

# 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. 38. WHOLE No. 454.

December 22, 1920

## The Rescue of the Sabbath

**A**N unusually active and strong movement is now on foot for the rescue of the Sabbath from the wholesale desecration now threatening its life. The movement came none too soon, for this Holy Day is well-nigh lost. The movement proposes to secure legislation prohibiting Sunday newspapers, Sunday trains, Sunday public amusements, and the thousand forms of Sabbath desecration now so rampant in the land. Many Methodist conferences have indorsed the movement. Also other ecclesiastical bodies have given their vote in its favor.

The usual lineup has come about. All truly live and evangelical churches and ministers are coming out in its favor and working manfully for such legislation. Some worldly ecclesiasticisms led by time-serving men, who seek the popular current always, are crying out against such puritanical blue laws. In this chorus many of the large secular dailies are joining. Of course, all others who reap pecuniary profit by the desecration of the day, also join the forces of opposition. We were glad to see that a prominent Tennessee attorney is actively engaged as a leader in this reform movement. We refer to the Hon. Noah W. Cooper, of Nashville, Tenn. This Christian lawyer is always found on the right side of every question. His influence has been felt, for twenty-five years in his native state, on the right side of every public and moral question that has arisen. He is visiting many religious bodies now, making speeches in favor of this movement, and is doing great good.

The necessity of the Sabbath has been written by the Divine Hand in the physical, mental, and moral nature of man. No civilization can survive, which is cursed by the abolition of the Sabbath. Its abolition has been the precursor of the downfall of republics and nations in all the past. We need not think that America can be any exception to the rule. The recognition and sanctity of this day are absolutely

essential to the perpetuity of our republic.

The cry of a revival of puritanism will not avail. Strange cry this, as if puritanism were to be dreaded as a monstrous curse which loomed up in the distant past. When the truth is that we owe all we are, and have as a people and a republic, to the Puritans. These heroic people, three hundred years ago, fled from foreign autocracies and their conscienceless oppressions to the unknown shores of America, and braved the dangers from severe climate, hunger, and exposure, and brutal native savages, that they might found a republic of peace and safety from the oppressions from which they had fled.

The very name of these self-sacrificing heroes should be pronounced with reverence and bated breath. Yet it is common for the superficial and godless, to sneer at these holy people, and by such sneers seek to create prejudice against some sentiment or movement, looking to the preservation of principles and institutions fundamental in our civilization.

We give the movement our undivided approval, and pray that God may bless it and bless its promoters, until we have written into our laws such statutory or constitutional provisions, as will safeguard our country and its institutions from the mammon and greed and recklessness of a horde of carnal Philistines which unhappily form a large part of our citizenship.

### The Gentle Tone

**T**HY gentleness hath made me great," is a scriptural declaration. In this rushing, materialistic age, we are in danger of losing this grace of gentleness and tenderness in our social life. We live at such a high tension and are always on such a strain that the danger is that even good people will unconsciously grow impatient in spirit, unduly loud if not rasping in tone, and brusque in other ways. By such thoughtlessness those we wound will be the sweetest and most sensitive natures—a class of people who of all others, need and deserve the gentlest and most delicate consideration at our hands. These people, too, will be the very ones most deeply hurt, by such an ugly social habit. Some people deceive themselves into a supposition that such gentleness of tone and tenderness of spirit are indicative of weak natures. They imagine that to appear strong and manly, they must be rough and brusque in their social intercourse. The very opposite is true. Gentleness of tone and tenderness of spirit are indicative of the heroic. The truly great and sterling characters have no need of such artificial and meretricious aids as this roughness and incivility, to advertise their greatness.

We were deeply interested in a conversation with an old war veteran recently, who fought four years under Stonewall Jackson and knew him and General Lee intimately. He told of many incidents in the lives of these two great men, which indicated that they were both delicately attentive, and sensitively con-

**CORRECTION.** The types made me say in my first article in the issue of December 1st entitled, "At My Work Again," that Brother Girvin had kindly done the editorial writing for me "for the last two weeks," whereas he did this writing for me for several weeks. "Two months" would have been nearer the facts than "two weeks."—B. F. HAYNES.

siderate in all their social life with one another, and with the private soldiers. Once at an august conference, to be held between General Lee and staff, and some of the great generals from the other side, the following incident transpired: Our informant said he saw Lee emerge from his tent and start toward the place of meeting. As the general passed under a tree, he noticed struggling on the ground at his feet, a little wounded bird. The general stopped, stooped down, picked up the little wounded bird and with some effort managed to place it upon an overhanging limb where it would be safe from danger and possibly get back to its nest.

The children of the age are losing out on this line. We have observed a pitiful degree of rudeness and lack of reverence in the home life, as well as the school life. We would earnestly urge upon parents and teachers the great importance of insisting that the children observe the very best manners and the most constantly minute consideration and delicacy in their demeanor toward one another as well as toward their superiors in age. We append here the weighty words of LILLIE RICE STAHL, which recently appeared in a religious journal:

I am shocked at the lack of manners in our country schools. It is common here at Willow Brook for children to say "halloo" to anybody. Teachers are to blame for not rooting out this crude greeting. I believe that the average kindergarten lays the foundation for good manners. I recently asked a city friend concerning the custom of children saying "yes ma'am" and "no ma'am." She said that this response was not enforced, but they are required to say all things in a gentle tone. Oh, the gentle tone, how much it means! Harsh speaking in homes is much in evidence. Young people snarl out at parents like old scratch cats! Parents often speak with impatient voices. I recall a family which could be heard jangling continually every day. They loved one another, but quarreling was sweet to them. I have seen the mother sobbing at the church altar for the conversion of her careless sons. Her tears brought no fruits in results, for home life was so contentious.

I drove past a home where an old father was advising two sons, who were urging farm horses up a hill with a load of hay. It was too heavy for the old animals, and the gentle father suggested that they ascend the hill another way by a curve. One son cursed him roundly for his advice and whipped the animals. The following winter the parent died after a long illness. He was somewhat deaf, and those boys always screamed at him in an insulting tone, as some do to deaf persons. The satin-lined casket was fine. The sons complained over the funeral sermon, and said that the preacher did not give the deceased enough honor. In his lifetime they called him "the old man."

### Christ's Power Over Us

**O**UR fruitfulness as Christians depends upon Christ's power over us, and in us, and this power of Christ over us depends on our abiding in Him, "As a branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." No life reaches its best until the heart of him who lives it has received its Pentecost, purifying from all sin and empowering

with holy, fruit-bearing energy. Multitudes are the lives which bear testimony to this truth. Billy Sunday was a baseball player until he came to abide in Christ. Robert McIntyre was a bricklayer until he learned the glorious secret of a happy, fruitful life in Christ Jesus. Phillips Brooks was a failing schoolteacher until he learned how to abide in Christ, and obtained the wonderful secret of the matchless power and fruit-bearing which come of this inward abiding.

Late in the Civil War there was held at Harvard University, a memorial service for the Harvard soldiers. Striking poems were read by Mrs. Julia Ward Howe, Ralph Waldo Emerson, Oliver Wendell Holmes, and James Russell Lowell. These were all of a high order in a literary sense, and bore the indelible poetic instinct, but did not reach the highest acclivities for which the occasion called. This point was reached in a majestic prayer offered by Dr. Phillips Brooks, an Episcopal clergyman, and renowned as an outstanding figure during the last century. What gave him this tremendous pre-eminence, and made him stand forth in majestic beauty and the confessed leader among the ecclesiastical celebrities of his age, was the fact that he had learned the secret of abiding in Christ and letting Christ abide in him. Holiness discovers the latent and richest possibilities of our natures and discovers to us the best we are, and can be for God. Without this divine Blessor within the heart, many a man and woman renowned for potent influences in life, would have remained unknown and died without fruit and without the fulness of the joy of that privileged communion with God, which is one of our highest privileges in Christ Jesus.

