

# Herald of Holiness

Published Every Wednesday at Kansas City, Mo., U. S. A.

*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.*

VOLUME 9. NO. 41. WHOLE No. 457

January 12, 1921

## Honesty Not Enough

**M**ANY people indulge in the vain delusion that any opinion held, however heretical, is virtuous, provided it is held honestly. We have a friend and near neighbor who is one of the kindest of men. He is a man of the noblest of impulses, a fine Presbyterian, and a cultured and old-time southern gentleman. Talking with him recently he spoke of meeting with a session of his church, at which, he said, there came up the subject of the Devil. Said he: "Doctor, I just took the position that I didn't believe in a personal Devil. I think there is some kind of an evil influence, but I just can't believe that the Devil is a personality." After mentioning a few of the attributes and actions ascribed to the Devil, we added: "Mr. S., I don't need any Bible to teach me the personality of the Devil. I need only three looks to convince me of this fact—a look down within my own heart, a look back on my own life, and a look around me at you, and multitudes of other men like you. These three looks convince me of the three cardinal facts about the existence of the Devil—his personality, his pertinacity, and his pusillanimity." My friend ducked his head a little, and replied defensively, "Well, now, I hold my opinion in perfect honesty." He seemed to think the honesty of the opinion made it right, or excused its error if wrong.

This man belongs to a very large class of people. That self-styled "liberal" class who hold all sorts of mischievous, false views of the Bible and religious truth, and who rest in the defense that, because they hold these views honestly, they are in no sense or degree blameworthy. Let it be known once for all, that honesty in the holding of an opinion does not atone for its heresy, nor does it excuse the one holding it for not accepting the light, which would correct his erroneous notion. Honesty doesn't save people. There are plenty of honest people in hell, perhaps more than there are in the world. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." Rejecting Christ damns

men and accepting Christ alone can save men. Christ has never yet delegated His saving power to honesty, or any other human trait.

People can believe all sorts of lies with perfect honesty, and by them be ruined, both in time and eternity. Not the Devil's lie honestly believed saves men; but Christ's truth believed saves, and it alone. We preach to men the truth of carnality. They toss their heads and wipe their mouths and say, "Well, I just honestly can't believe in your doctrine of carnality in believers." Does this refusal to believe a gospel truth excuse the disbeliever? Not for a moment. As certainly as he continues to hold to his notion he will go on straight to hell, hugging to his bosom his hideous heresy.

I pass a man on the street and see him start into a house which I know contains a case of malignant smallpox. I warn him and tell him of the imminent danger and urge him not to enter. With a toss of the head he pushes on in, throwing back over his shoulder the answer, "Oh, you are an alarmist. You can't scare me. I know what I am doing. There is no smallpox here." He goes in, contracts the disease, and dies as a result. His honesty of opinion didn't save him.

In a hotel parlor, there sits a company of gentlemen, one of whom is my friend and neighbor. He is talking with cultured, scholarly gentlemen. As I passed the alley and entered the building I saw the building was on fire. This caused me to mend my pace in order to save my friend whom I knew to be in the parlor. Stepping up to him, I said, "Friend, this building is on fire; you had better get out." Looking at me incredulously, he said, "Here it is again, more pessimism. You always take the dark view of things. I see no sign of fire." So saying he cast a glance inquiringly at the learned friend who sat nearby, who prided himself on many caudal appendages to his name. This learned friend, with a half smile and half frown, said contemptuously in a suppressed tone, "Nonsense, I smell no smoke. There is no fire," and knocks the ashes from his cigar. In an instant confusion reigns, smoke and fire and water pour in, halls and corridors are congested with the panic-stricken multitudes rushing to and fro. My friend and one or two of his companions perish in the conflagration. Their honesty of opinion didn't save them.

I stand on the banks of the Niagara river and see a man lazily floating downstream in a boat with his wife and children. The sight chills the blood and I hastily call to the man, "Stop, friend! You are nearing the falls. Death is just ahead of you!" Seated also by him in the boat was a distinguished divine, a guest whom he was taking on this boat ride. This divine says, "Another one of those cranks. They think they know it all. They are regular calamity howlers. I wonder what that fellow thinks we have done with our common sense. We know there are no falls near." On and on they glide, and suddenly, heedless of all warning, they plunge into the

whirling abyss of waters below, and into eternity.

They were perfectly honest in believing there was no danger and in refusing to take warning. But their honesty did not save them from their watery graves.

Oh, that men would heed the warnings, and avoid the dangers along the pathway of life. This is the sane, the righteous way if we would shun the bitterness of death eternal.

"As righteousness tendeth to life: so he that pursueth evil, pursueth it to his own death."

"Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, his blood shall be upon his own head."

#### NURSERIES NEEDED

IT seems our big men can not be trusted away from home. Especially, they seem to cower and retreat when facing opponents, or disbelievers in our Christian religion and Bible. We have in mind the recent World's Sunday School Convention held in Tokyo, Japan. At this convention there was a disgraceful spirit of compromise and concession by the Christian representatives from Christian churches. Reports show, that when these Christian representatives made addresses or read papers on vital Christian themes, which demanded fidelity and courage in clean-cut evangelical utterances, they so trimmed and compromised, that pagan representatives rose and applauded these utterances, accepting them in full, and in doing so, said in the same breath, that they did it without yielding one iota of their belief in, or adherence to, the tenets of their pagan religious system. It seems the convention was sold out by its managers before it met, in their securing of non-Christian support in a pagan land. This was manifest by their accepting the convention hall built by the non-Christian Patron's Association. The idea of the Christian Sunday School Convention agreeing to use a hall built by pagans, with pagan money, is preposterous in the extreme. We are not surprised that our delegates had a padlock on their mouths when they came to bear testimony to Jesus Christ and His all-conquering, intolerant, exclusive religion.

Fortunately this building was burned to the ground before the convention had a chance to meet in it. A missionary told an American visitor that he had deplored this act of concession and humiliation from the start, and quoted a Japanese unbeliever as saying to him, when the fire occurred, "If the Christians have a living God, He was the One who burned that hall, because He knew it was not built for Him."

Another one of the series of disgraceful blunders in this business of compromise, was the fellowship and affiliation that the convention entered into with Shintoism and Buddhism, when they bowed to the portrait of the emperor. Japanese Christians will not do this, and many such were deeply grieved at this disgraceful and treacherous act.

A consecrated American missionary was greatly shocked at this performance, and declared to a visitor that it was wholly indefensible from any point of view, and that the Japanese themselves would have respected the convention far more if they had not done it.

He said that many Japanese parents had taken their children out of government schools, and put them in Christian mission schools in order that they might not perform this act of what they considered worship. And yet, what such Japanese parents will not let their children do, and will not do themselves, American and British, and other delegates by the thousand, did.

This is in line with a malodorous incident connected with the Chicago World's Fair conducted in 1893. A distinguished American divine conceived the foolish idea of having what he chose to term, "The World's Parliament of Religions," where would be assembled representatives from all the religions of the world, of all shades of beliefs, denials, or what not, to make speeches and present the claims of their cults and systems. At that time this writer was the editor of the *Tennessean Methodist*, and he felt outraged at the suggestion of such a parliament. He considered it an indignity and insult to our Christian religion, and to its God and Founder, to drag our Christian faith into such a degrading exhibition with these non-Christian cults and systems. We bitterly attacked it from week to week in the columns of our paper as a degrading compromise and concession which should be sternly opposed and throttled in its very birth-throes. We do not remember a single religious paper, however, that joined us in this warfare against the atrocity. The plan continued to be pushed, and the so-called Parliament of Religions was held as part of the World's Fair, to the regret and abhorrence of many Christian people who beheld the farcical performance. We well remember that this deluded ecclesiastic lived to bitterly regret his grave blunder, and indited a message to the Christian world expressive of his profound regret and apology.

The question we raise about these church leaders is, what disposition do they make of their common sense, their loyalty to Christ, and their sanity and conscience while they are concocting or carrying out such dastardly compromises and surrenders to paganism and heathen idolatry? Has it come to this, that elevation to prominence in the church works the death of men's sanity, conscience and loyalty to Christ? If this danger inheres in ecclesiastical elevations, we are facing a condition where we can not trust these gentlemen out of sight of their church steeples.

There is only one remedy we can suggest. The denominations had better erect a system of ecclesiastical nurseries, in which to place these gentlemen as soon as they reach official dignities. With a carefully equipped set of trained nurses, they can be watched and kept indoors, and henceforth we can be spared such nauseating disclosures as we have given

in the foregoing. By all means let us have the nurseries unless somebody can suggest a better system!

## EDITORIAL SURVEY

### A CHANGE AT LAST IN SIGHT

We rejoice to chronicle a change in the craze for young men for pastors which has so long been the rule with churches to the discrediting of preachers of experience and noted success. At last sanity has returned or is returning to men who have the selection of pastors for churches and men of years and repute for bringing things to pass as pastors are being sought for churches wherein they can do great good for years to come. The *Watchman Examiner* says in a recent issue:

At last the tide has turned. At last, after many long years of trying experimentation, the churches have learned that experienced leadership brings the most solid and permanent results. The minister of fifty is still in the heyday of his freshness and vigor, and the churches are anxious to secure his services. The "dead line" seems to have disappeared.

It is not so very long since the cry for young men as pastors of important churches was well-nigh universal. The possession of youthfulness was a tremendous asset. In the Baptist church of a certain college town twenty-five years ago a man of rather unusual ability, and with a fine record, was heard as a candidate for two Sundays. The people were delighted with his personality and his preaching. He would undoubtedly have received a call, but unfortunately he had a birthday during the period of his visit, and yet more unfortunately, he mentioned the fact that this birthday was his forty-fifth. That settled the question instantly. He was too old. He was "in the sere and yellow leaf." Culture, education, preaching power, and the skill that accomplishes results, counted for nothing, or were outweighed by the tragic fact that he was tottering under the burden of accumulated years, numbering forty-five.

Such occurrences were common enough in those antediluvian days, but they do not happen now. We heard only recently of a brilliant young minister, between forty and forty-five, who had just been called to a prominent church. The only objection urged against him, when his name was being discussed, was that he was "too young." This handicap was seriously debated, and at last set aside, in view of his other eminent qualifications. This incident is not hearsay, but definite personal knowledge.

A minister who for many years has occupied pulpits of commanding influence said recently: "Nearly all the numerous requests which I used to receive from churches in search of pastors began with the statement, 'We want a young man.' During the last eight or ten years this phrase seldom appears in such applications for help and counsel. In the majority of cases the demand now is for 'a man who has had experience,' 'a man who has proved his competency,' or 'one who has shown that he can bring things to pass.'"

This change is surprising. It is also symptomatic. The strain and confusion of our present-day life, the problems of adjustment and adaptation to new conditions, the ever-increasing need for mature and wise leadership, have forced the churches, as a means of self-preservation, to seek earnestly for ministers of fully ripened powers, well-tested judgment, and thoroughly developed knowledge of men, methods, and affairs. In exceptional cases the man who is

young may possess these qualifications, but such a combination of youth with wide and varied experience is rare.

So we find the great majority of our large churches manned today by ministers whose ages average somewhere around fifty years.

### AMERICA PAGANIZED

Whether men will believe it or not, the evil tendencies of this country are appalling. The wisest men in America are alarmed over the situation. Far-seeing men from other countries are pointing their fingers toward America, and crying out their alarm. Yet, many of our church leaders refuse to see any danger and continue to rock on in their chairs of optimism, dreaming hazily of an imaginary reign of glory and bliss to roll in on us from some section, some way, and at some time. Meanwhile, the pantheizing and paganizing goes on, practically unresisted by impotent ecclesiasticisms which retain the form of godliness, but deny the power thereof. Rev. Dr. W. J. Dawson, a noted London preacher, who is better distinguished for his conservatism than for his pessimism, says this about us:

If things go on as at present they are going; if the decline of religion continues for another quarter of a century, the year 1930 will see a pagan America, from which the last vestige of Christianity has vanished. Already the man of taste, of deep spirituality, is not listened to.

### THE HIGH COST OF RELIGION

Let no man ever complain of the high cost of religion. Remember that the chiefest part of the price of our religion was paid by our Lord Jesus Christ, who purchased it with His own precious Blood. PRICE ALEXANDER CROWE says in an exchange:

Nothing worth while amounts to anything unless it costs us something. The difference between wearing the name of Jesus Christ and being His servant to mankind and wearing His name and doing nothing is the cost. There is quite a difference between a pew-warmer and a soul-winner. It seems that some folks will never be taught their duty to man. They listen all their lives to the preaching of the gospel but never act it out through their service. Christ asks us to make great sacrifices in order to make us great servants. We are glad that Christianity makes people good but we are specially thankful for the ones it makes into good servants. Jesus Christ needs more than negative goodness to win the world to His program. Small consecration makes small people. We prize our religion more as we use it more.

### THE REAL THING

True gospel religion seen in the lives of men and women will always influence toward Christ. It is the spurious, not the genuine, that fails to draw. We quite agree with the following testimony which we find in an exchange:

"Let him love good and pursue it"—not merely a reverent tolerance of good and an occasional proffer of best wishes for good causes, but the actual buckling in and doing good. "I was hungry, and ye fed me," says the Master; and that does not mean that you wrote a paragraph on the "Economic Problem of the Helplessly Hungry." "I was glad when they said unto me, Let us go into the house of the Lord"—gladness at the opportunity to engage in a good act. Such is what is meant when we are told to love good and pursue it. But we must also "hate evil and eschew it." That means open hostility to every evil—not a sort of holier-than-thou exclusiveness from the people who are rabidly wicked, but an

absolute abhorrence to every form of evil; not an innocent onlooker while evil is in progress, but the complete antagonism to evil and absolute withdrawal from the doing of it or even the appearance of it. "Shun the very appearance of evil."

Now suppose we get happy. Do not try to get shouting happy or become wrought up into a high state of ecstasy. Those high states are hard to maintain. It is perfectly proper to climb into ecstasy sometimes, just as it is all right to climb to the top of a tree to see farther, but we travel on the ground. Get the working gait of happiness, and that means to be godly, follow the Spirit, be peaceable, and be healthy. In this state you can work all the time and make life worth living.

### SUPREME AUDACITY

It is a case of supreme audacity, that the dance craze advocates would dare seek to introduce this accursed amusement into our public schools or even into the private institutions of learning. Wherever such vile attempts are made they should be promptly met and sternly resisted by vigorous protests from all school patrons who desire the purity and sanity and morals of pupils to be protected. No surer means for the moral wreck of the young people of our country was ever invented by the Devil than this pagan and savage pastime, known as the modern dance. We were glad to notice in an exchange, such a resistance by one of the school authorities in the state of Kentucky. This exchange says:

In Louisville, Ky., the dance was introduced into the public schools and was allowed to go so far toward the moral wreck of the lives of the young people that Captain Richard D. Bennett, one of the school authorities, issued an order forbidding the dances in public schools. In doing so, among other things he said: "The dance is a demoralizing influence among the young persons of Portland. There is a well worn path from the dance hall to a saloon at Twenty-sixth street and Portland avenue, where the male dancers imbibe freely."

Commenting upon this statement, *The Western Recorder* says: "We might add that there is another path, possibly not so well worn, and this path leads from the dance hall to the red light district."

### RIGHTLY RELATED

God's great purpose in the gospel is to get us rightly related toward all beings and things. The fall got us in wrong relations toward God, toward one another, and toward ourselves. We must be gotten into right relations toward God, ourselves, and one another. This righted state is righteousness, a word of such common usage in the Bible. An exchange says:

Righteousness is a great word of both Testaments. One of the greatest beatitudes is spoken concerning those who hunger and thirst after righteousness. By this I suppose He means those whose ruling passion is a desire to be right and to do right. That is the one craving, He tells us, that is sure to be satisfied; the man who wants to be right more than he wants anything else in the world will be right. His will is one with God's will, and it must prevail.

But what do we mean by right? We say that this is a moral universe, which means that human beings are so constituted and so related that they must behave in a certain way toward the Father in heaven and the brethren by their side; there is a right way for them to live, and when this way is found and followed, individual men and women reach their fullest development, become the men and women they were meant to be; and the society composed of such men and women is full of happiness and peace. And this is what Jesus means by righteousness—the fulfillment of these right relations which subsist between ourselves and God on the one hand and ourselves and our fellow-men on the other hand.

