifth General Assembly.

The church board of our Hamlin (Texas) church write in terms of strong commendation of the work of Rev. M. M. Mitchell, now of that church, and bespeak for him the courtesy and Christian fellowship of the saints of the Lone Star state, in which wide field he is to labor for the salvation of the lost.

Superintendent S. H. Owens of the Western Oklahoma District writes that Rev. Homar P. Huffman, of Carnegie, Okla., is again entering the evangelistic field. Brother Owens speaks of Brother Huffman as "straight, clean, and a successful soul winner."

Rev. C. A. Gibson of the Idaho-Oregon District has entered the evangelistic field. He has held the pastorate of our church at Boise, Idaho, for the last few years. Superintendent Herrell writes that during the revival at Emmett, conducted by Brother Gibson, "the HERALD of HOLINESS was placed in the home of every family of the church and thirty families besides," and adds, "This helps to conserve the work as nothing else will." We say, Amen!

Rev. Roy G. Coddling of the staff of the General Board of Foreign Missions, General Headquarters, who has been ill for the last two weeks, is much improved and expects soon to be again at his desk. The Headquarters family are glad to learn of Brother Coddling's soon return to his accustomed place.

We are glad to report to their many friends throughout the connection that Sister Hunt, wife of Rev. Herbert Hunt, of the staff of the General Board of Foreign Missions, at Headquarters, is also

improving in health. Many prayers have been offered in this time of sickness for our dear sister, and God has heard and is answering.

ANNOUNCEMENTS

AN OPEN LETTER

For a number of years we have spent the summer vacations in evangelistic work. The Lord has blessed us in this work and we have seen many saved and sanctified. As usual, we have calls for this work for this summer but as yet we have not felt free to make any dates. For some time we have felt some leading to a little different work but have had a question as to whether there was a sufficient field for such work to justify our giving ourselves to it. We feel now to place the matter before the church.

The work to which we refer is Bible Study and Spiritual Culture Conventions. These conventions could begin on Tuesday night and continue over Sunday, holding either two or three services a day. They can be held with one church or with a group of churches. The night services might be given to a study of prophecy giving illustrated talk on Daniel or on "The Divine Program of the Ages." During the day we can give Bible studies on holiness and the sanctified life, illustrated talks on the Plan of Salvation as seen in the Tabernacle and its Service, a study of certain books or portions of the Bible or certain subjects of theology. Also helpful talks on Methods of Bible Study and Interpretation, Methods of Church Work and Special Talks with Christian Workers. The program can be arranged to suit the place and conditions. The object of these conventions would be to deepen the Christian life, a better understanding of the Bible, and more efficient church work.

We are not hunting a job, as we have more than we can do now open to us. We are just giving this

information to show that we are ready to do this kind of work so that if there are those who may want such convention they may write us. We must hear at once as we must give answer to those who are still waiting on us for evangelistic work.

Yours for the best service,

E. P. AND M. EMILY ELLSTON.

402 Gallatin Road, Nashville, Tenn.

NOTICE—To the Hamlin District: To the ministers who are taking the Second Year's Course of Study: If you will send me your name and address I will send you list of review questions on the books you are to be examined on.—J. P. Ingle, Examiner for second year.

WANTS

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

WANTED—A dentist for a rapidly growing modern town; also a printer to establish a newspaper. For particulars, address Box 396, Hemingford, Neb.

WANTED—Buyer for a Blickenderfer typewriter. Will sell cash or credit. For further information, write W. P. Colvin, 127½ S. 20th street, Birmingham, Ala.

WANTED—To exchange 40 acres, under irrigation, Paradox Valley, West Colorado, \$3,000, and 160 acres, dry raw land, East Colorado, \$2,500, either for a home in Southern California; prefer Pasadena. Address J. L. Crall, Paradox, Colo.

WANTED—A home in which to live, where holiness is believed in and practiced. I am 30 years and a member of the Church of the Nazarene at New Home, Kas. John S. Harryman, Arlington, Kas.

WANTED—A strong young or middle-age all-round deaconess to help lady pastor both in the home and also in the establishing of a new Nazarene work; must be able to play organ or piano in services. To such a one there is assured a good home and small weekly salary. For further particulars, write Rev. Lillie Henderson, 212 Pearl street, Bridgeport, Conn.

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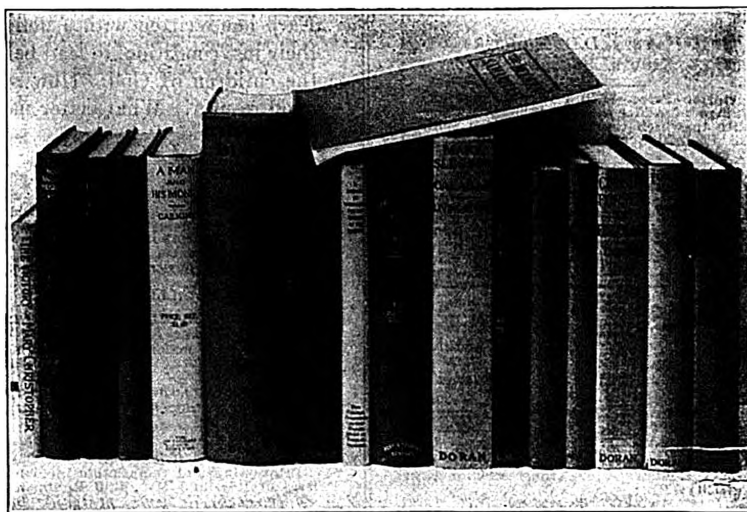
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