### Nothing Too Small for God

**I**N the matter of prayer, nothing is too small to take to God. He who numbers the hairs of our heads and notes the fall of a sparrow, will not fail to take notice of the minutest detail of life, which we carry to Him in prayer. Dr. ROBERT E. SPEER in his essay on that great man, Dr. H. Clay Trumbull, founder of *The Sunday School Times*, tells an interesting incident illustrating the point we have just made. He says that on one occasion Dr. Trumbull was the guest at a home and his host and he were talking about prayer, Dr. Trumbull urging the duty of praying about the small affairs of life. Suddenly the host exclaimed, "Why, Trumbull, you don't mean to say that if you lost a lead pencil you would pray to God about it." "Of course I would; of course I would!" Dr. Trumbull replied instantly and with excitement. Dr. Speer indorses this answer of Dr. Trumbull. This answer of Trumbull's only shows his faith to be real.

The principle is fundamental that if we trust God truly in anything, we must trust Him in everything. We have no privilege of selection in the premises; God will honor us in the big things we take to Him, if we honor Him by taking the little things to Him. The very majesty and bigness of our God are

shown most conspicuously in His taking notice of these so-called trifles in the lives of His children. Happy are we to have such a God. Ours is not a God hidden away in the remoteness of oblivion and removed from our touch by His august greatness, and whose attention can only be excited by the great and spectacular incidents and needs of life. We have a God so great that His heeding and answering the cries of His children about the ceaseless minute details of life, do not prevent His due attention to the graver and more momentous concerns of His obedient children. We are sure there is a mistake made just here by too many. We need not waste any time or thought on needless attempts to save God trouble by refraining taking to Him the smallest concerns of life. That intensive real faith, which leads us to take such things to Him, honors and pleases Him and will bring down needed blessings on our heads.

## EDITORIAL SURVEY

### How to Love the Unlovable

The religion of Christ performs this miracle of miracles. It not only teaches the art, but it confers the power of loving the unlovely and the unlovable. This is a marvelous truth, and is full of comfort and blessing to the world. Naturally we turn away from the unlovable, utterly refuse to bestow our love upon such unworthy objects. The Bible teaches us differently. On this point D. I. Moody once said:

Tell me to love an unlovely person or one I have never seen—some heathen in Africa or China—and I can not do it unless God puts the love for them in my heart. But when the Holy Ghost sheds abroad the love of God in our hearts we shall have the same kind of love that Jesus Christ had. What we want is to be baptized with the Spirit of Calvary. Mr. Spurgeon, a few years before he died, went to visit a friend who had built a new barn, on which was a weather-vane, and on that weather-vane the text, "God is love." Mr. Spurgeon said, "Do you mean that God's love is as changeable as the wind?" "No," said his friend; "I mean to say that God is love whichever way the wind blows." So if a man is filled with the Spirit he will be filled with love whichever way the wind blows.

### The Basis of Happiness and Prosperity

It is too easily forgotten by many that the Christian religion is the true and only basis of happiness and prosperity in any individual, any family or any nation. Missionary work in the foreign fields demonstrates this as well as the history of our own republic. Any success achieved upon any other basis is fictitious and uncertain and has the root of decay at its center. The Christian home is the unit of strength in the church and the nation, if the home life be weak, the church and nation will be weak, if the home life be bulwarked with the strength of God, the church and the nation will be shielded by the same

bulwark. *Christian Advocate* (New York) says:

How frequently the people of this prosperous country forget what has given American its great number of happy homes, the veritable strength of the nation. A missionary in reporting on the conditions in the city over which he had been placed, said to his bishop: "I do not know one happy home in this whole city, except the few homes where Jesus Christ has gone." The messengers of the cross in the foreign fields are harbingers not only of clean hearts, but happy homes. The reverse is likewise true, as our court records will show. Wherever and whenever the Christian message is silenced, and its true note not sounded, crime increases, divorce records multiply and the social fabric disintegrates.

### The Sabbath Endangered

The Christian Sabbath is one of the foundation stones underneath our Church and the republic. Its preservation is vital and necessary to the life and welfare of the Church and the perpetuity of the government. Yet against this sacred and benign institution the enemy has always leveled his darts. The attacks are open and blackened, but also indirect and concealed. Bishop JOSEPH F. BERRY in a fine article in the *Christian Advocate* (New York) says:

But are we to lose the Sabbath? That loss can come only in one way. No bold, aggressive war upon the sacred day can succeed. Such an assault would arouse the Church, and would be repelled with hot indignation. If we lose out it will be the result of the quiet, subtle attacks of our enemies, and a surrender upon our part, little by little. That seems to be the character of current assaults, and that is the history of recent surrenders. And this is clear: As the Sabbath surrenders its authority as a divine institution, and gives up its inherent rights and functions at the behest of the forces of secularity, the Church will lose its most vital opportunity for evangelistic and cultural service.

The Church is acutely responsible for the preservation of the Lord's Day. It faces no greater responsibility. But the task of emphasizing the nature, authority, sacredness and occupations of the day is a vast undertaking.

Have we not been too placid and restrained in the presence of determined assaults upon the Sabbath? Have we not already surrendered more than we should have given up? Are we as consistent and insistent in our personal observance of the holy day as we ought to be?

The patriot can see national waste and industrial disintegration in the growth of Sabbath desecration. The laboring man can see a threat to himself and family in the steady encroachment of Sabbath work upon his day of leisure and rest. The economic and social reformer can see in the persistent efforts which are being made to break down the laws enacted to safeguard our Sabbath, the stealthy approach of an enemy he has abundant cause to dread. *But no element in the republic has such vital reasons for quick alarm as the Christian churches of America.* Here is a foe which never sleeps. Here is a foe whose invention of subtleties to evade laws which can not be broken down are almost without limit. Here is a foe whose greed for gold is the mainspring of his energy. Here is a foe whose activities are never embarrassed by any concern for moral deficiencies. Here is a foe with which we can not afford to parley for even one moment.

### The Benefits of Prohibition

Booze defenders will have to take a back seat permanently, yea, forever. The papers are teeming with the superabundant evidences of the marvelous success of prohibition in abating or lessening crime, pauperism, and the endless list of ills that afflict human society.

We are indebted to Louis D. Brandeis of the United States supreme court for some

facts concerning the effects of prohibition in the city of Grand Rapids, Mich. From *The Literary Digest* we clip the following:

Here, it is reported, the extinction of the liquor traffic has brought the manifold blessings of increased bank savings in the place of barroom wastage; dance halls, once productive of immorality, have been turned into factories, shops, and educational centers; health and recreation have become matters of first importance; civic improvement goes hand in hand with charity and increased church attendance; the jail and county hospital are practically empty, and to women who had known only a vacant purse has come at last a "heaven on earth." Grand Rapids went dry at midnight April 30, 1918, and since then there is said to have been a steady decrease in crime and a general moral and material improvement. A glance at recorded crimes shows a "reduction of 54 per cent in the first year of prohibition from the average of the two years immediately preceding and of 45 per cent in the second year. The average reduction for the two years of prohibition was 49.8 per cent. In other words, the amount of crime was almost cut in two. . . . In April, 1918—the month before prohibition—there were 138 cases of intoxication in the police court; in May—the first month thereafter—nine." Before prohibition there were 160 saloons, and forty or fifty halls were permitted to sell liquor under club license. Much immorality was bred in these halls, and when they were closed "a great sigh of relief seems literally to have gone up." Today several of the halls are tobacco factories. One has been leased by a furniture factory; one is occupied by a tea store, and several soon are to be used by the Knights of Columbus as educational and recreational centers. Where lately were saloons are now billiard rooms, restaurants, stores, and branch banks. It will be of special interest to social workers to learn that "desertion shows a reduction from thirty-three during the two years before prohibition to fourteen during the two years after; non-support from eighty-two to fifty-three." Moreover, "the jail has been all but empty a number of times since prohibition went into effect. From 1909 to 1913 the smallest number of prisoners in the jail at any one time was sixty-six, the largest 106. The records for 1919 and the first six months of 1920 show that the smallest number during that period was nine, the largest thirty-eight. For weeks there were never more than twenty." As one of the consequences of prohibition the police force has been reduced 40 per cent. "I tell you, m'boy, prohibition is a wonderful thing," said Chief of Police Albert A. Carroll, who in early life was a bartender. "There's lots of families in town that are better off than they ever were before. Take a man like Jim Dart (a fictitious name). Jim was the worst kind of an old soak, never had a cent, and now he's got \$800 in the bank. High wages alone can't do that. Most of these fellows would spend their money on booze if they could get it, no matter what their wages were." But to the women whose husbands "soaked" their all in booze, prohibition meant "heaven on earth." Like a high light stands out the story of one woman who bears witness to a common experience. Though they have been married many years, she and her husband date their wedded life from the day prohibition went into effect. "You bet everything is different," she is quoted. "When folks ask me how long I've been married I tell them three years—the other years are by-gones, just as if they hadn't been. And now we go out together, and we got our debts nearly paid—in two more pay days we'll be even with the world, and we haven't been that before in our lives." And there was her husband's brother, who a month after prohibition went out with his wife "for the first time in twelve years. Holidays used to be the times they piped up. You bet his wife says life is different now."

### We Are in the War to the End, or We Are Not Properly Enlisted

The forces of irreligion are always at work to break down and destroy the Church of Christ. Its truths and its institutions, as the Sabbath and all forms of morality, are constant objects of attack. It might as well be understood that all of these must be defended and fought for by Christians. The world is not a friend of grace to help them on to God.—*Exchange.*

# The Light of the World!

*The Birth of Christ and Its Relation to the Development of the Ages*

By Rev. A. M. Hills, D.D.

SUCH words, on some occasion, spake a lowly village carpenter of Nazareth. He had never attended one of the world's great universities, or been a pupil of one of the great rabbis of his own nation. He had doubtless never read one book of the Greek or Roman sages. Those people looked upon the whole race to which this carpenter belonged with unmitigated contempt. He was a little later crucified as a malefactor at the early age of thirty-three. That such an obscure and ignominious being could ever be THE LIGHT OF THE WORLD and the LIFE OF MEN was doubtless derided at the time as an absurd hallucination of a disordered brain.

That was almost nineteen hundred years ago. To us who are living now, it is the most commonplace truth that that Galilean Carpenter has proved to be the great Illuminator of the world, and The Light of Life to all humanity. And it is absolutely incredible that it could be so, if Jesus Christ were only an ordinary man. He must have been, as Peter declared, "THE SON OF THE LIVING GOD."

Over the northern doorway of St. Paul's Cathedral in London there is a marble slab giving the name of the architect, Sir Christopher Wren, the date of his birth and death, with the simple inscription, "Si monumentum requiris, circumspice." "If you seek his monument, look around you."

In a similar spirit, we can take any thoughtful student into the temple of human history for nineteen hundred years, bid him look up and gaze intently at the great dome of intellectual, moral, and spiritual progress, and say with perfect truth, "If you want to see the monument of Jesus Christ, look around you." As a matter of fact that Jewish Carpenter has been in the past, and is at this present hour the Spiritual Light of all the progressive nations on earth; and all who are not walking in His light are fallen into a state of stagnation and decay. If you do not think He is the "Light of Life," the Spiritual Sun whose rays illumine the world's moral darkness, "look around you." From whom have sprung all the efforts which are made for the amelioration of mankind? There is only one answer to the question—they came from that lowly Nazarene. To be more specific:

I. HE IS THE MOST POTENT RELIGIOUS LEADER OF MANKIND. Travel where you will over the civilized world, and over many heathen lands, but His fame will have gone before you. You will find Him acknowledged as the supreme Head of a great spiritual society of which He is both the Founder and King. Those who have never heard of the Caesars, or Alexander, or of Homer or Horace, or of Plato or Aristotle, or of Demosthenes or Cicero, have heard of Him. There is no name so great among the civilized races of mankind as the name of Jesus. His name is above every name. Emperors and kings profess to be His subjects. The cross of infamy, the scandal of the ancient world, holds the highest place of honor among the symbols of earthly power and glory, simply because Jesus died on it for our salvation. Even those who deny His essential deity, still assign to Him the highest place among all sons of men. He of whom His contemporaries said in scorn, "Is not this the carpenter?" is now universally regarded as greater

than all their prophets, greater than all their kings, greater than all their conquerors, greater far than the monarch of the world under whose yoke they were forced to bow.

II. CONSIDER CHRIST'S INFLUENCE UPON THE POLITICAL LIFE OF THE AGES. Pilate looked upon that deserted, unattended, humbly clad man, whose hands were bound which had never been lifted save to bless, whose brow was crowned with thorns, and whose face was marred with buffeting and spitting—at this blood-stained Carpenter Pilate looked with scorn and pity, and asked, "Art thou a king, then?" "Whence art thou?" And every politician and ruler and great man in the world at that moment would have shared Pilate's scorn! Jesus said, "Thou sayest that I am a king. To this end was I born, that I should bear witness unto the truth. But my kingdom is not of this world." That was then; but how is it now? Has the progressive march of the centuries proved the truth of His words? No intelligent man can but answer

"Yes." All know that that Galilean was the kingliest man that ever walked the planet; and that He has exerted a more powerful influence on the legislation and politics of the past than any hundred men that can be named, all history shows. Where is the legislative power of Europe or America that does not accept the principles which underlie the teaching of Jesus Christ. The night on which Jesus wrestled in Gethsemane anguish and was tried before morning as a criminal, mantled with darkness the horrors and miseries of sixty million slaves in the Roman empire alone. Slavery was then, as Livingstone afterward called it, "the open sore of the

world." What has banished slavery from the earth? Not the teaching of the ancient sages, for they indorsed it. It has been the influence of Him who taught the Fatherhood of God and the brotherhood of man—"For one is your Father in heaven and all ye are brethren." It was the influence of that same lowly One who said, "I am the light of the world" that so changed the thoughts and the feelings of men, that they began to look with horror upon the cruel and bloody sports of the amphitheater and which ultimately put an end to them by law forever.

It is His silent influence marching down the centuries that has struck the degrading shackles from womanhood and made her no longer the slave and plaything, but the Christian companion and honored counsellor of man, his noble equal in all the walks of life.

He has changed the animating principle and chief end of all statesmanship. Once their only aim was to exalt the few at the expense and prostration of the many. The care of ancient rulers was to keep the masses oblivious to their shame and quiet in their degradation. Ancient philosophers contemplated their condition with despair and viewed the attempt to elevate them as hopeless. But, today, under the inspiration of the Nazarene, every government, every statesman, every ruler worthy of the name bends his energies to secure the elevation and amelioration of the condition of the lower classes. So successful have these continued efforts been that the most lowly born may now hope to rise to opulence and eminence; and our age has witnessed a rail-splitter, a canal-boy, and a

*"Again Jesus spake unto them, saying, I am the LIGHT OF THE WORLD; he that followeth me shall not walk in darkness, but shall have the LIGHT OF LIFE" (John 8 : 12).*

JESUS spake as never man spake. Through the centuries His voice has been heard no matter what the opposing forces. And today, after nineteen hundred years and at the close of the bloodiest and most brutal war the world has ever endured, His voice is heard again, as of old, "My peace I give unto you. Let not your heart be troubled, neither let it be afraid."

harn-painter growing so great as to become the chosen ruler of the greatest nation of all history.