**P**AUL, speaking of his life in Christ and the race he was running to win, said, "This one thing I do." What the apostle had in mind, his spirit and purpose, embraces the true believer's spirit and life. It is this, and must be this, from start to finish. No man who intelligently believes in Christ in his heart can think of doing anything else.

I am sure that when men talk about believing in Christ and being Christians, there is generally too much latitude granted. That one should be perfectly true in his heart to the truth and the purpose of God in Him through Christ is not to be expected. There is a general idea in the visible church that a man can have a double purpose, and can serve God though his heart is divided.

If what many in the nominal church profess to believe and what they practice is true, Christ and His gospel is a farce. In their hearts they want the privilege of playing fast and loose, and getting by with it. They want to be about right. They want to commit fornication with the world, and yet be in good standing in their religious life. They do not want the gospel pressed home sharply. But it is written, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world, is the enemy of God."

But because of who Christ is, and the greatness of the purpose of God in the believer, no man can be a Bible Christian, accepted of God, who has a divided heart and purpose. But many are deceived, because in their conscience and judgment they approve of the truth, while their heart goes in another direction.

That is why so many in the visible church are double-minded. But no man is a Christian who is double-minded. It is written, "Cleanse your hands, ye sinners; and purify your hearts ye double minded." "A double minded man is unstable in all his ways." This is why the believer will need the purifying of his heart after the pardon as a second work of grace. Until the heart is purified, a believer will realize something of double-mindedness.

But not advancing to purity, men in the pulpit and in the pew are blinded, and persuade themselves that there is no deliverance until death. Trying to be right and believe with this handicap, they call it, "Fighting the good fight of faith."

But from all this I found deliverance. This is the gospel I preach: That the Word of God and the Holy Spirit fill the place where all these tendencies exist. Then I can be so

## "This One Thing I Do"

By Rev. J. N. SHORT

saved and imbued with the Spirit of all truth, my desires and affections so centered in the truth, that I go the way of truth and righteousness, and can ever say, "This one thing I do."

Then like a true racer, for that is the figure the apostle has in mind, I will be in the race running to win, and win in the game of life. Then I can say, "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are

it is not true in his heart, when his whole heart is not in it to win, he is not going to win; he is not especially interested "to win. To win is not the one thing he has in mind. He is then double-minded: he has other projects on hand; he is divided in his allegiance to Christ, in the estimate he puts upon the truth, and the value he sets upon his soul.

This then will reveal the nature of our faith. Of course faith in Christ, because of who He is, and because of what is at stake, will do just what Paul did. It is not then a question of our weakness or strength; but having faith in Christ and His gospel, because of who He is, we can say, "This one thing I do."

But Jesus says, "All things are possible to him that believeth." Then is there not danger of letting ourselves off too easily, and a danger of not pressing the truth home with too little emphasis? Believing then, I must be inspired with the idea, I can do all things through Christ.

Apart from faith in Christ, Paul would be as weak as other men. But Christ received is everything to any man. Then, as "Faith cometh by hearing, and hearing by the word of God," we can see not only our privilege but our responsibility to grasp it. To fail then of faith is sin.

But having gospel faith, which implies entire consecration, we can say now, and at all times, "This one thing I do." This will become the one all commanding inspiration, rule, and passion of our heart, to make our calling and election sure. Then we will harmonize with the command, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Some one reading this might be bright enough to see, and say, "Why that would mean holiness!" Surely it would mean holiness. Then perhaps the reader and some in the ministry to whom many have listened, do not know it: but set it down in your note book: There is nothing of spiritual teaching in the

gospel of Jesus Christ but holiness.

The reason of this is, "Without holiness no man shall see the Lord." And the reason of this is, "He hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

There is no compromise or letting down of the truth under the new covenant. Yet "the law is holy, and the commandment holy, and just, and good," but "Christ is the end of the law for righteousness to every one that believeth." Surely then every true believer

## The Men We Need

By NATHAN H. BULLOCK

Not wanted the man who drifts idly  
Along with the popular throng;  
Who for the money, position, or pleasure,  
Or praise will do that which is wrong.  
But wanted the man who fights evil,  
Who can not be frightened or bossed,  
But does what he can to prove he's a man  
Regardless of what it may cost.

Not wanted the man who leaves others  
To do the hard work all alone;  
Who covets their chances and talents  
But never does good with his own.  
Not wanted the man who helps no one,  
Who will not do work in his way,  
But wanted the man who does all he can  
For every good cause every day.

Not wanted the man who has chances,  
No matter how little or vast;  
Whose labors are all in the future,  
Or else in the shadowy past,  
Who is only wishing and praying,  
And asking us where and how;  
But wanted the man who does what he can  
And is doing it here and now.

JAMESTOWN, N. Y.

before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And he adds, "Let as many as be perfect be thus minded." This is the spirit and manner of all true racers running for a prize.

All will admit that one running a race to win a prize and great honor, does this one thing. It is then needless to say that no man as a believer is true in his heart, professing to be in the race of truth, life, and glory, who is not so devoted and concentrated in his purpose that he can say, "This one thing I do." This is the spirit and the purpose of the man who is running to win.

When the believer can not say this, when

says, "This one thing I do." Doing this, he will do as the apostle did—he will suffer the loss of all things to win, and this one thing he will do.

## The Lord's Prophet

By W. R. GILLEY

III

THE preacher that is properly related to the Lord must be a person with a *single eye*, because he is called upon to deal with conditions as they are. He must deal with cold, hard facts, with stubborn realities, the unvarnished truth, and actual things. Jesus said, "If thine eye be single thy whole body is full of light." He evidently meant that it took a complete consecration to God that would put the Lord and His will to be done first in everything. In other words, that if a person could see the Lord in the right relationship, his relationship to others and to mere things would also be properly adjusted. So the Lord's prophet as a leader of men and of the work of God must pre-eminently be a person with this single eye, for with his whole being full of light he would not see things out of proportion.

Though he may have ideals, he dares not be a philosopher idealist and see men merely as they ought to be or as they may be by education, culture, and advancement. He must have a vision that sees them in their sin and shame; in their weaknesses and infirmities; in their poverty and ignorance; in their blindness and prejudice, and in their sinful habits that bind and enslave them under a grinding yoke of bondage more exacting than Pharaoh and his taskmasters. He must see them thus that with weeping eye and tender compassionate heart he may hold them up to God in intercessory prayer that the benefits of the atonement may be applied to their need in granting them repentance and faith for deliverance. He must have vision, but not be visionary.

He must not only be a person of single eye in order to see the world's need, but he must be able to see that the only adequate remedy for its need is in the merit of Calvary. These are days in which many preachers have visions of political reforms, educational advancement, wonderfully developed art, including the stage, inventions and science, mass movements, organized efforts, and vari-

ous social reforms for the salvation of the world. But the Bible tells us that "the world by wisdom knew not God" and by one sentence knocks the foundation from under their air castles and mutilates their Utopian dreams into the vainest vagaries of the corrupted human heart. The prophet with the single eye is able to see all the good there is in these things, but sees the cross of Christ "towering o'er the wrecks of time," as the only solution of the world problems and the sole hope of human redemption from sin and its consequences.

Truly, the Lord's prophet must be of single eye in order to see the black, devilish, hated fact of sin in all its hydra-headed form in society, government, family, and heart; with all its train of ills, evils, weaknesses, and fallacies following, and at the same time the "Rock of Ages," the "Balm of Gilead," the "Lily of the Valley," the "Bright and Morning Star," the "Prince of Peace," the "Wonderful," "Counselor," the One with the government of the kingdom of heaven upon His shoulders, and the Lamb of God that taketh away the sin of the world.

LANSING, MICHIGAN.

## Shall the Thin Line Give Way?

By Charles Allen McConnell

HERE has come to me with the force of a shock, in its profound significance, the fact that the schools which are called "holiness" are God's defense today against an all but victorious onrush of world-wide infidelity. I am not speaking as a partisan of any denomination; I do not seek place nor advantage for any school. I speak as one whose eyes have been opened; as one who has been awakened at a crucial moment in the battle of the ages.

I make the charge that the schools of the land, in ignoring or attempting to explain away certain facts of human existence which are as capable of demonstration as any accepted fact of science, have failed to educate where education was most essential.

Brethren, we have been cowardly before infidel science when we have admitted that the facts of our revealed religion—of God, of sin, of Jesus Christ and His atonement—were matters of faith merely, and were not to be classed with scientifically demonstrated facts. We can prove our case logically, and as satisfactorily as may be proven any proposition of science. So I charge our educational system with failure to educate, in so far as it does not treat of the truth as it is in Jesus.

It would be bad enough should I prove merely a failure on the part of our system of education; but there is a condition of far greater evil prevailing.

As a teacher I am interested in the study of methods. Spending some weeks of this year in certain eastern cities—cities famed as educational centers—I visited three great institutions. I met certain of the teachers; I sat in the classrooms; I talked freely with the students—and I learned not only something of the manner of giving instruction in these famous universities, but I came upon that which I have suggested in my opening sentence. The schools called "holiness" are the

last line of defense of our God and His Christ and His Book against world-wide, triumphant infidelity.

In the state university, among its more than one hundred instructors, I found one man, and heard of another, who professed to believe, and taught, the existence of a personal God, the Creator of the universe, and its active Preserver and Ruler. One of these men was a product of our holiness schools. Every text book of science and philosophy, every teaching in history or economics, so far as I was able to learn, was based upon, not a theory of the fall and redemption of man, but upon man's evolution from the moneron of the primordial ooze. The illustrative histories of our Bible were classed with the myths, fables, and folklore of peoples in racial infancy. One instance was illuminating: A student entered a classroom one morning in high glee, crying out, "Oh, professor, here is a girl who actually believes the Bible is true." And she pointed to a young Jewess, who was there put to shame before the "Christian" students, because she held faith in the Scriptures of the God of her fathers.

I visited one of the three great national universities devoted to the training of teachers. The basis of all teaching was the same as that of the state university of the other state. In science, history, literature, philosophy, and sociology no recognition was given to the fact of sin as sin, or its effect upon the race. Evolution from the lowest of forms and capacities to the highest conceptions of material and intellectual achievement, through the unaided efforts of man himself, was the only thought considered. A post-graduate student kindly gave me a definition

of God allowed by these teachers of teachers, "An impersonal, beneficent, all-pervading influence." Of course, no room for a Savior of mankind there.

I admit that these two of which I have spoken make no pretensions to being religious schools. But I charge them and their like, nevertheless, with being failures as educational institutions in so far as they fail to teach truth concerning the most patent facts of human existence.

So much for secular schools. It was my further privilege to visit one of the strongest religious universities of the nation, a mold of bishops, high dignitaries, and leaders of thought of one of our great denominations. Amply endowed, proficiently equipped, no possible pressure can be brought upon it to accept or teach aught but what it wills. It was with a feeling of awe that I entered Wesley Hall, and stood in the presence of memories of the great men who had walked those corridors as students. A senior—one who had won scholastic honors—talked unreservedly with me. I said, "You will, of course, continue your work here, and take your Master's degree." She hesitated. "I don't know. I am afraid I dare not. I am loyal to this place, but I must tell you the truth: the very atmosphere here is charged with doubt or actual hostility toward the Bible and the fundamental doctrines of Christianity. I came here a Christian young woman, but it has been a constant fight to keep my faith in God. I have almost given up at times, and even now, while I am surer in my old-time faith, nearly always when I try to pray, the miserable infidelic questionings and doubts I have received in the classrooms crowd in between me and God."

There was another young woman, also a senior, who had come there a beautiful Christian. She had resigned the superintendency



**T**HE word liberty is beautiful and significant, but a word to be juggled with. It is often used by political and ecclesiastical anarchists to camouflage their evil doctrines that injure mankind and defeat the purposes of God. Often lawlessness stalks about in the garb of so-called liberty only to forge chains of the cruellest tyranny.

Look at Russia. For long years she was called the land of tyranny's darkest night under the despotic rule of an autocratic sovereign. If any one dared to breathe the word liberty above a whisper he was banished to the dreary mines of cold Siberia. It looked as though a government of the people, by the people, and for the people was far away. But a great change took place. It was one of the most startling events of the war. Autocracy was overthrown. Popular leaders came forward to give what they called liberty to the oppressed. Trotsky and Lenin are in the saddle of government in Russia today.

But is it liberty? Human life is despised; property rights disregarded; womanhood is outraged; the foundations of the home destroyed, and God voted out of existence. An awful pall hangs over that land. A worse tyranny runs riot there today than czars ever dreamed of. We there see the practical out-working of these doctrines advocated by ultra Socialists and wild anarchists.

Emma Goldman and some of her colleagues have been deported to Russia because of their pernicious influence in America. An amusing cartoon in *The Literary Digest* represents Emma and a male partner at work, she with a shovel and he with a pick. A big, whiskered bolshevik is sitting back wielding a heavy whip with a long lash. The end of the lash has fallen upon the bald pate of the male anarchist. The bolshevik cries, "Get a move on you, there!" Emma is represented as saying: "Oh, dear, if we were only back in America." To which her colleague responds, "You said a shovelful that time, Emma." Good for such folks to get a taste of the so-called liberty they want to foist on America.

As a diamond in a pig's snout, so is the word liberty in the mouth of a lawless man. The swine forgets the beauty of the diamond, but remembers that his snout is meant for rooting, and into the mire goes snout, diamond, and all. So lawless people kill and bury liberty in the mire of their own selfishness and degradation.

The other day I saw over the door of a great public building in Worcester, Mass., the words, "Obedience to law brings liberty." I inwardly said, "That is a sermon in a sentence." But I had to reconsider. It was only half a truth. "Obedience to law brings liberty," provided that law represents a true standard of righteousness and justice. But obedience to bad laws brings bondage. Obedience to Trotsky's laws would not make Russia free, for he has not grasped the fundamental meaning of good government. Law-breakers at times may be the most law-abiding people.

It has been by men fighting against evil laws that true liberty has her birth, and her existence

## Safeguarding Liberty

A chapel address given by  
Evangelist W. E. SMITH  
to the students of Eastern Nazarene  
College, Wollaston, Mass.



has been maintained. The British barons resisted the authority of superior office and demanded of King John at Runnymede, the recognition of certain rights to them as subjects. John signed their document in 1215. That date marks a great epoch in responsible government. John Hampden resisted the payment of the ship money in the reign of Charles I and immortalized his name because he stood against the imperious demand of an arbitrary king, not backed by his parliament.

In 1776, a band of men threw some tea overboard in Boston harbor. It was a lawless act, but it was the colonists' protest against taxation without representation. The British tea party lighted the torch of freedom for the world. It brought on war in which rebels were transformed by victory into patriots of never dying fame, and America became as no other country the land of freedom.

In Babylon many years ago the king, inspired by malicious men, made a decree forbidding any one in all his realm making a petition to any god or man save to himself on penalty of being cast into the lion's den. The young Hebrew Daniel heard of this decree; he became a law-breaker because he dared violate the edict. Into the lion's den he went to prove there was a higher law he must obey. God brought him out as God did also Daniel's three companions, whose violation of ungodly law had put them into the fiery furnace. These men absolutely refused to be subject to higher powers when the Spirit of God prompted to obedience of the law written in their hearts.

Thus we see men have had to violate bad laws

to win true freedom, and abide by a higher law dictated by conscience and God.

Man-made laws may never be ideal; but God's law represents the highest wisdom, love, and authority. We wish to consider His law of liberty in relation to the blessed expression of perfect love or heart holiness to which He has called us. This is our glorious heritage in the dispensation of the Spirit, to be free from the burden of ceremonialism of Moses' day—free from observance of ceremonial law and free to keep the moral law.

The glory of the holy temple, the holy priesthood, the sacrifices, and all the elaborate ritual, passed away when Jesus cried on the cross, "It is finished." No longer have we to go up to Jerusalem, nor yet to Samaria to worship. No longer are we dependent on priest to act as an intermediary. Every true child of God can exercise the priestly office, and can enter into the holiest place and abide there—a place so sacred in olden times that the high priest alone could enter only on the day of atonement by a special sacrifice of blood. The body of a sanctified believer is now the temple in which God dwells. That believer makes a "holy land" wherever he goes. Truly this is a glorious freedom. The Spirit brings Jerusalem to our door.

But the privilege may be abused, and some say, "I don't have to go to church to find the sanctuary of God. I have it right in my own home." Yes, they may find it there, if sickness or duty make it impossible for them to go to the public place of worship. But invariably those who find the greatest delight in communion with God in the secret place feel the greatest inspiration in meeting with the saints in the place of public devotion.

Nor should the doctrine of the priesthood of believers cause us to ignore the importance of the church and its properly constituted officers. Those who say, "I don't believe in the organized church" are wiser by far than Paul; and those who speak against all authority as vested in pastors, teachers, stewards, and deacons, and rules that sanctified wisdom may adopt for the promotion of the work of God, are on the way to spiritual anarchy.

Oh, I have heard some say, "They'll put no straps on me." Well, often ignorance and conceit have put strong straps on such people already. The man who is always so afraid of having straps put on him generally needs to be bound with a log chain to keep him from running liberty into license. He, like Trotsky, would be the first to put straps on other people had he the power. Only he is competent to lead and govern who has first learned the blessedness of submitting to and obeying wise and holy laws.

Yes, we have been saved from the bondage of the old Jewish Sabbath, but oh, the danger of abusing our liberty here. We can't make specific rules for Sabbath observance for any one. We have known those who wouldn't shave on Sunday, but they would shave their neighbor in a bargain on Monday. They would not for the

CONCLUDED ON PAGE TEN

of schools in a large city in order to take her delayed degree in this famous Christian university. A few months there had done its work. She said: "I do n't know what I believe. My foundations are gone. If my people knew what has taken place in my religious experience and thinking, they would never again employ me."

In this Christian university, I was told by a student, the historic authenticity of the Bible is utterly repudiated. The statement was made that "We are not to consider the stories of the Old Testament as having historical accuracy."

In an advanced English class a whole recitation hour was devoted to a contemptuous rejection of the blood atonement, by a pro-

fessor whose face became purple in his rage. In ethics it developed that there is no such thing as abstract right—no standard higher than that of expediency. The Decalogue was not a statement of divine truth, but a set of rules formulated by Moses to keep a drove of wandering serfs in check.

It is taught that the checks and warnings of the Bible—the doctrines of judgment and punishment and of hell—are not truths, but are necessary and useful merely to hold within reasonable bounds the unlearned, undeveloped masses. No Bible, no God, no atoning blood, no Savior, no commandments, no sin, no hell.

"But," I said, "what about the preachers who go out from here?" "Well," was the reply, "it is still necessary to preach these old doc-

trines to keep the masses from going Bolshevik. But we know better."

It was a thin line, those battered men of Haig and Foch, that met the murderous shocks of the Hun at the Marne. A thin line, and shot to pieces, and exhausted beyond mere human endurance—but it held, and held, and held, until reinforcements came, and the world was saved. What price would you put upon the sacrifice of those heroes?

It is a thin line of holiness schools stretching from Wollaston to Pasadena—but our Bible and our holy religion are at stake, and our God is depending upon that line to hold. What price can be put upon one of these schools? What sacrifice of mine is too great if I help to hold the line?

BETHANY-PENIEL  
COLLEGE

Dear Children:

SOME weeks ago we had a talk about pictures of people; and how a good picture helped us to form some idea of a person, even though we might never have seen him.

I told you, you remember, that the Bible has many word pictures in it of God, which make it possible for us to know a great many things about Him. And then I asked you to read the 104th Psalm, and see if you couldn't find a very tender and beautiful picture of our heavenly Father in it. We are going to have a little talk about that particular picture this week. But first I want to tell you something I read about a man who lived out West:

#### THE MAN WHO OWNED A RANCH

This man was a very wealthy man. He had so much money that he could have what he wanted, and as he loved animals and growing things and outdoor life, he had bought a very large farm—or ranch—and had stocked it with fine stock.

He rode out over his farm for hours every day, looking at his cattle, seeing to his crops, and planning various kinds of experiments with his overseers.

He was always very glad to take visitors with him and show them the things which he was doing, and one of them wrote an account of his trip over the great ranch, and that is how I came to hear about it.

First, they went to the dairy farms, where they got off their horses and Mr. W—— showed the visitor his fine cows—sleek and well kept—and told him about their records, and what they were valued at.

He seemed to know all these animals and to have a real love for them, for as he talked he was moving around patting and rubbing their smooth necks and calling them by name.

Then he led the way through one of the barns, and with a face full of interest, explained the arrangement of the milking stalls and how they were kept clean, and the cows fed and watered.

From there they rode to the stables where the visitor exclaimed with delight over the fine blooded horses which he saw. And he noticed again the same look of pleasure on the owner's face as he greeted the beautiful animals, rubbed their soft noses.

Then they went to the field where Shetland ponies were grazing. Mike, a man who was working around the barn, laughed as some of them trotted up and began to nose Mr. W——.

"They are wanting to know if you brought any sugar," he said.

Mr. W—— laughed too, and pulled a handful of lumps from his pocket, giving each little fellow a taste of sweetness.

"I like those little fellows," he said to his guest as they rode off, "and of course they are the delight of my children."

Then the visitor was taken to see the sheep, which came at Mr. W——'s peculiar whistling call and crowded around him to lick the salt which he spread on some flat rocks. "Such timid, gentle, helpless creatures," said Mr. W——, looking down upon them with a tender light in his eyes.

Half an hour was spent at the poultry farm where hundreds of blooded chickens were separated in a number of yards. After the visitor had admired, and asked many questions about the different varieties he saw, Mr. W—— led the way to the last yard.

"You must see my bantams," he said, throwing some grain over the wire fence. The tiny fowls came fluttering and clucking, scratching eagerly for them.

"Look at that wee bit of a rooster," said Mr. W——, "he is as perfect in form and as beautiful in coloring as one of those pure-blooded game roosters back there. And he is just as proud and overbearing too. See how he holds his head and the way he struts, stopping now and then to stretch one, then the other, of his wings and show the handsome markings of his feathers. He acts as if he were the size of a pea-fowl in place

## THE HOME

Conducted by MRS. J. T. BENSON

### The Ranch and Its Owner

of being but a good fistful," concluded Mr. W—— laughingly. "But we are great friends," he said, as he threw a last handful of grain. "I like to watch them now and then, and they never fail to amuse me with their tiny, proud, strutting ways."

Just then there was a whirl of wings and, looking up, the visitor saw a number of pigeons circling over their heads. Others joined them, and with a rush of wings they had alighted—some on the ground where they began pecking for grain, and others on Mr. W——'s shoulders and outstretched arms.

"Ah, you beauty!" he said, stroking one of them with his forefinger.

"Carrier pigeons of the purest stock," he told his visitor. "I have been interested in these pigeons for several years and have some very fine birds well trained. It is remarkable how intelligent they are. I have several pigeons which have won first place in every test they have entered." He gently shook the birds from his shoulders, and the two men mounted their horses again.

And now the visitor was shown great fields planted in food crops for the stock. And large tracts sown down in grass pasture.

"It takes a world of stuff to feed my animals," said Mr. W——, "and they must depend upon me to see that it is planted and cut and cured, and then stored for them."

He also explained a system of irrigation which he had planned and was having put into execution.

There were acres of fruit trees, too, and a large number of nut trees. "I am very enthusiastic on the subject of planting nut trees," he said, "and I am writing articles now and then for farm journals, setting forth the value of nuts as a food and a crop."

At last they were seated in the office of the ranchhouse again, and the visitor was looking at Mr. W—— with some curiosity.

"I do not see how you are able to keep in touch with all these many interests of your great farm," said the man. "And I should like to ask a question. Do all these departments bring you in a profit? It hardly seems possible."

"I think all of them do," was the answer. "In some the profit can be counted in dollars and cents. In others it consists in the pleasure which I get out of them—like pigeons and bantam chickens," he said, smiling. "The truth is that I am interested in everything that goes on on my ranch, from the greatest thing to the smallest. I am a very strong man, blessed with unusual powers of body, and because I am strong and so interested, and because I love animals and delight in seeing things grow, my work is never a tax. It is a source of unceasing delight to me."

He stretched out a strong, muscular, shapely hand.

"I love to keep my hand upon every part of it, from the smallest to the greatest," he said. "Not for the pleasure of 'bossing,' but because I am not willing to miss any of the wonderful things in plant and animal life which go on before my eyes daily."

#### ANOTHER GREAT RANCH AND ITS OWNER

As I read this article, children, it seemed to me a fairly good illustration of what this world is to God. The earth is His great farm, or ranch, and the Lord is the rich, powerful owner. He has stocked it with all sorts of animals, some of them so big and useful that we can easily under-

stand why He made them. Then there are others, like the tiny hummingbirds, for example, that we can't see any reason for, except that this great God enjoys making, and owning a large variety of creatures. And it is this picture of God, this owner, and manager of the universe which I see in the 104th Psalm.

Read the first nine verses of the psalm and you will learn how God made His great farm ready. There was a time, you know, that this whole world was covered with water—we are told that in the first chapter of Genesis—and here the psalmist says that the earth was covered with water as with a garment; the waters stood above the mountains. "But God spoke and they hastened away; they went down by the valley into the place which the Lord had prepared for them. And then the Lord set a bound for them so that they should not flow out over the earth again."

Next the Lord planned an immense system of irrigation. Showers of rain were not enough to meet the needs of all His creatures, both man and beast. So He dug out underground reservoirs and waterways, which bubbled up in springs in the valleys, and ran out in sparkling streams among the hills.

These give drink to every beast of the field, and the birds of the air.

#### GOD PROVIDES SUITABLE SHELTER FOR HIS CREATURES

You remember that the ranch owner had barns and sheds in which to shelter his stock. So the Lord, on His great earth-ranch, provides suitable housing places for His creatures. As we read on in the psalm we get a little glimpse of some of these arrangements.

Birds build their houses in the trees, each bird selecting the kind of tree which seems best suited to its needs.

"As for the stork," says the inspired writer, "the fir trees are her house." I wonder why? Don't you?

Then there are the high barren hills, which look like so much wasted space to us; yet they make just the kind of home which the wild goat loves.

And the crevices in between ledges of rocks is where the conies, little rabbitlike creatures, make their burrows.

The lions have big dens in the hillsides.

And the great wide sea, we are told, has so many different creatures in it, from the smallest creeping thing up to Leviathan, that man can not form even an idea of their number.

The man who visited the ranch, you will recall, was filled with admiration because of the things he saw and the way in which it was all managed. And this is how the psalmist felt when he looked out over the Lord's great ranch.

"O, Lord," he exclaims, "how many are thy works! In wisdom thou hast made them all: the earth is full of thy riches."

And then he says, "All of thy creatures wait upon thee; that thou mayest give them their meat in due season; that thou dost give them they gather." It is God who causes the grass to grow for the cattle, seeding down thousands of acres in grazing lands which have never even been seen by the eye of man. "Thou openest thy hand," says the psalmist, "and thy creatures are fed, and filled with good."

Now, children, this is the picture I get of the Lord in this psalm. Here we see Him—and I say it very, very reverently—as the great Ranch Owner. His place stocked with all sorts of creatures, small and great; useful and ornamental. He loves every one of them, and is tenderly interested in their comfort. Not only this, He enjoys them; they interest Him and give Him pleasure. How do I know? Because the psalmist tells us so. For after speaking of the wonders of God's farm, all that there is in it, and the way it is managed, he says:

"The Lord shall rejoice in his works."

I am glad the psalmist gave us this picture of our heavenly Father, busy about His great farm, and keeping His kind hand upon every part of it, so that not even a tiny, common sparrow breathes out its little life and falls to the ground without His knowing it. Have you seen this picture of our God?

**W**E sincerely doubt if ever in the history of mankind there was a greater need of a real spiritual awakening that would arouse men and women to a sense of their real condition, than at the present time. With the results of the world-wide war upon the nations of the earth, there seems to have settled down upon the mind of man the thought that there is but one thing for him to do: make money and enjoy the pleasures that are thus obtained. Mankind seems to have gone money-mad and wild over pleasure. The thought or knowledge of a judgment bar, and a truthful Judge where all must one day meet to answer to the department in this life, seems to have taken wings and departed. True, multitudes attend some sort of religious worship and much ado is made of their numbers, and we would not for one moment cast a reflection upon the efforts that are made to influence the masses to so do, but how far-reaching, how deep and thorough are the efforts thus made, carried on to a definite end that brings to pass the real salvation of the souls of these crowds, to say nothing concerning the great multitudes that never attend religious worship of any kind. Attending religious worship, helping to support the church financially, holding membership therein, simply believing or agreeing to what one may hear preached, or a professed belief in what the Bible may or may not teach, does not save men from sin nor prepare them to stand before the judgment bar of God. Nothing, absolutely nothing, short of "salvation from sin" will answer; and be-

lieving the Bible as we do and standing upon the doctrines on which the Church of the Nazarene is organized, what are our duties, what are the responsibilities that are laid upon us as a church? Do we not say, have we not proclaimed to the world, that "God has called the Church of the Nazarene into existence for a special work at this particular time and age of the world"? Have we not, as a church, insisted that "we have a job to perform, a special duty to do"? and situated as we are and having "come to years," occupying a thousand cities and towns in this great land, with the manifold ramifications and branches of our work reaching even to the "islands of the sea" and "to the nations beyond," what are we going to do with the tremendous opportunities that lie before us?

We have, or had, at the last General Assembly, one thousand churches. Do we wish to double them? We had approximately thirty-five thousand members. Do we desire to double that number? Our institutions of learning are greatly handicapped and some of them frightfully burdened with debt. Do we wish to lift their loads? We are sadly in need of a great headquarters building, that will adequately house our rapidly increasing publishing interests, thereby multiplying their abilities, and furnish suitable headquarters for our General Boards and our General Assemblies. Are we able to undertake such a venture, and put it through to completion? Our orphanages and children's homes, our rescue homes, are all struggling against great odds. Do we wish to lighten their burdens?

## SHALL

L. MILTON WILLIAMS  
Executive Committee, General Assembly

Millions in the foreign lands are in heathen darkness and with no light. Do we wish to carry the light and love of a Savior to them?—and accomplish all this above by the next General Assembly held in 1923?

You exclaim, It is impossible!

We reply, it is not only *not impossible* we also declare, it is *possible*, and we have men, machinery, money, that can do it. Further, we believe God would have the Church of the Nazarene do it.

You ask, how can this be brought about? In reply allow us to say, these are the **conditions of BIG UNDERTAKINGS**. Men no longer think of hundreds and thousands, but in millions they think and talk millions and billions. Never have such stupendous undertakings been handled as are now being handled brought to final consummation. It is done *practical, organized, systematized cooperation carried out simultaneously*. Men get together, leaders are appointed, and one all work the same system, and at the same time and results are obtained that astonish the world. If that sort of thing can be done in secular matters, and it also is being done on professedly religious lines, we do not hesitate to declare boldly and unwaveringly, the Church of the Nazarene can put on a **WORLD-WIDE REVIVAL** of Holy Ghost salvation that will save multitudes of souls, double our membership, double the number of our churches, build us a suitable headquarters building and *dedicate it free of debt*, lift the indebtedness of our schools and other institutions, and *do it all before the next General Assembly*.

To illustrate: Let us take one month (which would be agreed upon) covering Sundays. On the first Sunday, let every General Superintendent and District Superintendent, pastor, evangelist, superintendent of institutions of every kind and character in organization, organize for the campaign. Let us include also every Sunday school teacher and scholar; every department of our organization, Publishing House and all. On the *first Sunday organize for the effort*.

Let the first week be a **WEEK OF PRAYER**. Pledge every member to spend at least a few moments and as much more time as he can daily in personal secret prayer, for a blessing, anointing and downpouring of the Holy Spirit upon the church and undertaking. Let them come together in their respective places

## The God of the Missionary

By PAUL HILL

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world. Amen" (St. Matt. 28: 18-20).

**T**HIS is the great missionary text of the Christian Church. It was the Lord's last commission to His disciples. It begins and ends with the most encouraging statements that can be found. Jesus plainly said that all power was given unto Him in heaven and in earth. And just as plainly did He say, I am with you alway, even unto the end of the world.