III. NOTE THE INFLUENCE CHRIST HAS EXERTED UPON THE CONVERSATION, ART, ARCHITECTURE, LAWS, LITERATURE AND THE SOCIAL LIFE OF MEN. In the Augustan age and that which followed, people conversed openly and freely about things of which St. Paul said it was a shame even to speak. Their classics were too vile to be literally translated. Their morality was unspeakably gross, and their daily conduct beyond description vile. Who exorcised this immorality from social life? Who expurgated the leprosy from literature? Who cleansed legislation of its injustice? Whose chaste and holy life was it that caused all this foulness to be looked upon as an abomination? These questions, as every scholar knows, can not be answered without writing the name of the Son of God.

And how is it with respect to art? Go through the great picture galleries of the modern world and take out of them all the paintings that Jesus has inspired and they would be suddenly emptied of their glory. Of the divine features of Him who is depicted in the Gospels, and of the graces attributed to Him, the great masters of the world have lovingly sought to give ideal expression, and they have thrown halos of glory on those who most devoutly follow Him.

And what of architecture? The noblest structures in the modern world are the great cathedrals—those poems in stone, those miracles of human achievement, shrines of the piety of the years that are gone, and still the Mecca of interest to countless pilgrims. They were all built to honor Him.

And so of legislation. Take from all our statute books every law that embodies a Christian principle or a sentiment inspired by the Carpenter of Nazareth, and we should suddenly find in some bewildering way our civilization transformed into heathenism.

And if we turn our eyes to literature we shall find this truth still more apparent. Let every poem that has a Christian sentiment in it, or a reference to Jesus, be taken from our libraries and blotted from our memories; let all the sermons that were ever preached be destroyed, and all the orations that embody Christian thought be wholly lost, and every essay and editorial and book instinct with Christian spirit be instantly annihilated, and what mind is strong enough to conceive, and what imagination is able to picture what the awful result would be?

The songs of Christian joy and hope would be turned into the wails of agony and the dirges of despair. It would mean the extinction of the blessed Bible and all its hallowed influences; for the Old Testament was written to introduce the Son of God, the God-man, to the race He came to save, and the New Testament was written to glorify Him and His wonderful salvation. To lose it all by one fell swoop of disaster would be to convert the fragrant garden of our Christian literature to a Sahara desert of howling beasts and doleful creatures. It would be like the plunge of Satan from the radiance and joy of heaven to the horrors of hell.

Mr. Lecky, in the second volume of his "History of Morality from Augustus to Charlemagne," writes as follows: "It was reserved for Christianity to present to the world an ideal character (Christ) which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love; and has shown itself capable of acting on all ages, nations, temperaments, and conditions, and has not only been the highest pattern of virtue, but the highest incentive to its practice; and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists. This has been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft, the persecution and fanaticism which have defaced the Church, it has preserved in the character and example of its Founder, an enduring principle of regeneration."

In other words, Jesus Christ, as history proves, has stamped His impress on the entire range of the civilization of the world in which we live—on its modes of thought, its legislation, its social life, its morality, its literature and its religion. And when, through the weakness and depravity of men, the Church backslides and Christian civilization seems to go backward, the influence of Christ within it is a principle of regeneration and reformation and glorious redemption, to turn it again toward its glorious consummation and divinely appointed goal.

Yes, Carpenter of Nazareth and divine Son of God, the centuries with united voice proclaim Thee, and more and more Thou wilt increasingly prove Thyself to be "The Light of the World." [PASADENA UNIVERSITY]

IT would seem to be unnecessary to be reminded that the purpose of Christian missions is the dissemination of the gospel. And yet we believe it would be profitable to the majority of Christian denominations to be thus reminded. Further, we believe it would be both refreshing and profitable to us as members of the Church of the Nazarene.

Surely but a glance at the Scriptures and the nature of them would be enough to convince one that such is the purpose of Christian missions. Our Lord said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14). Further, the language of the Great Commission is very express—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). One effect of the baptism of the Holy Ghost was to be that the disciples should be witnesses unto Christ, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Accordingly we find that when the disciples were

## Missions

### The Dissemination of the Gospel

(A paper read before the Ministerial Association of the Chicago Central District by Rev. D. L. MOUNTS and ordered sent to the HERALD OF HOLINESS, with request for publication, by vote of the Association).

scattered abroad they "went everywhere preaching the word" (Acts 8:4). Philip went down to Samaria and preached Christ. Peter is found pursuing the same holy calling at Lydda and Joppa, and at Caesarea in the house of Cornelius. This same motive, and it alone, actuated St. Paul in his untiring labors in Asia Minor and southern Europe. For this same purpose the missionaries of the early church braved every danger in their apostolic labors among the barbarian peoples of Europe, as shown by the examples of Ulfilas, Cyril, and Methodius, Anskar, and others.

A casual view of the nature of the case will produce the same conviction. The first need of the human race everywhere is the gospel

of Jesus Christ. We are called as Christians to this one duty. In the words of Wesley, "We have nothing to do but save souls." We think we speak advisedly when we say we are not called primarily to introduce better methods of agriculture or manufacturing, or to teach domestic science, or to build schools, or even to build hospitals and give medical or surgical aid. If it may be said that we are called at all to these various works it is only in a secondary sense—only as they are conducive to the one great end, namely, the dissemination of the gospel of the Son of God. For lack of this glorious gospel the millions of heathen "sit in darkness and in the shadow of death." For lack of this they grope on in darkness, ignorance, superstition, misery, and squalor.

The great Christian denominations are coming short of this one great purpose of their calling. Most of the old line churches have been raising gigantic sums of money ostensibly for missionary purposes, but how do they propose to use it? We fear, from all appearances, that it is to be used mostly for

# Jesus, the Evangelist

*"Follow me, and I will make you fishers of men."*

By Rev. U. E. Harding

**W**E are approaching the birthday of the Prince of Peace. The bright lights and beautiful colors tell us that the nation is getting ready to celebrate some great occasion, and by the time this paper is in the hands of the reader, almost the whole world will be celebrating the birthday of the Prince of Peace. We celebrate the birthdays of many great and good men, but none like unto the Man of Galilee; He is spoken of by some as the Healer, by others as the Friend of the poor and friendless. I want to look at Him as Jesus, the Evangelist. Some great evangelists have come and gone, but in Bethlehem's manger was cradled the greatest evangelist and messenger of love that the world has ever known.

1. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4 : 18, 19). Is the spirit of anointing upon the evangelist of today?

He had a passion for lost men. Coming down from the mountain where He had spent the night and seeing the multitude in the valley, sick, lame, halt, and blind, He was moved with compassion. Oh, for more men today moved with a compassion for a lost world! Plans and organizations and good music, the evangelist with a strong personality and fine physique over which so many glow, may have their place, but nothing can take the place of the man with the anointing upon his soul with a message from God for the people. Jesus preached to the poor. There are many poor and neglected fields today in the homeland, to say nothing of the millions in foreign lands, who have never heard of this wonderful Christ of Bethlehem's manger.

Jesus was never too tired to enter the door of opportunity for doing good. As He sat at the well, hungry and tired, waiting for His disciples to return with food from the town, He preached to the Samaritan woman the way of salvation, and His last act of kindness on the cross, though writhing in agony and pain, was to have mercy on the dying thief, hear his plaintive plea, and say, "This day shalt thou be with me in Paradise."