That all power was His Jesus proved when He was on earth. He had power over sin: He had power over devils: He cast them out; over disease: He healed all kinds of sickness; over water and storm: He stilled the tempest and calmed the sea; over physical fear: He went to the cross; over death: He arose from the grave. That He had the power of intercession was proved when He prayed and an answer came. This

is the Christ who said, "Go"; and this is the One who promised to be with those who went. Who has a stronger God, or a more explicit promise than the missionary!

The promise of the presence of God is not a new promise to His people. God said to Abraham, "I will bless thee." It is not possible to get two persons nearer together than that promise to Abraham implies. Again God gave the same promise to Isaac, and again to Jacob. It is generally understood that God placed in the keeping of the Hebrew people those truths which were to save and bless the world, and it is very evident that God proposed to make His presence felt in the midst of those people whom He had made custodians of those truths. That is why God was with Moses in the land of Egypt, and gave him signs and plagues until the polytheistic religion of the heathen Egyptians looked like a silly lot of emptiness, while the religion of the God of Moses demanded respect and obedience. God and Moses won the battle in Egypt, and some Egyptians feared the Lord and brought their cattle to shelter before the storm came on.

Only the rebellious hearts of the people could sever the presence of God from His people. At one time God threatened to leave



## DO IT?

WILLIAM N. B. HERRELL,  
Home Missions and Evangelism

Worship EVERY NIGHT (except Saturday, for PRAYERMEETING, and continue to pray and BELIEVE.

On the Second Sunday, organize for a house-to-house canvass of the entire community, and ask people in their homes if they belong to church, if they attend church, regarding their children, the number in the family, etc., and leave a hearty invitation to come to the REVIVAL which is going on in the CHURCH OF THE NAZARENE ALL AROUND THE WORLD. Have this same effort being put forth on every mission field. Continue the PRAYERMEETINGS every night of the SECOND

On the Third Sunday, begin the EVANGELISTIC MEETING or PREACHING, and GO STRAIGHT for souls, both morning and night, and down over the fourth and fifth Sundays. Let every pastor secure what help he desires or can, but help or no help from outside, let him organize his force (no matter how few in number they may be) and get his members abuzzed with the spirit of the undertaking. Urge them to try to WIN ONE SOUL each during the REVIVAL, and of course as many more as they can; but every member go for at least one soul for the campaign.

On the Saturday Night before the Fifth Sunday, let every pastor call for a meeting with his Sunday school superintendent and every teacher in the Sunday school, and organize them for a great movement to be put on in the Sunday school the last Sunday morning of the REVIVAL. (We will be glad to give the particulars of a plan we have used many times that swept almost every unsaved scholar into the kingdom).

Following the first Sunday night, let every pastor see to it that a WIRE is sent to the HERALD OF HOLINESS, which will get out a SPECIAL SUPPLEMENT, printing a thousand messages from a thousand churches and missions, schools, orphanages, rescue homes, etc., giving in brief the fact of their organizing for the BATTLE, and the outlook and their faith, etc. These messages reaching the PUBLISHING HOUSE early Monday morning, could be printed and sent back with that WEEK'S ISSUE OF THE HERALD OF HOLINESS, and the whole being read to the congregations on the SECOND SUNDAY. This system could be followed out each of the FIVE SUNDAYS. Space could be left for using a RUBBER STAMP by each individual church, giving their address and location and anything else they desired, so that

thousands of extra copies could be ordered and given out in the visitation and vicinity. Short articles on "WHAT IS THE CHURCH OF THE NAZARENE?" etc., could be inserted with the reports, and every locality given knowledge and gain ideas of our movement, which they could get in no other way.

*What would be our minimum aim.*

First, the salvation and sanctification of souls.

Second, to add one new member each week to each church.

Third, to secure ten new subscriptions to the HERALD OF HOLINESS.

Fourth, interest multitudes in our church and worship.

Think of a united effort, WORLD-WIDE, going on at the same time by over a thousand churches, with our publishing interests, institutions of learning, rescue homes, orphanages, and missions everywhere, all at the same time, engaged in the one thing—the salvation of souls. True, we are doing that now, but this is to be a SPECIAL EFFORT.

*What it would mean.*

First, an unheard-of number hearing straight, full gospel preaching, at the same time, clear around the world.

Second, it would mean tens of thousands of souls saved and sanctified.

Third, it would mean at least five new members to each of the thousand churches (over eleven hundred now), which would mean five thousand new members. (Many

churches would gain a great many more than the above number, so that it would not be amiss to double the number).

Fourth, it would mean ten thousand new paid up subscriptions to the HERALD OF HOLINESS.

Fifth, no man can estimate how much influence and money would be brought into the Church of the Nazarene, for the different departments of her work, to say nothing of the advance by every church.

*So much for the first year.*

Now, with our present forces thus augmented, GO IN FOR THE SAME THING NEXT YEAR, and DO IT AGAIN. Take your pencil and figure it out, and you will be amazed. But do not stop until you have put on the THIRD WORLD-WIDE REVIVAL, and we would come up to the General Assembly with all that we stated could be done.

*Practical organized systematic co-operation and the Church of the Nazarene can double her present membership, double the number of her churches, double the circulation of the HERALD OF HOLINESS, build a suitable headquarters building for our publishing interests, lift the burden of indebtedness on our institutions, bring salvation from all sin to thousands of souls for whom Jesus died, and preach to multitudes that have not yet heard.*

*Shall we do it?*

IF YOU ARE IN FOR SUCH A WORLD-WIDE UNDERTAKING, send A WIRE to the HERALD OF HOLINESS, stating your faith and willingness to co-operate in such an undertaking.

them and send an angel to lead them in His place, but Moses prayed hard and the people wept and God said, "My presence shall go with thee"; and from that time on it was understood that God was with them. After the death of Moses the Lord said to Joshua, "As I was with Moses so I will be with thee," and Joshua with God made successful conquest of the land of Canaan. When the Philistines captured the ark of God and took it into the house of their god, their god was defeated and the Lord started a revival of conviction among the Philistines, because of His presence. It is the presence of God that brings things to pass. Over and over this promise appears in the messages of the prophets. God is with His people.

The words of the above Scripture are only a re-stating of the old, old promise; the promise of God Almighty, in personal presence with His people, gaining the victory over the hearts of men and giving the heathen for the inheritance of the Church.

God bless the missionaries! The presence of God with them assures them of victory. As He was with Moses so He will be with them. The heathen shall hear and understand. Not by learning nor science shall the work be done, but by the presence of God.

And if this is the way the Lord works it is the way we should follow. It is no small matter that God has called so many missionaries to the foreign fields through the General Board of our church. It is an index of God's method of work, and a signboard pointing where we may safely place our money to yield great rewards.

## What Makes the Difference

By MISS MABEL PARK

GREETINGS in the name of our dear Master. Here is an article that will show you something of the reason why conditions are such as we find them here in South America: Roger Babson, the statistician, relates the following incident to prove the importance of religion in business life: "A short time ago I was in South America, the guest of the President of the Argentine Republic. One day he broke a long silence by saying, 'Mr. Babson, can you tell me why it is that South America, with so much greater natural advantages and having been settled before North America, is so backward compared with your country?' I had my own ideas, but being his guest, said I didn't know, and asked, 'Mr. President, what do you think is the reason?' He replied, 'Mr. Babson, South America was settled by Spaniards seeking gold; North America was settled by the Pilgrim Fathers, who went to your land to seek God.' Surely this has made a decided difference in them, and God in His great

## Safeguarding Liberty

CONTINUED FROM PAGE SIX

world blacken their shoes on Sunday, but would blacken their neighbor's character any day in the week.

Some may say, "I remember the week day to keep it holy." But we can only keep Monday and all the other days holy when we have honored God in all the means of grace on His holy day, and have had His blessing upon a holy heart.

That student who says, "I am studying for the ministry. My studies are sacred. I can apply myself to them on Sunday," is making a bad experiment. Remember "an inch of license will destroy a yard of freedom." Don't open the door for the incoming of an unholy ambition in a holy calling. Then look too, at the tithe. God delivered us from the bondage of the hard and fast law of the tithe, not that we might excuse ourselves in giving less, but be compelled by the law of love to give more. Our liberty here is not to hoard more or save more for ourselves, but to give more; *yea, give to the point of sacrifice.* Few people who have perfect love can keep within the limit of a tenth in giving. They may make that a starting point, and it is a good one; but they follow the giving impulse that opens their hearts first toward God and then toward men. "Freely ye have received, freely give."

And don't think we are no longer under laws that regulate eating and drinking. The principle of love and expediency controls all these. A sanctified definition of temperance is "Abstinence from the use of all bad things, and moderation in the use of all that is good." Perfect love puts us under obligation to our neighbor as to the example we set him in eating meat and drinking wine and under special obligation to our own bodies in the matter of maintaining good health. There is a paraphrase. "It is good neither to eat pork nor cabbage if it cause my stomach to offend." In this realm we can't dictate to others, but the Holy Spirit will instruct. Some find it a genuine means of grace in better nerves and physical health to abstain from tea and coffee. John Wesley advocated it. All our eating, drinking, and wearing of raiment have their moral significance. The great Dr. Daniel Steele said, "Buying a pair of shoe laces has its moral quality." If that be so, we can prayerfully consider some of these so-called minor things, and without being betrayed into bondage, find an enlarging joy in choosing the highest good.

But finally, let me speak of love itself, and seriousness. *Perfect love compels us to love everybody, but it saves us from the compulsion of falling in love with anybody.* Much of the so-

called falling in love when actuated by anything but a holy unselfish motive means a falling from grace.

The highest, holiest impulses of the soul when perverted lead to the lowest degradation. Perfection never means free love and here is where Satan often makes his strongest attack and wins great victories. "Eternal vigilance is the price of safety."

Don't think because you are in such a beautiful holy environment Satan can't enter. The more beautiful the spirit of unity and love the more he will work to mar and destroy. School days are testing days. It is for each by the illumination of the Holy Ghost to know himself and herself and safeguard the holy fire. Let the strong support the weak. "Bear ye one another's burdens and so fulfill the law of Christ."

Self-control is the highest kind of power. Real self-control means God-control. Walk in the spirit of holy love and you walk in the highest liberty. You are free from the compulsion of the lower, and constrained by the pure love of God. Every student who has entire sanctification and perfect love is following God's schedule, and working out the divine program for his life. The Devil will try to sidetrack you. "Pray in the Holy Ghost." "Build up yourselves in your most holy faith." Trust no impression that does not harmonize with the Word of God. Be not afraid to follow the command given in books written by holy men, or to follow the example and counsel of sanctified teachers and pastors. Thus will you derive the highest benefit from the environment of a holiness college, and maintain that liberty with which Christ has made you free.

We can not refrain from warning of the danger of levity. Perfect love begets a great joyousness that at times become hilarious. The adversary would degenerate it to levity and frivolity. If you are quick at repartee and ready to see the comical side of a situation, guard against a greater desire to arouse the laughter of companions than to win the smile of God.

A young ministerial student at a holiness school grieved the Spirit and lost the blessing because he gave free rein to his ability to entertain his literary society with humorous recitations he had learned before he found God. The Spirit would reprove, and he would make vows, only to be led away when the cry came, "Turpe, give us a recitation!" He regained lost ground only by a public confession that has put him ever since on the victory side. He is far from melancholy now but carefully guards the gift of humor that belongs to his nature. Our very familiarity with holy things carries its danger. Watch against making puns on sacred things. Cherish more the smile of God than the laughter of men. Better strive to be a real saint than a smart aleck; thus will you have "The joy of the Lord as your strength." Amen.

## The Need of the Hour

By THEODORE ELSNER

SOULS pardoned and cleansed. Therefore, as a church we should become more zealous along the lines of winning new converts, rather than being elated only over the fact that backsliders are being reclaimed. Of course, we should do all we can to go after those who are backslidden and lukewarm. But let us not spend all our efforts along this line; for there are plenty of strong fish swimming—and they need to be caught.

The words of the secretary of the leading evangelistic association of America still ring in my ears, as he said to me a short while ago: "You Nazarenes have the gospel that the world needs. Therefore, don't hug it to yourselves. Get it to them, somehow, somehow."

Why not do it? God has called us into existence not simply to get together to sing and shout, which is all right in its place, but to spread the Glad Tidings that the blood of Jesus Christ can, will, and does cleanse from all sin, the world around.

But you say, "We can not get them into our church." Then in Jesus' name go after them as Jesus did—by the seaside, in the temple, on the mountainside, in the synagogue, in the streets of the

cities. He did not wait for them to come to Him. And because He went to them caused the multitudes to come to and to follow Him.

"But how do that in this day and age?" Place a tent meeting right where the crowd is; or, if that is not practical, hire the town hall, opera house, music hall, or whatever place the people are in the habit of going to, and declare war on hell, sin, and the Devil. This will mean an old-fashioned battle, but it will develop soldiers, give old-fashioned results, add to our members, and, best of all, add new converts; and still better, stir hell!

There are millions in America, and thousands in cities where our banner has been floating for years, that do not know we are in existence as a church. Sadder of all, these are waiting to hear the Glad News that Christ can deliver from sin. The reason why we are having such a hard time in some places catching new converts is because some of our present-day revival meetings and campmeetings are in reality nothing but a merry-go-round instead of spreading the Glad Tidings. Thank God, some are getting the vision that the world will not come to us, but that we must go to them.

To illustrate. I sat at dinner with a leading business man in a great city, and during the conversation he said to me, "I don't know where to go to hear spiritual truth." Though unconverted, yet he was hungry—and there are many like him. In this city are several Nazarene churches. If they would put on a concerted drive for souls that man, as well as others, would not be obliged to ask this question. They would then know! Beloved, are we doing our part? Whitefield, John Wesley, and others we might mention, stepped out of the ordinary routine on to the commons and fields, where they told the story of full salvation, and new converts were born daily.

"How about money? Where is it coming from?" Well could Jesus say, "Oh, ye of little faith." Some ask that question who daily ride in a seven-passenger touring car, dine in the best restaurants, place money in the bank for themselves, and leave, maybe, much gold and land behind. Let us not continue questioning. The world is perishing. We have the gospel the world needs. Let us get it to them. And with one chief aim—new converts.

Furthermore, we must do it. For some group of people must soon, if we as a nation shall continue to go on. Pleasure, money, etc., are eating as a cancer. God forbid that we also be at ease in Zion. Let us carry the gospel to them, and in so doing we shall deliver our soul and also make real progress as a church.

God give us new souls.

## Commercialism

By H. D. BROWN

THIS is an age of intense commercialism. To buy and sell and get gain seems to be the passion of this day. Every commodity and ability is commercialized. Men and women sell their time and labor for all they can get. They generally combine to force the market and obtain larger pay. Vice is commercialized—men and women sell themselves, both soul and body, for money. Business men make combinations and use every possible influence to control the commerce of the land. Nations fight for commerce. They make wars for commerce. Nations seem willing to wade through blood and carnage to control the commerce of the world. Business for money seems to be the controlling passion of the world.

When the service of an individual brings him a living wage, he seeks to increase his pay; and the more increase he receives the more he seems to want. The lawyer increases his fee until he will charge many thousands of dollars for one case. The doctor does the same. Ability and skill are commercialized to the highest possible point. The question is not, What is right? but, What will it bring? How much can I get? In every case the market is worked to the highest possible point. This is what the world and worldly people are doing.

With business people it is profit and more profit—more and more profit—until profiteering has become notorious. With others it is salary—more and more salary—until some salaries run into many, many thousands of dollars. Very much more than the comforts and necessities of life require.

Apparently the world has gone mad with commercialism. This is the way of the world. With

mercy will be patient with them until we, you and I, get the light to them. But let us get it to them as soon as possible.

We are, perhaps, inclined to think that China and India, having so many millions of people, rightly deserve much more prayer. But let us see what two very well informed men say as to Latin America: John R. Mott says, "The young people of Latin America are the most fiercely tempted people in the world." Likewise Robert E. Speer, of the Presbyterian church, declares, "If there is a moral need of missions in China, there is ten times the need in Latin America." And, my dear people, no one can quite so well realize the truth these two men state as those who live there and see it every day, and learn continually in what sin and wickedness they live, and what great, great need they have of our prayers, that they may be led from the darkness to the light as it is in Christ Jesus our Lord. Oh, how my heart goes out to this people! Many times comes to my mind the great, yearning heart-cry of the saintly John Knox, "Give me Scotland, or I die," and I ask my God that He may work in and through me the salvation of many precious souls, souls so precious in His sight.

Send the Herald of Holiness to your unsaved neighbor.

God's people it ought not so to be. God calls men and women into His work. The Church has arranged as best it could so that these workers may have a support. Not a salary but a support. There is a difference between a support and a salary. The people of God desire to give a sufficient support to the workers whom God has called into His vineyard. The laborer is worthy of his hire and the Church has sought to so arrange the hire that each worthy worker would have a sufficient support.

Is it true that the spirit of commercialism has affected the Church? Is it true that the ministry has been captured by this worldly spirit of commercialism? Do pastors, church officers, evangelists, and others seek to sell their talented work for all that it will bring on the market? Has commercialism permeated the Church until God's called and chosen ones are not willing to work for a support, but are demanding a salary—and all the salary they can get? Some things seem to point in that direction.

At this point let me record a case worthy of imitation. A good brother, who has long since gone to heaven, was appointed to a church where the support had always been rather small. This brother was a very able man and the little church was delighted to have him. When they came to fix his salary they proposed to pay him nearly twice as much as the former pastor had received. They asked the new pastor if that would be satisfactory to him. He replied that it was not at all satisfactory to him. He said: "We have enough jealousies, envyings, and bad feeling among the brethren of the ministry. Let us do nothing to increase it. You will please fix my salary at a smaller amount." This good man was not filled with the spirit of commercialism.

I have in mind a good, able, and faithful minister, now living, who has for a goodly number of years been receiving quite a liberal salary, amounting to several thousand dollars. I am told that his church proposed to increase his salary and make it ten thousand dollars. The pastor declined to accept the increase. He said his salary was sufficient for his support and he did not wish the salary of ten thousand. It is refreshing to know that there are men who have not submitted to the spirit of commercialism.

In many churches it has been felt that the cause of Christ was made to suffer by the unequal support which was given to ministers of the gospel. It is always true that ability and talent should be recognized and properly compensated; yet the spirit of commercialism should not destroy the real spirit of consecration to the work of God. We should work for the cause of God and the good of humanity. We should expect a support, not a salary. The Church of the living God is blessed by the devoted work of those who are self-denying and humble before God. Those who go into the ministry and sell their services to the highest bidder are not the best type of ministers. To get all that can be had for preaching is not the most Christlike in its spirit and influence. The love of money is the root of all evil, and Christian workers are not exempt from its pernicious influence. We may all hope and pray that we may be saved from the worldly and destructive influence of commercialism.

## Four Great Internal Foes

By JOHN W. OLIVER

No study is quite so interesting to us as the study of our own country, and none so little understood by the great majority of our people. One of our strong arguments for the destruction of carnality is that it puts the Enemy on the outside. No foe is so dangerous as the one on the inside. In these United States of America—the Christian nation we dote so much about (though it is not a Christian nation)—we have four of the most dangerous and deadly internal foes to be found.

**IGNORANCE**—No country, nation, or community can exist on ignorance; but we have more than 5,000,000 who can neither read nor write.

**THE YOUNG**—The young man of today will be the grown man of tomorrow. As he is trained today, he will appear tomorrow. There are 26,000,000 under twenty-five years of age who have never been connected with the Sunday school or Church.

**THE OLD**—As we have just said, as the young man was trained yesterday, he appears upon the scene on old man today. And we have 32,000,000 above twenty-five years of age who are not connected with either Sunday school or Church.

**THE FOREIGNER**—One would not dare argue our holy religion or American ideals can be maintained by a foreign religion and foreign ideals. We have more than 12,000,000 foreigners who are not naturalized nor do they wish to be.

**Query:** What are we to do about it? Shall we put more money in home missionary work, and get them the gospel, educate and Americanize, or shall we do as we have been doing, let them go?

OKLAHOMA CITY, OKLA.

## Home Missionary Work

*With the Mexicans in Yoakum, Texas*

When I arrived in Yoakum in December I found the Mexican population abandoned to the Devil. A Sunday school was arranged for, and the other churches were invited to co-operate. The pastors' conference elected the writer superintendent of that work and backed him up with a strong interchurch committee. The success of the work was soon evident, and a salary of \$25 a month was pledged and has been paid the superintendent since February by the Methodist and Presbyterian churches. Our Mission Board supplied us with thirty volumes of excellent religious literature, which has been a great blessing to benighted souls. We have also had the helpful co-operation of the Red Cross. We have administered to the orphans, the widow, the needy, the sick, and the dead. The innocent and defenseless have been defended against unscrupulous and licentious officers. The school board was supplied with information which prompted them to open a Spanish free school. And, best of all, the gospel has been declared to those who sat in darkness. We have weekly meetings in their homes besides the Sunday school at the Methodist church. This being a union work, our converts are left free to join the church of their choice. Some of the pastors and Christian workers are taking Spanish, and thus we are solving the Home Mission problem.—J. L. Hinds.

## Pertinent Thoughts Concerning Our Opportunity

It is one thing to report a meeting or convention but quite another thing to report what the Lord is doing for your own soul. I would like space enough to say that while the past six months have been times of sorrow and shadows and some severe temptations through it all Jesus has kept, comforted, and blessed, and of late my eyes have caught a new vision, my soul has been stirred as never in my life with a passion for the lost. My heart is burning with His love as I write these lines. God is dealing with me and sinking me down in Himself. I feel we must redeem the time for the days are evil. I have been preaching to myself, I mean by this taking a text or subject and in my study dealing with my own heart. A few days ago I took for a subject to myself what would John Wesley do if he were pastor of the Church of the Nazarene, Walla Walla, Wash.? Would he content himself in just calling on Nazarenes and preaching twice on Sunday and conducting one prayer-meeting? Would he enter towns adjoining this city? Visit the poor farm, penitentiary, and hospitals? Would he take advantage of the automobile, electric lines, mails, and telephones of this modern age? Would he use the printed page and take advantage of the city papers? I believe he would. My prayer is, Lord, keep me stirred up. Yours in prayer for a great religious awakening throughout the land.—U. E. Harding, Pastor.

## Home Campmeeting, Indianapolis

Our last great convention was in First Church, Indianapolis, Ind. Our beloved Brother Orla Montgomery is a faithful and successful pastor. The District Superintendent of this great Indiana District is well known to the readers of the HERALD of HOLINESS, Brother James W. Short. As the readers may not all know, we have four splendid churches in Indianapolis, and some six or seven hundred splendid Nazarenes, well organized, and with a wonderful vision. The Nazarene boys in Indianapolis, as well as all over the state of Indiana, are doing things. God has given them the field, and they are working it.

We had a most beautiful convention in Indianapolis. However, as our convention there covered the holidays, there was very much against us. As everybody knows, the holiday season is not a very good time to carry on a revival meeting, but this was the only date we could possibly give Indiana at the present time, and rather than not have any convention at all, they accepted the date.

During our five days we had more than fifty seekers at the altar seeking God, and we went in right on the heels of a splendid revival that had been in progress for three weeks by their pastor and his

## Who Should Attend Sunday School—and Why

By J. L. HINDS

**T**HE social feature of the Sunday school where we meet with the purest and best of the community, whose influence can but inspire to better things, is only one of its minor advantages.

Perfect wisdom and infinite benevolence have inspired a Book whose purpose is to make man godlike. This is the text Book of the Sunday school, and statistics, observation, and experience are unanimous as to the efficiency of the divinely appointed means, dependent of course on man's acquiescence.

The Sunday school is a potent factor in the making of good children, good parents, good citizens, and good Christians. Therefore everybody should co-operate for the success of the Sunday school and no frivolous excuse will justify any one for not attending. Heathenism with all its horrors is but the natural effect of false religious teaching, while all that is best in our Christian civilization is the Bible principles as taught in the Sunday schools.

Nature and revelation declare that God is a being of absolute moral perfection. Humanity's position in creation is unique. Our moral nature elevates us far above the brutes and indicates our near kinship to God; but our nature is perverted and sinful and the Bible offers us the only worthy hope and practical plan for our restoration to relative moral perfection. In the Sunday school pious teachers point out this divine way to escape sin and its consequences and how through grace we may all become heirs of God and joint heirs with our Lord Jesus Christ of the eternal and unsearchable riches of God. When we remember that heaven has decreed that this happy state is only reached through faith and obedience to Bible teachings, the importance of the Sunday school becomes truly great.

It was the custom of Jesus to attend the synagogue Bible study on the Sabbath, thus complying with the spirit of the fourth commandment and teaching us by example an important duty. What could be more pleasing to God than to behold from the windows of heaven the rich and the poor, the old and the young assembling weekly to reverently study His Word! This inexhaustible treasure of needed wisdom is essential and appeals to every age, condition, and type of man. Let no one vainly imagine that he has outgrown the Sunday school.

Don't expect the Sunday school to invariably make saints of your children while you remain at home to read the morning paper or go fishing. Teach your child the true value of the Sunday school by example and not by precept only. The Sunday school awakens the moral and religious nature which causes us to feel our guilt and need of a Savior; therefore our everlasting salvation is made much more probable by Sunday school attendance. Most converts come from the Sunday school. This is just as natural as cause and effect. Therefore, let every one who hopes to reach heaven attend Sunday school, for God himself declares, "My people are destroyed for lack of knowledge."

Blessed is the teacher who imparts this knowledge and blessed is the person of whom it may be said, "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith in Christ Jesus."

A cordial invitation is extended and a hearty welcome awaits you at the Sunday school of your choice. Let everybody go to Sunday school.

YOAKUM, TEXAS

faithful band of workers with the Aeolian Quartet, from everywhere and probably on the way to heaven without a doubt. It is hard nowadays to just tell where an evangelist is from, for as a general rule, we are from everywhere; but they did beautiful singing, and Brother Montgomery did some great preaching. They had baited the hole well, but had also caught the biggest part of the fish that had wanted to bite. However, we baited our hooks and jerked every time we got a bite, and landed over fifty. A splendid company of very excellent people on the last Sunday night put up their hands, indicating that they desired to unite with the Church of the Nazarene. The

## How Many in a Million?

By L. S. TRACY

ASK any school child this question and they will tell you that there are a thousand and thousand in a million. That is correct, but does not convey very much of an idea of the volume of a million dollars or a million people.

How many in a million? We have probably seen diagrams of the comparative height of a pile containing a million dollars and a pile containing a thousand, or we have heard how many miles would be covered if a million silver dollars were placed side by side in a straight line. Possibly, also, we have heard Dr. H. F. Reynolds tell how many days would be required for an expert to count a million new dollar bills. But all these efforts seem to fall short of of satisfaction in our desire to visualize a million.

We talk very glibly of the four hundred millions of heathen in China, the three hundred millions in India, and the other millions in other lands, but we have no real conception of the dense masses of humanity involved in those figures.

In my efforts to get some of these things more plainly before the people of my church I stumbled onto a method that has proven quite satisfactory. I went to a member of the church who is a grocer and solicited the privilege of digging into his stock of dried beans. They were small white ones so familiar in all parts of the country. When I had counted a thousand beans I weighed them carefully and then figured the number of pounds a million beans would make at that rate. Imagine my surprise to find that it would require just six hundred and twenty-five pounds of those small white beans to make a million.

I wanted to make a consignment of six hundred and twenty-five pounds to the church for the next missionary meeting, but the brother didn't have enough of one kind to do it, so I took one-sixth of a million (a little over a hundred and four pounds) and poured them on the floor of the church in a heap where all could see them. Then I had the congregation guess the number of beans in the pile. Another good proof of our wholly inadequate conception of large numbers was given in the disparity of the guesses, which ranged from sixteen thousand to a hundred million. In reality there were about one hundred and sixty-six thousand six hundred and sixty-six. From that we sought to visualize a million and then to draw the lesson of the millions of souls in heathen lands for which we as a church are responsible.

Try it, brother pastor. I might suggest that you have the pile of beans to equal the population of one of our larger missionary fields—the field you are studying at the time. A million for China or the nearly two million for India. It is an unusual method, a little odd, but will help your people to better think a million when they speak a million.

BURNS, OREGON.

finance to meet all their home bills and to meet the expense of the coast-to-coast campaign came unusually easy.

Another interesting fact about the First Church in Indianapolis, they are planning to build a large, beautiful church building, as they have entirely outgrown the one they have. At times we probably had seventy-five or a hundred people who had to stand up and many could not get in. With a great tide on in Indianapolis, and with quantities of money there, it will be no trouble at all for the Nazarene boys at First Church to build a large beautiful church building. We have one brother there who has secured an architect to draw the plans for a modern brick church building that will comfortably seat a thousand people. This good brother proposes to head the list with ten thousand dollars. Glory to Jesus! Don't you think that is going some? Don't you believe the Nazarene boys have got a vision? Of course they have.

The other pastors of our churches in Indianapolis were in attendance at many of the services. We have a great pastor on the West Side in the person of Brother E. O. Chalfant. He has built a large, beautiful church building, and has a fine congregation. On the South Side we have a splendid pastor in the person of Rev. Frank Robinson. Of course the readers know that Rev. Frank Robinson will be a success. The very word Robinson, denotes that he is going to do the thing. No make-believe about that; just downright facts. Thank the Lord for what He has done for us. We also have a most successful pastor at our Ray Street Church in the person of Rev. A. E. Kerst. He is a very beautiful and faithful pastor. In our South Side with Brother Robinson,

they put on a great revival, beginning December 31st and to run over three weeks in January. Let all the readers of the HERALD of HOLINESS pray that God will give them a tremendous revival.

In January, February, and March, every Nazarene pastor in our connection ought to put on a great revival. If we had a thousand or twelve hundred revivals going on at the same time, if we only got one conversion a week in each church, it would mean twelve hundred conversions a week. Let us get busy and do the thing. In perfect love.

Reporter.

## A WORD OF EXPLANATION

Inasmuch as there seems to be some misconception relative to the proposed academy on the Dallas District, we deem it wise to offer a word of explanation.

The General Orphanage Board purchased Peniel College property after weeks of careful consideration and counsel with the leaders of our church.

The spacious buildings, mild climate, strong church, campground, and village of holiness people combined to present a desirable situation; and in the purchasing of it we were saving to the church a piece of property representing consecrated money and hallowed achievement.

One thing indispensable to the development of children is a well regulated school. Inasmuch as Peniel is an independent state school district, maintaining a three teachers school, we suppose the board controlling the public school could be induced to move the public school into the administration building of Peniel College and develop it into a high school. Objections to this were raised by the enemies to holiness and our plans seemed to be defeated. About this time the desire began to be manifest to continue an academy and theological work on this District, as it became apparent that the church in this section would languish in the absence of means to train our young preachers and Christian workers.

As the matter of uniting Peniel College with the Oklahoma Nazarene College was contingent upon the action of the District Assembly the District felt free to take any action in the matter that seemed desirable. When the measure reached the floor of the District Assembly it was passed with enthusiasm.

The General Orphanage Board has had no meeting, therefore has taken no action in the matter. Should they concur in the action of the District Assembly they will simply lease to the District the administration building for school purposes and the District will in turn do the academic work required by the children's home.

The old college dormitories will be turned into a great children's home and filled with orphan children as soon as funds are in hand to complete repairing.

The academy will provide their own dormitories outside of the property purchased by the General Orphanage Board.

Every dollar contributed to the General Orphanage Board is being used for the establishment of our Children's Home, not one dollar has been or will be used for college purposes.

The matter of developing an academy is wholly an affair of the District Assembly and will be financed by the same, if financed at all. We are glad to have them develop an academy here, as we feel it will be a great blessing to the orphan children which will through these dormitories and grounds.

We crave an interest in the prayers of God's people everywhere and their hearty co-operation.

OSCAR HUDSON,  
Secretary General Orphanage Board.

## NAZARENE BIBLE SCHOOL AND ACADEMY

We have great reason to praise the dear Lord for His dealings with us here. Our faculty and saved students are a unit as touching the emphasis which should be placed on essentials. The altar is not slighted nor is prayer discounted. As a result not a week has passed since school opened without from half a dozen to more than a score of seekers for pardon or purity at the altars of the church or chapel.

Enrollments and applications for enrollment have reached 120. Some can not be back for the second semester, but others are inquiring about registration. All these students are above the seventh grade and the large majority either in the academy, or one of the theological courses.