2. Jesus' message was that of repentance. He said, "Except ye repent, ye shall all likewise perish" (Luke 13 : 3). He began His ministry by preaching repentance. It is the foundation of a Christian experience and those who are led to say they accept Christ or He accepts them, without it, are soon found back in their sins. He was faithful to the people, preaching of the coming judgment with its rewards and punishments, declaring plainly an awful hell awaits sinners and false professors.

3. Jesus was simple in His manner of preaching and teaching, using the things of earth that His audience were best acquainted with in stories, parables, and object lessons. He said to those who would worry about the fashions of tomorrow, or who were inclined to look on the dark side, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his

glory was not arrayed like one of these" (Matt. 6 : 28, 29). To the harvest hands by the roadside, He stopped and gave them a message on the judgment, showing how God in that great day would separate the righteous from the wicked as they did the wheat from the tares. To the keeper of the vineyard He said, "I am the true vine." To the woman at the well, the story of the living water. These are days when people do not attend church, or it might be rightly called "the age of empty pews." Here may be one of the reasons—the people want the simple story of the gospel as preached by Christ.

Jesus was gentle as a dove—patient with His hearers when they did not receive Him. "A bruised reed shall he not break, and smoking flax he shall not quench" (Matt. 12 : 20). He would not try to drive the sheep, but lead them; not skin them, but feed them.

4. Jesus did not wait to get a call to a church as pastor or a call to a revival, campmeeting, or a convention. The big earth was His auditorium—the people to Him were an opportunity—an opportunity was an open door. He preached by the roadside or from a small fishing boat to the crowds upon the shore. Again, He takes the mountainside for His pulpit and preaches to the multitude in the valley. He could preach to small audiences—to the woman at the well, or to a few fishermen dragging in their net. Jesus noticed little children and preached to them. Does the evangelist of today?

5. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). If He had no invitation, then He could spend the night in the mountain in prayer. The entertainment question was not of enough importance to Him to close the door of an opportunity for a revival. I suppose the best place of lodging He had was the home of Lazarus, Martha, and Mary, and He instructed those whom He sent to preach, to recognize and be thankful for a cup of cold water and whatsoever home they entered, to let their peace abide.

6. His support was likewise of little importance to Him. He said, "For where your treasure is, there will your heart be also" (Matt. 6 : 21). His treasure must have been lost souls, for there is where His heart seemed to be.

When the folks saw His need of a suit of clothes, they knit Him a seamless robe. Some great and good men have worn castoff clothing or even the clothes of dead men that the poor might have the gospel preached to them.

When His taxes came due, though they were only a penny, He did not have the price and must needs perform a miracle to pay them. But note, reader, or evangelist, He was true to His country and paid them.

He was the poor man of the Psalms; did not even own enough ground for a burial place, living and dying as He preached, "Except a grain of wheat fall into the ground and die, it abideth alone" and "whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Yet God cared for Him—His robe was of too much value to be divided—His taxes were paid and He made

**P**ROTESTANTISM'S chief claim to the right of existence is evangelism. Since Jesus trod the shores of Galilee and ministered in the villages of His own country, until this very hour, that Christianity which has brought to the lost of earth the Glad Tidings of One able to save has been the one altogether acceptable to our adorable Lord. He came to seek and to save that which was lost. And only as this spirit is incorporated in the efforts of Protestantism can true success be said to accompany its efforts. As His ambassadors let the Church of the Nazarene go forth truly representing her Lord in that she also shall constantly be bringing the lost of earth to the Savior of the world.

His grave with the rich in His death. He will care for you. Remember, He said, "Follow me and I will make you to become fishers of men," "and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

This is surely the portion of an evangelist. Is it not enough?

WALLA WALLA, WASH.

## Missions

CONTINUED FROM PAGE FIVE

purposes of reformation, sanitation, and education, with very little real, subjective salvation. Cleaner cities, more approved methods of farming, better schools, etc., but how little real evangelism! We were a subscriber to a prominent missionary magazine for a year and can scarcely recall having seen in that time one article, yea, one sentence, dealing with real salvation work among the heathen. Verily, what sort of times have we fallen upon when a magazine can deal with everything under the sun except the salvation of the heathen and pass as a missionary periodical! We are aware that education and sanitation, and social and humanitarian works go before preparing the way for evangelism, and that they follow it as natural consequences, but we insist that they are forever secondary.

Right on this line is one of the places where the Church of the Nazarene is in danger. Yes, we are in danger of losing sight of the great objective of foreign missions and resting in matters of only secondary importance and which should be only conducive to the great end of missions. We are in danger of burning incense to statistics—the number of missionaries under appointment, the amount of money pledged, etc. We fear some of us express our missionary fervor and work upon the sensibilities of people by saying beautiful words about the missionaries' farewell, their sacrifice and privations and largely forget the real purpose of all this—the dissemination of the gospel—the salvation of the lost of earth. We hear so much talk and see so many telegrams about money raised for missions that we almost get the impression that raising money is about all there is to foreign missionary work. Understand us; we must have missionaries, and more of them, who gladly "leave all to follow Jesus far across the heaving main"; we must have money, and more of it, with which to send them; but we must have more than this. We must see the glorious light of the gospel breaking in upon the benighted heathen minds and their souls made to rejoice in God their Savior. We must see the souls saved in our mission stations. We demand results. They tell us that money does more good in foreign lands than in the homeland. We want to see it. How refreshing to read the reports in *The Other Sheep* of real salvation work among the heathen! How encouraging the reports of the Chinese and Japanese District Assemblies conducted by Dr. Reynolds where numbers found the Lord in pardon and purity! Let us see more of it. If we fail at this point all else is of no avail. When we do see more of it we shall experience no diffi-

culty in raising money. We shall gladly pour our dollars into the coffers of the General Board of Foreign Missions. If we can see something like such Pentecosts as Brainerd prayed down upon the poor Indians in New Jersey, or such gracious revivals as Bishop Taylor saw among the Kaffirs of Africa, or such transformations as those that attended the apostolic labors of John G. Paton in the New Hebrides we shall have no such difficulty in raising our millions or in finding consecrated young lives who are anxious to carry the glad tidings to the ends of the earth.

In conclusion we would urge prayer to "the Lord of the harvest that he would send forth laborers into his harvest;" prayer for our General Board of Foreign Missions—that it may have wisdom in appointing missionaries and in outlining the work on the fields; prayer for our missionaries on the field that they may have a passion for the lost and wisdom in dealing with them; prayer for our church in general that she may adhere strictly to her high and holy calling of disseminating the gospel among the lost of the earth.

(NOTE—Since writing the above our hearts have been made to rejoice by the reading of the report of the great break in Baldana, India, which recently appeared from the pen of Miss Eva Carpenter in *The Other Sheep*. Hallelujah! The morning light is breaking. "The good work must go on and on, till the world for our Lord is won." Amen and amen!)

## Yes!

By ELSIE D. MILLER

HERE are times when the Holy Spirit so fills and thrills the soul that it is difficult to find a suitable mode of outlet to the praise that fills us and threatens suffocation unless released in some way. We have found that our noble hymn writers have placed a very good means in our reach, and in seeking to give vent to such praise to the God of our salvation, we chanced upon the one, "I will say yes to my Savior," by M. W. Knapp.

Search it out! Sing it! Sing it again! Read it over! Is your consecration complete? Find a deep joy in being able to sing it! It will search you out wherever you are. Do you desire to be searched out? Oh, the joy of knowing we can invite the searching of the Light of God—and if we find we are not occupying as high a plane as is our privilege, we have One who waits to lead us up and on.

Humbly we acknowledge our utter helplessness without Him and tell Him of our complete surrender to Him—our utter trust and abandon of self. We respect the Spirit as sent from the Savior of our choice. We name Him Comforter, Guide, Revealer, and from an honest heart invite Him to enter and dwell with us forever. And He? He hears and knows what we do not: that it will mean more than joy to us if He abides; but He enters and our trying begins, *for our vow is registered in heaven:*

I will say "Yes" when life's trials  
Come with their pain and loss;  
In the valleys and tunnels;  
Yes! to the way of the cross.