We have no serious hindrances to face other than the present financial stress or distress; but the Lord is answering prayer on this line, and our faith is strong for complete victory.

It is a real joy to be associated with the members of the faculty, every one of whom has been invited by the board of trustees in a recent session to remain for another year.

The growth of the school and its development in the various lines are making new buildings and better general equipment a pressing necessity; but God is greatly helping our faith that the money will be

## CAMPMEETING AND FREE FOOD IN INDIA

We are in the beginning of a campmeeting. We determined to get the gospel to the people by all means possible, and even though we have building work on hand besides other special work, we opened the campmeeting this morning. I have sent a man to the outlying districts to tell the people to come to the camp. Several have arrived, and more are coming today.

The people are so poor that they can not come to a meeting of ten days because they must work every day if they eat. When we go to their villages we many times are in a hurry and can not stay long enough to do much good; so I have, by faith, offered free food for ten days to all that are Christians and all who have previously expressed an interest.

We shall have a good crowd. Some have walked many miles to be here. We began this morning with a 6 o'clock prayermeeting, and had twenty-six present. This was followed by a preaching service at 7:30, and thirty adults were present, and more than twenty children. The people are begging for Bible lessons, and several are urgently requesting baptism. We expect that this meeting will close in a blaze of victory. Our great need is conviction and enough spiritual people to bring down the power. We are crying to God for help, and He will not fail us.

K. HAWLEY JACKSON.

## GRACIOUS REVIVAL IN BULDANA

By Rev. K. HAWLEY JACKSON

A gracious revival has broken out among the people here. Though work is heavy, we felt we should hold a campmeeting. We opened last Friday, November 19th, offering free food to all Christian people and to all who had previously requested baptism. The people are too poor to stop work ten days for a meeting, lest their food supply fail. Free food makes possible their presence.

We opened with a 6 o'clock morning prayermeeting attended by twenty-six persons. This was followed at 7:30 by a preaching service in which there were thirty-two. In the first four days four souls were saved, and the people had voluntarily met more than one-fourth of the cost of their free entertainment by freewill offerings.

On the fifth day a wave of glory swept over us; fourteen adults were at the altar, mostly new people, and also six or eight of our schoolboys were saved. It came with a rush in the evening service, and was accompanied with tears, confessions, asking forgiveness, and genuine red-hot testimonies. The victory was beyond our expectations, and since then our entire Christian community has been present at the early 6 o'clock prayermeetings in the woods near Buldana. Most of the people from outside Buldana come a distance of twenty to forty miles to attend the meetings, walking the entire distance and thinking nothing of it. All they need is to know that we are having the meeting.

Up to the present time (Wednesday, November 24th) we have had about twenty-seven professions of salvation and reclamation, and a number are seeking holiness. One-third of the cost of the meeting is met. We have yet four days to complete the ten days' meeting. All of the preaching, except what I am doing, is done by our Indian preachers; and the break came when one of our boys who is taking a Bible course was preaching.

I believe the people will meet half the expense of the meeting, which will be about \$20, though the men get a daily wage of about 15 cents, and the women 9 cents. We are trusting the Lord to supply the remaining \$20, and so do not want the board to at all understand that we are expecting help from them, for we know that they have their hands full. We feel sure the Lord ordered the meeting and will meet the expense. We praise God for these results, and are expecting that "the half has not yet been told." Praise the Lord!

forthcoming. Please help us to pray that all the needs may be supplied of this one of the oldest of our Nazarene schools. Although it has been modest in its claims, it has been greatly used of God through the years to prepare and send forth workers into the great harvest field.

Our second semester opens January 18, 1921.

A beautiful traveling bag was presented the president at Christmas by the school.

Our pastor, Rev. I. W. Young, is not only hard at work in his pastorate, but is heart and soul in the work of the school. He and his wife have a large place in our hearts.

H. M. CHAMBERS, President

## IDAHO-OREGON MINISTERIAL CONVENTION

The first Ministerial Convention of the Idaho-Oregon District was held at the Northwest Nazarene College, Nampa, Idaho. The convention met December 14th to 18th with a splendid representation of the pastors of the District and General Superintendent Goodwin as our special leader for the feast of good things.

The day sessions were held at the chapel of the college. This proved an ideal place, as the student body of young preachers and workers enjoyed these sessions and in turn this spiritual band of young people were a blessing to the visitors. The dormitories and the students dining club afforded convenient places for entertainment.

A very profitable feature of this midyear feast was the addresses given daily by Dr. Goodwin. He gave some excellent lectures to preachers. The evening evangelistic services were held at the downtown church, where Dr. Goodwin preached a series of sermons on the first chapters of the Acts. Numbers were at the altar. A high tide of spirituality prevailed.

District Superintendent N. B. Herrell, the warrior of many a battle, conducted the daily sessions. These sessions were filled with interest by the reading and discussions of a full program of papers. A wide range of subjects vital to pastors and Christian workers were read by preachers and laymen. The discussions following each paper were especially helpful, often illuminating large fields of possibilities for the preacher and his church. A few of the papers will find their way into the columns of the HERALD OF HOLINESS for wider reading.

The convention was unanimously felt to be a fine institution for our District in order to promote closer fellowship, to discuss practical problems of the pastorate, and to disseminate fire all along the line.

At the close of the convention a permanent organization, called the Ministerial Association of the Idaho-Oregon District, was effected. To this organization a good number subscribed; officers were elected and a full-fledged infant of hopeful prospects was born to bless the District with regular preachers' conventions.

I am sure I speak for all in saying, "We enjoyed our preachers' meeting." Amen! And let all say so. We are expecting that the next preachers' convention will find us in a still better position to make the Idaho-Oregon preachers' and deaconesses' meeting a thing of power in the earth.

E. E. MARTIN, Secretary.

## ACCIDENTAL DEATH

Lavern Berg, age 17, one of the saved and sanctified boys of the Stockton (Ill.) Church of the Nazarene, while hunting on the afternoon of December 28th, was accidentally shot, passing away about three hours later. The work of two doctors in an effort to save his life proved unavailing. Lavern was loved by all who knew him, and will be greatly missed at home, where he was a great help to his mother and a blessing to them all. He also will be greatly missed in the Sunday school and church.

Dr. W. R. RUSSELL, S. S. Supt.

## CENTRAL NAZARENE COLLEGE

As we stand upon the threshold of a new year we view the past with a feeling of profound gratitude and a deep appreciation of that unseen hand that has rewarded all our endeavors with that measure of success which God alone can give. The last term has been one of great victory, but we trust that by the help of God the future will far eclipse the past and that what our eyes have seen will be only a foretaste of what the Almighty will do for those who unitedly push the battle for God and holiness.

With a consecrated faculty gathered from North, South, East, and West, uniting in the one cause of full salvation and Christian education, and with the faithful and never-failing leadership of our beloved president, Professor A. S. London, we have been enabled to work together as one man, and to love one another like Jonathan and David.

A spirit of harmony prevails between the city and the school. God has widened our sphere of influence and given us the hearts of the citizens. We have endeavored to share our blessings with others. Never in the history of the institution has there been such hearty co-operation and sympathy between the citizens of Hamlin and the college.

This interest is marked also among the student body as well. The co-operation between teacher and pupil has been marked. The personnel is excellent. God has given us a choice student body. Never have we seen a student body so easily disciplined. We've scarcely had any trouble at all. The students are good.

Dr. William James Heaps, president of Milton University, has been with us, and his lecture course has been especially inspiring and helpful. His "Defense of the Protestant Bible" was unanswerable, and his

lecture entitled, "The Perfect Man," is splendid. Thanksgiving day was an occasion of rejoicing and gladness, a time long to be remembered. After the Thanksgiving lecture there was a community dinner in the dining room. This Thanksgiving lecture course proved a great success.

Besides the six lectures given by Dr. Heaps, we have had from time to time a series of lectures and addresses from our beloved president, Professor A. S. London, on character building. We are especially blessed in having Brother London with us. After delivering a discourse on the cigarette evil, a masterly address in which the entire audience was moved, every man and woman came forward and pledged never to indulge in tobacco in any form. Another lecture which has left an impress upon the hearts and minds of the students was one entitled, "Overcoming Obstacles," where Professor London demonstrated that difficulties mastered are but stepping stones to success.

We are unitedly waiting for a mighty outpouring of the Spirit of God upon our church and school. Our faith takes hold upon the promises. The coast-to-coast convention by the Ruth-Robinson evangelistic party is to be held in the school January 25, 1921. The Methodist pastor has invited us to hold these meetings in the Methodist church at Hamlin. May the coming meetings prove a blessing not only to the school and church, but also to the entire community.

The second semester opens January 20, and any who desire to register at that time will be received.

As we review the past we can only say, "Surely this is the hand of God." When we have come to the Red sea of difficulties before us, God has graciously parted the waters and enabled us to go over dry shod. We trust that every true Nazarene will remember this institution at the throne of grace, and that the coming year may prove to be the power and providence of an almighty God in preparation of young hearts and lives for the work of the ministry and the spread of full salvation.

F. MORSE DICKEY.

## EASTERN OKLAHOMA DISTRICT

Since our last report we have been quite busy at Coleman, where Rev. Mrs. Julia Standredge has things well in hand in this new church. They worship in a new church building, and have a good time in all their services.

At Allen, under the leadership of A. A. Pace, they will no doubt do great things. Here we have a new church building also, and a small class.

At Newburg the people are encouraged to climb the grade. This pastor has the vision, and is going in for better things. Her husband died suddenly, being ill but forty minutes. We thank God that he was well saved and sanctified lately under the preaching of his wife. May God bless Sister Gussie Morris.

At Daw we found Rev. J. A. Collier and wife in a good revival. The altar was full of seekers at the last service, and many found the Lord.

We organized a new class of thirteen members at Harlsborne. All agreed to tithe their income to push the work of God. They expect to build a new church building. The class was organized as a result of a meeting held by Brother and Sister Collier.

Rev. M. E. Shippey is doing good work at Wister, and the church is following on nicely. Liberty is well taken care of by Professor Eardman, who also has charge of the Wister school. Sommerfield is also under the leadership of Brother Shippey. This is a country point where holiness is new.

Rev. W. J. Bell was lately chosen pastor of the Poteau church. Here we hope to put on a campaign for the betterment of the work of the Lord.

Hill, under the wise counsel of Rev. J. P. Miller for years, has asked Professor Eardman to give them two Sundays a month.

Rev. J. W. Chism has accepted the work at Paw Paw and Holt, and will live in Paw Paw. He is lining the work up well, and is going on to victory.

Sallisaw and Price's Chapel are under the care of John Edgin, of Ozark, Ark. Cedar Springs has no pastor, and does not seem to need one so long as Rev. J. R. Garrison lives in that county.

All the churches have received me heartily. As a whole the work is going good. In many places much better than we expected to find.

MARK WHITNEY, Superintendent.

## Among the Churches

WEST SIDE, INDIANAPOLIS, IND.

—We have recently closed a good revival here at West Side Church with 150 seekers, which makes near 400 during the last four months. We have a constant stream of salvation in all our Young People's services, prayer meetings, and Sunday services. Our Sunday school has more than doubled in enrollment. We had a fine Christmas program. At the present rate of increase we will have to build a new addition to

our new church to take care of the one thousand children not taken care of in this end of town, and fully one thousand homes are open to us. The harvest is truly great here.—Everette O. Chalfant, Pastor.

IOLA, KAS.

—Last Sunday we held services in the new church for the first time, and the "glory of the Lord filled the house." Seven souls bowed at the altar and all claimed victory. Amen! We began revival services with Evangelist C. J. Garrett, January 2d, closing the month of January with a double group meeting, and dedicate the new church on the last Sunday of January. We ask all God's people to pray that God will give us a great time in His name and many souls.—Ira F. Stevens, Pastor.

FIRST CHURCH, CHICAGO

—The past week has been one of great victory at First Church, Chicago. In spite of holiday festivities, the work goes on. Tuesday evening was the annual Christmas exercises for the Sunday school. The house was packed, the large rear doors being opened, and the unanimous verdict was that Sister Berry, who had full charge of the arrangement of the program, had outdone herself once more. An interesting exercise was entitled, "White Gifts to the King." Each class was asked to bring a gift for the poor, wrapped in white. The gifts which they brought were abundant and valuable—groceries, fruits, fine blankets, and other bedding, and a few toys for the

## Books for the New Year

### "Come Ye Apart"

BY DR. J. H. JOWETT

A new Year Book by this well-known writer. It contains a Scripture passage, a thought and a prayer for each day in the year.

"Dr. Jowett has left America but he is still messily with us in these budget messages."—Sunday School Times.

Attractively bound in cloth, \$1.50

## Bible Selections for Daily Devotion

This book brings to family worship 365 passages best suited in character and length to such service. It is intended to relieve the father or mother of perplexity and apprehension concerning the passages to be read, and to enable them to bring to the service that mental and spiritual frame of mind indispensable to the conduct of real worship. The selections are excellently suited for use not only in family worship, but also for the chapel services of colleges, universities and by teachers in the opening services of public schools.

Neatly bound in cloth, \$1.50

NAZARENE PUBLISHING HOUSE  
2109 TROOST AVE. KANSAS CITY, MO.

## Your Opportunity

To Hear

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

at the

## Special Bible Conference

February 24 to March 6

at

Olivet University

Olivet, Illinois

For Particulars address

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



children. The gifts were piled up behind the large altar rail, filling it as high as the rail nearly the whole length of same. These gifts are being distributed to the needy poor by the classes. The watchnight service will long be remembered. Woodlawn Church united with us in this service and the house was filled. There was prayer, singing, and testimonies followed by an old-fashioned love feast, after which Brother Wallin, of the Woodlawn Church, delivered a stirring address, showing us our privileges, possibilities, and duty, closing at the midnight hour with the saints all on their knees. Sunday was rally day in the Sunday school. Brother Anderson, as usual, was there with the "stuff." Brother Schurman delivered a very valuable and timely address to the teachers and the associate pastor talked for a few minutes to the scholars and the children. Over seven hundred dollars was raised for Foreign Missions at this service. At the morning service, following the baptismal service, thirty-two were taken into the church in full membership. Brother D. Rand Pierce, who was with us, read the Scriptures preceding the sacrament. The house was filled in the evening service. Deep conviction was on the people and the altar was well filled with some very fine cases of salvation.—F. M. M., Reporter.

#### GEORGETOWN, ILL.

—We have just closed what is said by some to be the best revival that Georgetown has had of recent years. There were about sixty seekers for pardon, reclamation, or sanctification, and the most gave evidence of getting what they sought. The church was

greatly helped and will be numerically strengthened by this revival. Evangelist R. L. Morgan was wonderfully used by the Holy Ghost, and endeared himself to the people. Charles C. Conley and S. E. Carter had charge of the singing, and both did efficient work. The pastor and wife were given a Christmas offering and their grocery bill through the entire revival. The fire continues to burn, and souls are seeking God at every service.—P. P. Belew, Pastor.

#### CANTON, ILL.

—We closed a revival meeting here December 26th with great victory, Rev. and Mrs. S. E. Galloway, evangelists. The Galloways preached heart-searching messages and were a great blessing to the church. Seventeen seekers prayed through to definite victory and the church was built up and more firmly established in the faith. We began the new year with great victory. The Lord marvelously blessed our services throughout the first Sunday. At the close of the evening service five precious souls bowed at the altar and were gloriously saved. Four of these are young people. Since coming to Canton God has made it possible for us to buy a nice little church, including two nice lots, located in a needy and promising part of the city. The outlook is good for a glorious year for the Canton church.—Rev. C. A. Geeding, Pastor.

#### CAMBRIDGE, MD.

—Last meeting for 1920 held at Cambridge, Md. Good live pastor, wife, and church. Crowds good; so large at times scarcely have room to preach. Souls prayed through at almost every altar service.—Bona Fleming.

#### BRAZIL, IND.

—We are beginning a revival here. Eight souls at the altar Sunday. This is a new work but we are enlarging our building and expecting victory in His name.—Ida Reed Adkins, Pastor; Pearl Bierce, Secretary.