Have you sung that verse? Have you sung it in your life-hymn as well as with your lips? Has the Holy Spirit registered His approval of the music.

Have life's trials come with their pain and

loss?—the small, petty, everyday trials that vex and annoy, and give us our equilibrium when successfully passed? Has the pain entered the vitals of your nature. Not the pain of an enemy's arrows; not the pain of a world's neglect, but perchance the "suffering wrongfully" through the mistake of one near and dear, one of the Master's precious ones? Pain that is agony, but, since borne for Jesus' sake, yielding a deep, exquisite joy which the soul can share with none—save the Christ. Pain—the pain we so often endure when seeing those we love slowly drifting away from God despite our mightiest endeavors to open their eyes to their true plight—a pain unfathomed save by the Christ who died to save.

Have the losses come? Loss, not of accumulated wealth, but of the (seeming) bare necessities of life? Have, one by one, the very means of living been cut off? Has strength been replaced by weakness that He may manifest His strength "made perfect," and still have you said "Yes"?

Have those near to you in the flesh been called by Him, though to you they were at the zenith of their lives—or the living bud of promise given unto your keeping, claimed almost before it had sunk its roots into the depths of your nature? And can you still say "Yes" to the Savior?

Having endured, will you say Yes to the future? Do you trust Him enough to welcome whatever He may send? Not shirk and try to evade it, but meet it "face front"—the gray hours as well as those colored brightly? The bleak as well as the sunshiny days? The quiet with the jubilant times? The full days of usefulness and—the days when apparently you are laid aside, but in reality He is watching with trained eye to note your passiveness or your struggles? Passive, you will soon see His smile of approval; struggle, and you will feel the emery and the chisel the more keenly, chipping here and smoothing there, until you realize after all, come what may, you are in the Master's hands.

Perhaps in your path falls derision! So it did in His. They spit at Him and scoffed at Him and mocked His mute despair even as He carried His cross. Can you say "Yes" if such is your lot? The cross may be heavy, even to the breaking of your proud heart. It may be yours to bear all the while you are on this earth. Do you still say "Yes"?

As your friends go—those whose spirits are akin to yours, whose going means the rending of all your holiest aspirations, the destroying of all your plans and dreams—the crumbling of the very foundations of your religious beliefs—are you still firmly planted in the Christ, and do you still say "Yes" if these same friends destroy your reputation as well? Does the Christ, the Holy Spirit, so dominate that you can reason, that if He can use you with no reputation, you are satisfied?

Does the "peace" passing even the understanding, roll over and through you until your soul, entirely conquered, gladly acknowledges that the altar now sanctifieth the soul? That, to some, is a test hard to meet. They feel their own insignificance to such an extent that they fear to admit such a marvelous truth; but He demands it of us and when He has come in to abide and has "perfected us in love," it is an obeisance we owe Him as our Sovereign Lord.

DEAR HERALD CHILDREN:

DO you like to look at pictures of people, real pictures of real people? I do—and sometimes pause at the stairway which leads up to a photographer's gallery so that I can study the pictures which are fastened to the wall in their glass cases.

But most of all I enjoy the pictures of great people—people who have done—or are doing great things in the world. I can never hope to see very many such people, but I can look at their pictures, and have a pretty good idea what they looked like, and that helps me to feel that I know them a little bit. I want to tell you about some pictures I saw of a great man. Of course there is a purpose in telling you this, so won't you read, and find out what it is?

SOME INTERESTING PICTURES OF MR. GLADSTONE.

William E. Gladstone was perhaps the greatest, and most influential man in England during the last century. You have heard it said that the sun never sets on the English flag; which means that the British empire has colonies all round the world, and of course her flag is flying in all these places. And Mr. Gladstone as prime minister of England had to know all about these colonies, and the questions which came up in them. Then he had to be acquainted with the condition of all the other countries of the world, for England had dealings with each of them, and he must be perfectly familiar with the problems which arose at home. That meant he must have a big brain, and a strong body, and spend hours of his time every day in studying all these hard, perplexing things. The first picture I saw of Mr. Gladstone showed him in his office, seated at his desk with maps, and stacks of books and papers all about him. I looked into his fine, strong face, with its broad, high forehead, and thoughtful eyes, and it wasn't hard to realize that I was looking into the face of a great statesman.

But Mr. Gladstone was also a good and just man. He was truly a reformer. His heart was always stirred when he saw the helpless or ignorant being imposed upon, and at once he became their champion. He was ever a true friend to the common people, fighting many battles for them that they might have justice and liberty. And he hated cruelty and oppression with all his heart. Paying a visit to Naples in 1850, he found that the dungeons belonging to the kingdom of the two Sicilies were crowded with prisoners who were not put in them for crimes, but for political reasons.

These men were undergoing the most brutal treatment, and throwing himself heart and soul into the matter, Mr. Gladstone made speeches and wrote articles for the papers, which made all Europe ring with the story of their suffering, and ended in their being set free. You remember I wrote you the story of a little Bulgarian lad who came to America and got his education? Well, as I told you then, Turkey has always been a cruel, mean neighbor to the smaller countries about her, and in the year 1876 she began to persecute the Bulgarians, who were helpless in the hands of the barbarous Turkish people. Mr. Gladstone was filled with a fiery indignation, and took a leading part in denouncing these outrages, and in rebuking his own country for allowing it. As a result, the nations of Europe made Turkey behave herself better, and the Bulgarians found out that there was a man in England whose heart was big enough to take in all people who needed his help.

ANOTHER VIEW OF HIM

I saw a second picture of Mr. Gladstone, which some artist sketched as he was making one of his speeches on the subject of Turkish cruelties in Bulgaria. He was standing almost on tiptoe, his right arm flung out, his face blazing with righteous wrath and indignation. And this picture gave me a view of that side of Mr. Gladstone's nature which could be so stirred that he grasped whole nations and shook them until they listened to his words and carried out his wishes.

A third picture, published in a magazine,

## THE HOME

Conducted by Mrs. J. T. BENSON

### Pictures

showed still another side to his character. This picture had been made on a peaceful Sunday morning when the English statesman was on his way to church, his Bible under his arm. Mr. Gladstone was a deeply religious man, and always laid aside business matters on God's day, that he might honor the day, and take part in its public worship. I was glad to see that picture. I felt that if a man, busy with the affairs of a great empire, had time to read the Bible, and pray, and go to preaching, and love God, and try to serve Him, there could be no reason why ordinary people couldn't do it, too.

In a fourth, and very interesting picture, Mr. Gladstone had put away, for a while, all the questions of state, and was enjoying himself in his garden. It seemed that he really loved outdoor life, and growing things, and managed to find a little time now and then to work among his plants. In this picture he was in his shirt sleeves, had on old shoes and trousers, and a big straw hat was perched on the back of his head. A hoe lay on one side of him, and there was a basket of plants on the other. He was on his knees, using both hands to press the earth about a plant he had just set out. It was such a human sort of picture. I didn't think of the statesman or fiery orator, but saw only a stout, elderly gentleman, his kind, good face filled with an eager interest in his gardening. But it had taught me something else about this great man.

MR. GLADSTONE AND DOROTHY

The last picture I saw of him was the dearest of them all. It was taken with his little granddaughter, Dorothy. How would you like to have such a great public man for a grandfather? Would you think about all the big people he knew—the French, and German, and Russian, and Italian statesmen, and be afraid of him? Would you be embarrassed in his presence when you remembered that the queen herself often sent for him, that they might discuss important matters together?