#### RYAN, OKLA.

—We just closed a week's meeting here in charge of pastor and wife. Meeting started slowly, but increased steadily until the last service. The last day was great. Seven seekers in the morning service, and nine at night. Some seekers during the week. Our spiritual temperature is higher, our burden greater, and our courage stronger. We kept the watchnight service during the meeting, which was glorious. Two seekers were praying at the midnight hour.—Roy L. Hollenback, Pastor.

#### MUNCIE, IND.

—After much prayer and fasting on the part of both pastors and people, God answered prayer and gave us, we believe, one of the best revivals the Muncie church has ever had. Rev. C. Jay, of Olivet, Ill. (mother of our pastor's wife), brought the messages the first week of the meeting and was wonderfully used of God in preaching the old-fashioned radical truths of God's Holy Word. At the end of the first week Evangelist B. T. Flanery came to us, and as this man of God preached and wept the Holy Ghost convicted men, women, and children of sin. At almost every service the altar was filled with seekers; some paid the price and went through. The revival fires are still burning, and God is still dealing with souls. During the meeting about seventy subscriptions to the HERALD of HOLINESS were secured and early in November forty-six subscriptions to *The Other Sheep* were taken. Brother and Sister Turner, our pastors, are conducting a Bible study class each Tuesday evening which is proving a great blessing to us, especially to the Sunday school teachers. The Sunday school is on the upgrade. We have a city missionary in the field, and 159 babies on the cradle roll.—Virda Rodeffer, Reporter.

#### VENICE, CALIF.

—Yesterday was one of "the days of heaven on earth" in our Venice church, because of God's holy presence in our midst! Just before the morning message, and after Sisters Adams and Wilson had sung a very touching duet, some of the saints began to show signs of getting the touch of glory upon them. One old saint (dear Brother Galland), who is ripening for heaven, got up and, though weak and trembling in body, gave his testimony, perhaps the last he will ever give, of how God's love was filling his heart. The fire fell, and one after another, people got up and wept and testified, and there were very few dry eyes in the congregation! This manifestation in our midst is what we need and what we want more of! Useless to say, it was easy for the pastor to preach after such divine manifestation.—Aug. N. Nilson.

#### WINNIPEG, MAN.

—Another new Nazarene baby! God answered prayer for Winnipeg and gave us a blessed revival with many souls at the altar. Rev. J. T. Little did the preaching and the Lord put His seal upon the wonderful messages. Meeting ran for five weeks, a church was organized, and a good building pur-

chased to carry on the work. This is the second organization on the District since Assembly. Let any who wish to have friends in Winnipeg notified of meetings or called on please send addresses to the undersigned at 493 Langside street. Another revival campaign will be planned in the near future.—W. B. Tait, Dist. Supt.

#### CANBY, ORE.

—We have just closed a gracious revival in which God was in our midst. Meetings conducted by F. B. Smith and family. God helped Brother Smith bring forceful messages which brought light to the saints and conviction to the unsaved. Several knelt at the altar of prayer. Some were gloriously sanctified, some blessedly saved, and others healed. Some united with church. All the finances were easily met.—G. C. Wicker, Pastor.

#### EUREKA, CALIF.

—We have just closed a month's revival meeting with the Jay-Hoover evangelistic party. Through the assistance of the Home Missionary fund we rented a large hall on Second street. We had good hearings at the open air meetings, but small attendance in the hall. Some of the people were blessed in the meetings, as the evangelists preached and sang the gospel. There were about eleven seekers and some claimed to get help from the Lord. We are believing the Lord for great things in this hard field. This part of the Northern California District is a needy field for circuit work.—A. E. and Estella Lamarr, Pastors.

#### BURR OAK, KAN.

—We are still in the battle against sin, and doing our best to hold up the bloodstained banner of King Emmanuel. We just closed a revival meeting with Rev. N. J. Hepburn as evangelist. God was with us, great conviction was on the people; some yielded and were saved, others reclaimed, and others were sanctified. The church was greatly blessed and built up.—J. G. Demore, Pastor.

#### DENVER, COLO.

—The last three Sundays, since the return of pastor and his wife from California, were days of great victory. The five weeks' vacation was opportune and we both returned feeling much rested. God has given us freely of His great unction and power and never have enjoyed such liberty in preaching the Word, and almost every service He gives us several souls at the altar. The attendance at all of the services is on the increase. Wednesday evening prayer meetings seldom drop below one hundred. Sunday school running close to three hundred enrollment, and the Young People's Society climbing. We have much to praise God for. Notwithstanding every other church in the city having Christmas exercises on Christmas night, our building, main floor and balcony, was full. The church, as a whole, are all agreed that the best and greatest days are just ahead.—Pastor.

#### LEHIGHTON, PA.

—Sunday evening, December 19th, closed a two weeks' revival service with Rev. J. A. Hamlette as evangelist. These meetings were successful in every respect. The congregations were large and the interest deepened as the meeting progressed. Several had the courage of their convictions and showed to the world that they decided to live for Jesus. Brother Hamlette is a Spirit-filled man and preaches a full gospel. He and the pastor gave many wonderful messages in song, which were the means of inspiring many hearts. The Lord has done marvelous things for us, whereof we are glad. We are praying and expecting still greater things in the future.—Reporter.

#### THE PLAINS, OHIO

—Sunday, December 26th, was a great day. Three precious souls bowed at the altar and prayed through. We reorganized our Sunday school and found we had to divide our children's class as it had grown to an enrollment of forty and was too large for Sister Lulu Finney, their good teacher. Some of our young men are holding cottage prayer meetings and they are proving a great blessing. We have more than paid our budget for the whole year, have overpaid our foreign missionary pledge, and are coming along fine with our home missionary pledge. We sent \$27.25 to Olivet Thanksgiving to help one of our girls in school there. We are moving on with the Holy Spirit in the lead.—W. W. Loveless, Pastor.

#### OTTAWA, KAN.

—Our meetings are taking on new spiritual life. Last Sunday was a high day. One prayed through in the morning service; three at the altar at the night service, and one more prayed through to real victory. Praise the Lord for answering our prayers. We are believing for greater things.—H. N. Morris, Pastor.

#### BAKERSFIELD, CALIF.

—The revival began December 26th with Rev. Louis A. Reed evangelist, and Robert and Pauline Kennedy singers. Brother Reed is a strong preacher.

## Pasadena University

*"Loyalty to Christ and the Bible"*

### ADVANTAGES

- A deep spiritual atmosphere.
- An earnest and able faculty of Christian men and women.
- An excellent library of over 5,000 volumes.
- Location unsurpassed.
- Unusual opportunities for students working their way through school.

### COURSES

Bible College; College of Liberal Arts; Academy; Sub-Preparatory; Normal; Nurse's Training; Piano; Vocal; Violin; Band; Oratory; Christian Workers' Training.

*Write for complete catalog.*

A. O. HENRICKS, M.A., D.D., President  
Pasadena, California.

## Bethany-Peniel College

Our Special Bible School will be *Interesting, Practical, Helpful, Inspiring.*  
Our Special Workers will be

Dr. E. P. ELLYSON  
Rev. M. EMILY ELLYSON  
Rev. B. F. NEELY  
Prof. C. A. MCCONNELL  
Miss EMILY GUSTAFSON

The forty and more who are called to Special Work makes a good beginning for the school.

- Are you interested in Bible study?
- Do you love the Word?
- Are you anxious to be a more efficient soul-winner?
- Are you interest'd in Missions?
- Do you believe in self-improvement?
- Are you interested in the future success of your ministry?

**COME, THEN, AND JOIN US**

**JANUARY EIGHTEENTH IS THE DATE**

A. K. BRACKEN, President.  
J. C. HENSON, Business Manager.

and his messages are close and searching. Conviction follows each sermon in a marked degree. Brother and Sister Kennedy are doing great work with their songs. We have never seen better altar workers than these singers. With such godly preaching and singing and the prayers of the holy people we expect a great outpouring of the Holy Spirit.—J. Leslie Freels, Pastor.

#### ELKHART, IND.

—We have just closed an exceptionally good meeting under the efficient ministry of Evangelist W. R. Cain. There was little visible results during the first two weeks of the meeting. However, the haloed presence of God was manifest from the announcement of the first song until the praying through of the last soul in the closing service. On the first Monday night of the meeting Rev. Bud Robinson was with us. All the seats were filled and many stood in the aisles and around the wall to hear Uncle Buddie tell his hospital experience. This service gave momentum to the meeting, and the attendance was good throughout the revival. Brother Cain heaved to the line and paid little attention where the chips fell. There were sixteen at the altar the closing Sunday. Many of us felt we could have conscientiously sent a telegram to the HERALD of HOLINESS saying this was the greatest day in the history of the church, but knowing that man is incompetent to determine results, we rejoiced in leaving it in God's hands.—R. C. Gray, Pastor.

#### SAN ANTONIO, TEXAS

—The Holy Ghost has a way of getting at the purses of folks that preachers know nothing about. I had been burdened all week about the famine sufferers in China, but did not know how in the world I could just at this time present the matter. I arose to preach but somehow the whole message had gone from me. The Holy Ghost came upon us and, forgetting all about everything else, I told of my feelings all week about the starving Chinese. We sang "Jesus, Lover of my soul," and "Nearer, my God, to Thee." It seemed like we were at the funeral service of the thousands of poor Chinese who had starved to death. As I laid down the Bible every one seemed to move toward it, and over \$80 was laid thereon. During the day something over \$20 more came in to help relieve the awful suffering of these unfortunate people. During the evening service the Holy Ghost came in on us again in power during the song service and during the message, and eight were at the altar. Surely the Lord has been good to us, for He has given us seekers every week since we came to this church over a year ago.—Clyde E. Green, Pastor.

#### EL PASO, TEXAS

—Our dear pastor, Brother Danner, is being used of God in preaching holiness here, and we rejoice that he could take the work here. On December 11th and 12th Rev. C. E. Roberts preached for us, having three services on the Sabbath. The Lord richly blessed his ministry among us; and when he had presented the cause of home missions the congregation gave for that work \$149 in cash and subscriptions. The membership is composed mostly of young people, and we are praying that the Lord will deal with them for the advancement of His kingdom.—Eva Swihart.

#### ADLENE, TEXAS

—We have just closed a meeting here with District Superintendent Ailie Erick and District Evangelist Emma Erick. A goodly number prayed through to victory and five new members were added to the church. Brother Erick assisted in the starting of a building fund which we are trusting will result in a new church in the heart of this wicked city within the next sixty days.—E. R. Gentry, Pastor.

#### PROVIDENCE, R. I.

—Wesleyan Church of the Nazarene has just closed one of the best revival campaigns in its history with Rev. Ira D. Archibald as evangelist. A number were saved and sanctified wholly and the church wonderfully helped. The revival spirit is still on. Miss Eulalie Weldon, one of our girls attending Eastern Nazarene College, was with us in the week-ends and greatly blessed the meeting with her sweet singing. May God's blessing follow her. We wish to report victory in our own soul.—G. G. Edwards, Pastor.

#### GRINNELL, KAS.

—During the recent meeting with Rev. W. E. Miller as evangelist twenty-two seekers bowed at the altar and nearly all prayed through for either pardon or purity. Finances were easy, \$170 being raised for the evangelist. The church is moving on, expecting great things from God as we follow closely.—Thorsten Ousdahl, Pastor.

#### PAW PAW, OKLA.

—District Superintendent Rev. Mark Whitney was greatly used of God in his two days' stay with this church. The community was harmonized and the church blessed. Our new pastor, Rev. J. W. Chism,

## TELEGRAMS

#### HERALD of HOLINESS:

Little Rock, Ark. Coast-to-coast and tri-district conventions closed with altars full. Good attendance throughout and all financial obligations met. Eighty-five seekers, fifty finders. The local work greatly strengthened.

T. W. SHARPE.

#### HERALD of HOLINESS:

Sidney, Ill. Sidney is experiencing blasts of old-time revival power. The church fasting and praying. God answering. Tremendous conviction on. Inspiring results. Seekers and finders. Brother Gallup conducting singing. Evangelist Lienard beyond description in presenting Nazarene doctrine and policy, and sweeps the field clean, leaving no quarters for the Devil.

REV. T. C. GRIGSBY.

#### HERALD of HOLINESS:

Waldron, Ark. Rev. A. F. Daniels, Superintendent of Little Rock District, has broken ankle caused by fall. Let every church on District send offering to him at once.

ETHEL BARNHAM, District Secretary.

#### HERALD of HOLINESS:

Connorsville, Ind. Week-end convention with District Superintendent Short great inspiration to church. Ninety-nine dollars and forty cents given hilariously Sunday morning as balance for District Budget. Altar lined last service. Scores weep and request prayer, under conviction. Pastor continues revival indefinitely.

REV. CHAS. F. PEGRAM, Pastor.

was also with us. Brother Whitney lectured the church on "How to Support the Pastor," and we are greatly encouraged.—Mrs. Lillie Patton, Reporter.

#### GREELEY, COLO.

—Victory is with the church here. Our pastor, Rev. C. H. Lancaster, is greatly blessed of God. He preaches with the power and unction of the Holy Spirit. The morning service last Sabbath, after he had preached on the fruit of the Spirit, closed with great blessing, and the evening service was crowned with two seekers at the altar.—W. C. Wickstrom.

#### JONESBORO, ARK.

—Old-time conviction seized the people and many came to the altar during the recent meeting with Rev. E. C. Dees as evangelist. Brother Dees preached the plain truths of the Book and many hard cases were reached with the Savior's love. We will receive a good number of good people as a result of this meeting. The new annex was completed for this revival, and was in good shape for the services.—J. E. and Dissie Linza, Pastors.

#### SHERMAN, TEXAS

—This church went "over the top" on Christmas eve and paid out of debt on the church and parsonage, raising a grand total of \$2,300 in cash, leaving a substantial nest egg to start the remodeling of the church within the next few weeks. The church gave the pastor a \$50 overcoat as a Christmas present. The congregations are excellent, and God is blessing, two seekers praying through on last Sabbath. The coast-to-coast convention will be held with the Sherman church January 18th to 23d.—M. V. Dillingham and Wife, Pastors.

#### PALISADES, COLO.

—Our meeting with Brother and Sister Balsmeier and wife and Sister Fischer was a success, about twenty-five seekers coming forward to the altar, the most of whom prayed through to definite victory. They will join us soon. The blessing of the Lord attended the preaching of our District Superintendent, and the singing of Sister Balsmeier and Sister Fischer. We are encouraged in Him, and are pushing ahead to greater victory.—George B. Munns, Pastor.

"I have been taking the HERALD of HOLINESS for the last six months and can truly say it has proved a blessing to me. I think it is the best paper I ever read. It is full of spiritual food and believe every Nazarene should have it in his home."—Nellie Lewis, Florida.

## RESOLUTIONS

#### FOURTH DISTRICT ASSEMBLY, CHINA MISSIONARY DISTRICT

Inasmuch as our General Superintendent, Dr. Reynolds, was the honored chairman of our last year's Assembly, be it

*Resolved*, That we send him a letter of greeting.

*Resolved*, That we send a letter of thanks to our General Board of Foreign Missions for their substantial support and many kindnesses.

*Resolved*, That we send a letter of thanks to our Publishing House for the wholesome literature sent us free of charge throughout the year.

WHEREAS, Rev. Christman has kindly sent us his Course in Bible Study, be it

*Resolved*, That the Secretary of the Assembly write him a letter of thanks for this course, which has been so very helpful to us all.

*Resolved*, That we send greetings to the Southern California Medical Union, who have manifested such interest in raising funds for our hospital.

*Resolved*, That a letter of greetings and thanks be sent to Mrs. Elizabeth Fraley, who has made our Fraley Memorial Home possible.

*Resolved*, That we send a letter of thanks to Mrs. Paul Breese, and those associated with her for so kindly sending us an Annual Christmas Box, which has gladdened our hearts so much.

*Resolved*, That we express our appreciation to Brother and Sister Kiehn for so kindly entertaining the Assembly. Furthermore, be it

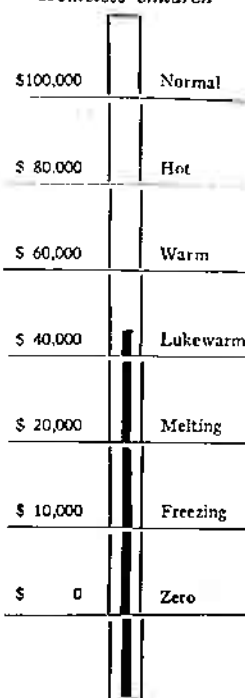
*Resolved*, That these resolutions be printed in the HERALD of HOLINESS. O. P. DEALE, Chairman.

PEARL DENBO, Secretary.

## NOTES AND PERSONALS

The Annual Midwinter State Holiness Convention under the auspices of the Nebraska State Holiness Association, will be held at the Church of the Nazarene, 1018 E. street, Lincoln, Neb., January 21 to 30, 1921. First service Friday, January 21st, at 7:30 p. m. Rev. Andrew Johnson, of Wilmore, Ky., will be the evangelist. Services daily at 2:30 and 7:30 p. m. Pray for us that this may be the

### Practical Thermometer Indicating our interest in Homeless children



## Wanted

### MORE PEOPLE TO SHOVEL FUEL

The black in the thermometer shows the amount raised in cash and pledges for the establishment of a Children's Home for the Church of the Nazarene. We should, by all means, have a creditable institution for our children who are left without parents and home. While we have made progress on other lines, we have said by our actions that we are too busy to see after our unfortunate children and have left them to their fate.

Shall we push the thermometer on to "normal"? Cash and pledges are the fuel that will show the rise of the temperature of our interest.

GENERAL ORPHANAGE BOARD.

## HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENES  
Published every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

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

Subscription Price—\$1.50 a year in advance.  
Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in change of address. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.  
Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.  
In remitting, send money order or bank draft, payable to Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

greatest time of full salvation ever seen here yet. For circulars or further information address, W. G. Prescott, secretary, 1417 O street, Lincoln.

On Thanksgiving evening, in a crowded house, the little Nazarene church at Coffeyville, Kas., many Nazarenes and other friends were gathered to witness the marriage ceremony of Mr. Ollie Dunham and Miss Lucile Clark. Two of our much loved Nazarenes, who were joined in happy wedlock by the writer.—H. N. Morris, Pastor of Ottawa church.

## WANTS

WANTED—To lease blacksmith shop and garage in small town where there is a good Nazarene church; also good school. Can give best of reference as to mechanical ability. Am now foreman of Dodge Service Station at this place. Orby Taylor, Rte. 2, Box 60, Brownwood, Texas.

WANTED—Buyer for a ten-acre tract adjoining Bethany, the holiness college town. First-class truck land; terms. Rev. E. B. Hackley, Bethany, Okla.

FOR SALE—Well improved and equipped farm of seventy-six acres, under government irrigation and drainage ditch, located in El Paso county, Texas. For information write General Manager, Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

FOR SALE—Modern brick bungalow; 9 rooms, 2 porches. Also 4 1/2 acres adjoining town. Write for particulars. W. A. Park, Box 5, Olivet, Ill.

## ANNOUNCEMENTS

NOTICE—To the Churches of Missouri District: Two group meetings of the churches will be held on the District the fifth Sunday in January. One will be at Monett, Mo., Rev. D. M. Coulson having charge, and the other at Clarence. A suitable program will be arranged for each meeting, and the subjects to be discussed will be sent to the different speakers. Entertainment free, and every pastor, with as large a delegation from his church as he can take, is expected to attend.—L. W. Denson, Dist. Supt.

NOTICE—To Indiana District: The Advisory Board, in session December 23, 1920, voted to hold our annual preachers' meeting at Modoc, Ind., April 25 to May 1, 1921. Let all pastors and workers of the District arrange this work so as not to conflict, and plan to be present. A helpful program will be arranged. Also special evangelistic services every evening and some strong speaker to lecture and preach at evenings.—J. W. Short, Dist. Supt.

NOTICE—San Antonio District Convention: Let all the pastors and local preachers, ministers, Sunday school superintendents, presidents of Y. F. S., and workers be at the District workers' convention, Meridian, January 26th over the 30th. Dr. W. Goodwin in charge. Let all that plan to attend the convention send names to Rev. R. M. Hocker, Meridian, Texas, not later than January 13th.—E. W. Wells, Dist. Supt.

## JUST OFF THE PRESS

We are now ready to fill your orders for the tract, DANGER AHEAD. This is a one-page tract, and designed for advertisement purpose. Use the blank side of this tract to let folks know about that revival you are going to have. Bring to their attention the fact that you are still on the map and expect to stay there. In other words, let the community at large know where YOUR church is located, what hours they will find services, and that you need them. The other side of the tract will, at the same time, carry its message.

Furnished blank for 75c per 500; \$1 per 1,000. We will print your notices for \$2.00 per 500, or \$2.50 per 1,000 additional, cash with order. Or your local printer can print them. Why not preach the gospel and advertise your services at the same time?

EVANGEL COLPORTAGE AND TRACT SOCIETY,  
2109 Troost Avenue,  
Kansas City, Mo.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.  
Office, 2109 Troost Avenue.  
Residence, 10 Summitt st., Haverhill, Mass.  
R. T. WILLIAMS.....Dallas, Texas  
208 North Rosemont Avenue.  
J. W. GOODWIN.....Pasadena, Calif.  
1850 North Sierra Bonita Avenue.

### DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.  
ALBERTA—James H. Hurt.....Calhoun, Alta., Can.  
ARIZONA—Earle F. Wilde.....125 N. 6th ave., Phoenix, Ariz.  
ARKANSAS—J. E. Moore.....Fayetteville, Ark.  
BRITISH ISLES—George Sharpe.....Glasgow, Scotland  
14 Mulryland Drive, Parkhead.  
CHICAGO CENTRAL—Charles A. Brown.....Olivet, Ill.  
DALLAS—P. L. Pierce.....Peniel, Texas  
EAST COLORADO-WYOMING—A. E. Sanner, Colorado Springs, Colo., 502 W. Platte.  
EAST OKLAHOMA—Mark Whitney.....Ada, Okla.  
FLORIDA—C. E. Jernigan.....921 Fourth st., Miami, Fla.  
GEORGIA—W. R. Hansen.....Forsyth, Ga.  
HAWAII—Allie Judd.....Pilot Point, Texas  
IDAHO-OREGON—N. B. Herrell.....South Nampa, Idaho  
920 Sixteenth avenue.  
INDIANA—J. W. Short.....5759 Lowell ave., Indianapolis, Ind.  
IOWA—D. W. Dobson.....Marshalltown, Iowa  
KANSAS—E. J. Lott.....918 N. Poplar street, Hutchinson, Kas.  
KENTUCKY—C. E. Pollard.....Box 10, Lexington, Ky.  
LITTLE ROCK—A. F. Daniel.....Manchester, Ark.  
LOUISIANA—W. M. D. Gair.....Route 3, Box 55, Winfield, La.  
MONTANA-BASK.—W. B. Tall.....Morro, Bask.  
MICHIGAN—C. L. Bradley.....Grand Rapids, Mich.  
64 Burton street, S. W.  
MISSISSIPPI—H. F. Tate.....Cleveland, Miss.  
MISSOURI—L. W. Denson.....Des Arc, Mo.  
NEBRASKA—Theodore Ludwig.....1020 E. street, Lincoln, Neb.  
NEW ENGLAND—S. W. Rees.....8 High street, Malden, Mass.  
NEW MEXICO—Charles W. Davis.....Jalande, N. M.  
NEW YORK—E. E. Agell.....Plattsburg, N. Y.  
NORTHERN CALIFORNIA—C. A. Gibson.....San Jose, Calif.  
157 N. Twelfth street.  
NORTH DAKOTA-MINNESOTA—W. L. Brewer.....Minot, N. D.  
P. O. Box 302.  
NORTH PACIFIC—O. S. Hunt.....1414 Kilbourne st., Seattle, Wash.  
NORTHWEST—D. B. Bringsdahl.....Spokane, Wash.  
819 West Stafford street.  
OHIO—E. E. Wordsworth.....78 S. Market st., East Palestine, Ohio  
PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio  
514 Jackson street.  
SAN ANTONIO—E. W. Wells.....229 N. 11th st., Waco, Texas  
SOUTH DAKOTA—M. T. Brandyberry.....Mitchell, S. D.  
SOUTHERN CALIFORNIA—J. E. Bates.....Pasadena, Calif.  
1129 B Street.  
TENNESSEE—E. P. Ellison.....East Station, Nashville, Tenn.  
WASHINGTON-PHILADELPHIA—J. T. Maybury Philadelphia, Pa.  
3229 Parrish street.  
WESTERN COLORADO-UTAH—A. F. Balsmeler, Grand Junction, Colo., 445 Chipeta avenue.  
WESTERN OKLAHOMA—S. H. Owens.....Bethany, Okla.

### HOME MISSION ZONE SECRETARIES

SOUTHWEST—C. F. Roberts.....2109 Troost Avenue  
Kansas City, Mo.  
SOUTHEAST—C. B. Jernigan.....Donaldsonville, Ga.  
NORTHWEST and NORTH PACIFIC DISTRICTS and CANADA—J. T. Little.....1128 East Taylor street, Portland Ore.  
IDAHO-OREGON DISTRICT, DAKOTAS, MONTANA and MINNESOTA—N. B. Herrell.....South Nampa, Idaho

## EVANGELISTS' DATES

HOME CAMPMEETINGS: C. W. RUTH, Field Secretary  
Oklahoma City, Okla.....January 11 to 18  
Sherman, Texas.....January 18 to 23  
Hartland, Texas.....January 25 to 30  
Albuquerque, N. M.....February 1 to 6  
Phoenix, Ariz.....February 8 to 13  
Long Beach, Calif.....February 15 to 20

AEOLIAN QUARTET, 304 W. 63d st., Chicago, Ill.;  
Jamestown, N. D.....January 2 to 23  
JARETTE and DELL AYCOCK, Alwood, Okla.;  
Keosau, Neb.....January 18 to Feb. 6  
T. E. BEBE and Daughter, 1429 Lemon ave., Long Beach, Calif.,  
Sawtelle, Calif.....January 6 to 25  
CYMAN BROUGH, Patterville, Mich.....January 2 to 23  
Cageto, Mich.....January 31 to Feb. 20  
JAMES B. CHAPMAN, Bethany, Okla.;  
Calgary, Alta., Can. (1520 W. 15th st.).....January 2 to Feb. 13  
CHAS. C. CONLEY, 129 College ave., Columbus, Ohio;  
Nelsonville, Ohio.....January 8 to 30  
E. M. CORNELIUS and J. E. CAMPBELL, 123 W. 24th st.,  
Anderson, Ind.....January 25 to Feb. 9  
H. J. ELLIOTT, 218 16th ave., S. Nampa, Idaho;  
Springfield, Ill.....February 11 to 27  
THEO. ELSNER and Wife, 1423 Pacific st., Brooklyn, N. Y.;  
Rensselaer, N. Y.....January 14 to 30  
H. T. FLANKER, 1811 McDougall ave., Everett, Wash.;  
Reynolds, Ind.....January 9 to 20  
AUBURN, Ind.....February 0 to 27  
ROYA FLEMING;  
Walla Walla, Wash.....To January 28  
Pendleton, Ore.....January 30 to Feb. 18  
W. R. GILLEY, 531 N. Butler st., Lansing, Mich.;  
Ava, Mo.....January 16 to 30  
C. J. GARRETT, Iola, Kas.....January 2 to 23  
Iola, Kas.....January 2 to 23  
W. W. HANSEN, P. O. Box 300, Ashland, Ky.;  
Bunola, Pa.....To January 14  
Sargent, Pa.....January 19 to 30

N. J. HEBURN, 3333 Troost ave., Kansas City, Mo.;  
Tallula, Ill.....January 2 to 23  
URAI and ALMA HOLLENBACK, Bethany, Okla.;  
Wayne, Kas.....January 18 to Feb. 6  
Woodward, Okla.....February 10 to 27  
J. R. HUNTER, Box 339, Salt Lake City, Utah;  
Salt Lake City.....Indefinitely  
A. H. JOHNSTON, 800 Princeton st., Akron, Ohio;  
Greenup, Ohio.....January 21 to Feb. 13  
R. J. KENNEDY, 515 Claremont Drive, Pasadena, Calif.;  
Bakersfield, Calif.....January.....  
E. A. LEWIS and D. RAND PIERCE, 341 W. Marquette, Chicago;  
Cincinnati, Ohio.....January.....  
JACK LINN and Wife, Oregon, Wis.;  
Chester, W. Va.....January 18 to 30  
H. L. MORGAN, 2206 Central ave., Anderson, Ind.;  
South Bend, Ind.....January 2 to 23  
W. O. NEASE;  
West Somerville, Mass.....January 21 to Feb. 13  
ORA OGLE, Box 13, Garfield, Wash.;  
Chelan, Wash.....January 2 to 23  
O. B. ONG;  
Elms, Wash.....January 23 to Feb. 6  
F. E. PUTNEY, Rose Hill, Kas.;  
Cherryvale, Kas.....January.....  
FLORA KATH, 526 Welsh st., Kane, Pa.;  
Hamburg, Pa.....January 4 to 16  
J. O. SCHAAPE, 1342 Brand st., St. Paul, Minn.;  
Stonham, Colo.....December 31 to January 18  
R. A. SHANK and Wife, 1810 Young st., Cincinnati, Ohio;  
Walla Walla, Wash.....To January 23  
W. E. SHEPARD, 513 Bedford ave., Los Angeles, Calif.;  
Opland, Calif.....January 2 to 23  
R. H. SMITH and Family, 429 E. Hawthorne st., Stockton, Calif.;  
Ridgefield, Wash.....December 31 to January 23  
Salem, Ore.....January 26 to Feb. 27  
W. E. SMITH, 37 Curtis st., West Somerville, Mass.;  
Port Maitland, N. S. W.....January 2 to 23  
Sanford, N. S. W.....February 1 to 30  
DUEL STARKS, 210 E. 3d st., Seymour, Ind.;  
Seymour, Ind.....To February 1  
B. D. SUTTON and Wife, 3518 Barrett st., St. Louis, Mo.;  
Plymouth, Ill.....December 28 to Jan. 23  
W. H. TULLIS;  
Jamestown, N. D.....December 31 to January 23  
Sterling, N. D.....January 24 to Feb. 14  
FRANK and MARIE WATKINS, 3219 Cedar ave., Cleveland, O.;  
Rehoboth, Ohio.....January 2 to 23  
Holland, N. Y.....January 30 to Feb. 20  
A. L. WHITCOMB, University Park, Iowa;  
Osaka, Kas.....January 23 to Feb. 6  
Nebraska City, Neb.....February 13 to 27  
WILDE-KNIGHT EVAN, PARTY, Phoenix, Ariz.;  
Long Beach, Calif.....To January 30  
Mrs. HESSIE WILLIAMS and Mrs. EUTHA BEASLEY, Hugo,  
Ontario, Ore.....January 30 to Feb. 13  
R. E. WOOD, Hillsdale, Mich.;  
Dorr, Mich.....To January 30  
Lima, Ohio.....February 6 to 20

We are pushing the battle for God and His kingdom, and of course to do this in the fullest sense we could hardly forget the dear HERALD of HOLINESS. So inclosed you will find some subscriptions and my check to cover the amount.—L. A. Windsor, Kansas.

THE WONDERFUL NEW SONG  
Patriotic—Religious—Premillennial  
SONG AND MARCH  
I'm a Yankee Thru and Thru!  
Sheet Music, \$1.00

The Seven Most Important Events  
of Future History Sheet Music, \$1.00  
The New Great Premillennial Song

Good Old-Time Religion is a Mil-  
lion Miles Ahead Octavo, 35 cents

I Will Sing of the Savior  
Octavo, 25 cents

Think of the Days Now Gone Be-  
yond Recall  
Old Tune: Just a Song at Twilight.  
INVITATIONAL, Octavo, 25 cents

I Once Was a Sinner Octavo, 35 cents  
Great Doctrinal Holiness Song

All Songs have special piano accompaniment  
throughout, and may be used as Solo, Duet,  
Trio, or Quartet.

Complete Set of Above Songs \$3

DO NOT SEND STAMPS  
Send for list of 25 other special songs by  
same composer. Get busy while songs  
are new.

ORDER NOW  
Composed and Published by  
E. ARTHUR LEWIS, (Evangelist)  
341 West Marquette Road, Chicago, Ill.