Would you look at him and think of all the weighty problems of nations which he carried in his mind, and feel that so great a man could not interest himself in a little child?

If so, you are very different from the little Dorothy. She didn't bother her small head about big people and questions. All she knew was that this large, elderly man was her own dear grandfather, the dearest and best grandfather in the world. He had always been just grandfather to her, some one who had held her in his arms as far back as she could remember, and to whom she had clung when she began to take her first awkward steps. And he had always been interested in what she had to tell him, whether it was about the new doll, or the pet lamb, or the little lesson mother had taught her. They were the best of friends, the statesman and the child, and he loved to have her sit upon his knee and prattle of the things which touched her young life, and she loved to sit there and talk to this dear companion who listened so well, and had such a tender, loving smile for her upon his face.

And this was what they were doing when the picture was made. Seated in his lap, the little girl was looking up into that kind, dear face, talking eagerly about her childish affairs. And the grandfather, putting out of his mind for the time all thoughts of kings and queens, and nations, and bills, and elections, and speeches, gazed lovingly down at the child, as eager and interested as she was herself. I was glad I had seen the pictures of Mr. Gladstone as prime min-

ister of England, and as the impassioned orator and reformer.

But I was also glad that some one had taken a picture of him as he went soberly and reverently on his way to the house of God. And of course I enjoyed the one which showed him in his garden, grubbing in the earth about his plants. And I was specially grateful for that glimpse of him as a grandfather, the kind, sympathetic companion of little Dorothy.

Have I told you all this just because I am a sincere admirer of Mr. Gladstone? No, it is because I want to interest you in some picture of the greatest One in all the universe, even of God himself.

THE BIBLE IS AN ALBUM OF WORD PHOTOGRAPHS

"Oh," you say, "I didn't know there were any pictures of God." There are not, that is, pictures such as we have of human beings. But we have word pictures of God which tell us just as much about Him as these photographs and drawings do of Mr. Gladstone. The Bible contains these word sketches, and when we learn to look at them, they tell us many, many things about God, the great questions He is taking part in, the little things He is keenly interested in, the wrongs which stir His indignation, the tender love He has for His children.

Had you ever thought about looking in the Bible to find pictures of our heavenly Father, pictures which tell us the truth about Him, so that we may know just what sort of being He is?

I am going to ask you to read the 104th Psalm and see what sort of picture you find in it. And then, before very long, we will have a talk about it.

#### A Boy Who Overcame

Tom Pippet was a little fellow—and every one could literally "look down" upon him. Every boy who has himself a physical defect can understand how mighty a matter this lack of size had seemed to Tom. There were such great deeds to be done, and he felt that he could do them, only—he stood but five feet in his boots. It was hopeless to try to be a hero. His name, too, was unfortunate. The boys changed it to Poppet, to Pipes, to Pipkin, to Pint. It was easy to be witty at the expense of the little fellow. One day an old professor, seeing him shrink at some gibe, said to him, "Tom, there is a something within you with which your little body has nothing to do. Show that to the world. Ignore and disregard your size, and you will teach others to ignore and disregard it." This kindly word was the pebble which turned the stream of Tom's life into a new channel. He had thus far failed from very despair to try to make something of himself; he now began to study vigorously. He was a born orator, and his voice was fine. The class soon began to be proud of him, and to boast of his size as another reason for their approval of him. When his small figure appeared on the platform on Commencement day the storm of applause which greeted him was due as much to his triumph over his physical defect as to the actual work which he had done.—Selected.

#### Growing New Wood

In Longfellow's declining years a friend asked him how it was possible for him to keep so energetic and write with such power. Pointing to an apple tree in bloom the poet replied, "That apple tree is very old, but I never saw prettier blossoms on it than those it now bears. The tree grows a little new wood each year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little new wood each year."

Our spiritual natures should "grow new wood" each year and keep on blossoming, using all diligence, in our faith supplying virtue, and in our virtue knowledge; and in our knowledge self-control, and in our self-control patience, and in our patience godliness, and in our godliness brotherly kindness, and in our brotherly kindness love.—Sel.

# An Open Letter

from JOHN MATTHEWS

formerly pastor of First Church of the Nazarene, Kansas City, Mo.

**G**REETINGS. Grace and peace be multiplied to you all. We are for peace, reconciliation, fellowship and co-operation to the utmost; we are writing as one who is "less than the least of all saints."

Since I have publicly criticized my Nazarene brethren in an unwarranted manner, it is just and fitting that I as publicly announce my change of attitude and the reasons therefor, and thereby seek to repair any wrong wrought and atone for any offense given to my faithful brethren within, and correct and counteract any false impressions conveyed to the world without. This is my avowed purpose. It is my plain duty; more, it is my Christian privilege!

Seven years ago, December 24th, we began among the Nazarene brethren in Kansas City, Missouri, to seek the experience of holiness. The good people at that place went to prayer and never laid the burden down until the Lord reclaimed us fully and later sanctified us wholly on the fourteenth day of February, 1914. We owe these friends an unpayable debt of grateful gratitude. Later we became their pastor and labored there for three years as the majority of our readers full well know. We were untried in the ways of holiness; but the people prayed and the Lord blessed. Therefore, the last people on earth we should criticize should be our Nazarene brethren who so kindly helped us and opened to us a new ministry. Certainly no man in the entire connection could so ill afford to publicly speak of the faults and failings of others.

A few months ago, in definite answer to definite prayer, we received a new anointing of the Holy Ghost; it came as the love of God. The Spirit rolled in upon our soul such an amazing and overwhelming sense of the divine love as to awe and astonish, bless and humble, soften and subdue us beyond all previous experiences of divine grace. It was a blessed and beautiful enlargement, endowment and bestowment of holy love. God's nature, character, purposes, and providences were seen to be moved by His infinite, changeless, measureless, shoreless, and fathomless love! It seemed to fill every part and parcel of the whole universe. It felt as does the sunlight on the evil and on the good, on the palace of the rich and on the hovel of the poor, on the rag weed and on the rose garden, on the saint and on the sinner. It fell through prison bars on the couch of the criminal and touched with heavenly tenderness the brazen brow of the scarlet woman and sought to bless every creature in the vast realm of creation, from bugs and beetles to saints and angels. Once, while in prayer, we could seem to see this love of God sweep and surge around the foundations of hell itself! Never before had we such a vision of the divine love of Father, Son, and Holy Ghost. It has not only modified our messages but fundamentally changed our whole ministry!

The kingdom of our Christ is neither initiated, established nor maintained with clubs and swords, censure and criticism. Its perfect and peaceful foundations forever rest upon the divine love of God, which is in Jesus Christ, our Lord. Holy, humble, tender, patient love has not been the chief characteristic of our ministry hitherto; we desire it shall be henceforth.

When we view the trials, testings, and temptations of the children of God, when we behold their burdens and tears and hear their heart-cries, and see their struggles for holiness and heaven, when we come to know the sorrows of the sanctified, our hardness of heart and slowness to express and manifest the divine love of the Father, Son, and Holy Ghost, especially to our brothers and sisters in Jesus Christ, must perplex if not distress the citizens of the onlooking world above us. There is nothing on the earth beneath nor in the heavens above like the love of God. Nothing so much needed; nothing so strong in all this universe. Let those who will take the critic's cudgel, sit in the seat of censure,

seek to become the judge of all the saints—setting at naught all others—let those who will cause separation and foster alienations, we are done with it once and for all. Glory be to God, forever!

I have no desire to smooth the matter lightly over. I have made mistakes. I want to take the blame, the whole blame. I blame no other for my course or my conduct; I am not confessing the mistakes or faults of others; I am confessing my own. We are not our brother's judge; neither are we searching for the mote in our brother's eye; we are to be the servant of all. We bring neither criticism nor accusation against any person, institution, or the entire organization. We are here to renew fellowship and remove all barriers to perfect co-operation. We purpose to make all honorable amends, to undo or overcome any actual or supposed offense that may have been given. In this matter we purpose to go the second mile.

Had we had, three years ago, the knowledge of conditions as they exist here we never would have ventured to the coast save to seek reconciliation. Instead of pouring oil on the troubled waters we added fresh fuel to the fire. This course was wrong and we herewith publicly acknowledge it. It had been very far better had we hastened to prayer rather than rushed into print.

In the light of the unveiling of God's marvelous love how horrid and hateful criticism, division, separation, broken fellowship did now appear and we refuse utterly to further or foster such conditions among our brethren. Publicly and privately we have sought reconciliation of all the people who were originally one. In the interest of peace and unity, we declined to open the Bible School this season, and closed our public meetings. We desire to use what very, very little of the spiritual power or ability we may possess for fostering fellowship and building up the things of Christ and encoufaging the saints of God.

In our newer light and larger experience we could never have written the open letter of August, 1917, nor given utterance to certain dedicatory remarks, nor issued the recent pamphlet which we promptly suppressed. Of this pamphlet only a few copies reached the public and almost all of these through other hands than ours. Kindly consider all publications as null and void; this will cover the whole matter.

It were an easy matter indeed to unduly emphasize faults and failings and overlook excellencies and thus convey a false impression of God's own good people. This we did and greatly regret it. Even zeal and sincerity can not wholly excuse such a course; it should be publicly confessed.

We had largely overlooked such Scriptures as these: "Judge not"; "Who art thou that judgest another?" "Blessed are the peace-makers"; "Be clothed with humility"; "Bear ye one another's burdens"; "The meekness and gentleness of Christ"; "In lowliness of mind let each esteem other better than himself"; "Be subject: one to another"; "Be not wise in your own conceits"; "Be kindly affectioned one to another"; "In love serve one another." We desire to be radical on the above graces.

To those who have inquired of us, we say, Remain with the Nazarenes. The very great majority of these folks are the salt of the earth. We will find no journeying company of saints wholly freed from mistakes, faults, and infirmities. Let each of us sweep up the chips around our own door; put our shoulders to the wheel, bring forth our graces and our gifts, forget our grievances and the weaknesses and mistakes of others and devote ourselves to spreading holiness over the earth. Moreover, let us have a blind eye to the imperfections of the sanctified and dwell with delight upon their many and varied excellencies.

Holiness people and holiness work must needs have fellowship, co-operation, and organization. We believe in connectational officers among the local churches. We must be close knit for work, council, comfort, encouragement, and protection. After three years of independent work the present superintendency suits us well. God bless these good men.

The dangers of independent radicalism far outweigh all possible conceivable benefit. Independency may be but another name for selfish ambition and religious stubbornness; and such meetings may be exposed to all sorts of dangers; moreover, they are cut off from the needed fellowship of other saints, and often develop bigotry, narrowness, and even

## To Whom It May Concern

At a regularly called meeting of the Advisory Board of the Southern California District held at First Church, Los Angeles, on Wednesday, December 8, 1920, the following resolution was adopted:

WHEREAS, Rev. John Matthews appeared before a body of preachers of the Southern California District called for the purpose of hearing a statement which he desired to make; and

WHEREAS, He appeared before said meeting, convened in First Church, Los Angeles, California, and made his statement before our preachers there assembled; and

WHEREAS, This body of preachers passed a motion in which they expressed their willingness to forgive Dr. Matthews, and by rising vote extended to him the right hand of Christian fellowship and placed this action upon their minutes for record; and

WHEREAS, He has responded with an open letter clearly setting forth his present attitude toward the Church of the Nazarene; therefore be it

Resolved, That we, the Advisory Board of the Southern California District, refer his open letter to the Managing Editor of the HERALD of HOLINESS, asking that he give the document due consideration for immediate publication in the HERALD of HOLINESS.

[Signed]: Rev. J. E. BATES,  
Dist. Supt.  
F. A. RYNSQUIST,  
Secretary  
Rev. J. I. HILL,  
Rev. C. H. HANCOCK.

harshness and hate itself. Forty thousand good people are quite likely to know forty thousand times more than one man and be twenty thousand times wiser than two men. Let others work apart if they so desire, but bind us into the closest fellowship possible with our brothers and sisters in the Lord.

We calmly declare that some of our Nazarene brethren far surpass us in grace and gifts, holy love and holy living—whose shoe latches we are scarcely worthy to unloose. Moreover, some of these brethren were walking in the Holy Ghost when we were wandering and alien, from God. Without blaring trumpets or martyr pose they have calmly and quietly worked and wrought for the kingdom of Christ. Not for a moment would we detract from their labors, question their motives, regard slightly their experiences or add to their burdens.

It were no small privilege to be permitted, even in a small degree, to enter into the labors of such men as Phineas F. Bresee, Edward F. Walker, and other men, both able as to ability and godly as to character. God bless the lives of the living and the memories of the dead!

We may not conclude without first expressing our delight and surprise at the great kindness and Christian love we have received, especially of recent date, from our Nazarene brethren. Secondly, we give thanks to God for His grace which has so wonderfully kept us, in spite of mistakes and infirmities, for well-nigh seven years; and we are delighted to add that these days are the best days of all. Forgetting the things that are behind, let us press forward. May the Lord bless you, brothers and sisters, in your enterprises and undertakings, both new and old.

Your brother,  
JOHN MATTHEWS.

Santa Monica, Calif.  
November 30, 1920.

## Home Campmeeting, Akron

**O**UR last convention was in Akron, Ohio, in the North Hill Church of the Nazarene, of which the Rev. H. B. Mactory is the pastor. This church is in the bounds of the Pittsburgh District, of which Dr. J. H. Sloan, of East Palestine, is Superintendent.

The arrangements of this convention were absolutely perfect. Dr. Sloan and Brother Mactory had everything in perfect order. They arranged to feed the people in the basement of this large and beautiful church. Provisions had been donated in abundance—such as bread and milk and butter and hams and eggs and celery and all good things to eat. Brother Mactory refused to allow anybody, if he could help himself, to take meals anywhere else, for the provisions were provided and the good ladies did the cooking, and the young ladies waited on the

## An Appeal to the American People

**T**HREE and one-half million children in eastern and central Europe have no alternative to disaster between now and next harvest except American aid. For months, because the needy were so numerous and the available funds so limited, these most helpless sufferers in the track of war have been admitted to American feeding stations only if tragically undernourished, and have received American medical aid only if desperately threatened by death from disease.

Winter is closing down. The money of many nations is valueless outside their own boundaries. Economic and crop conditions, aggravated over considerable areas by actual warfare last summer, make famine, with its terrible train of diseases, a certain visitor until next harvest. Inevitably the helpless children will suffer most. No child can grow to health and sanity on the pitiful makeshifts for food with which millions of European adults must content themselves this winter. It is obvious that the remedy can come only from the outside.

America saved 6,000,000 European children winter before last. Normal recuperation cut the need nearly in half last year, but unusual conditions have resulted in scant shrinkage of child destitution during the twelvemonth just past. The response of America must now decide whether 3,500,000 of these charges, in acute distress, shall begin to be turned away in January from more than 17,000 asylums, hospitals, clinics, and feeding stations dependent on American support. There would be no tragedy in history so sweeping or so destructive of those who can deserve no evil.

The undersigned organizations, working among every race and creed, many engaged also in other forms of relief, agree unanimously that the plight of these helpless children should have complete priority in overseas charity until the situation is met. This is an issue without politics and without religious lines. There can be no danger of pauperization, for the \$23,000,000 for child food, and the \$10,000,000 for medical service that we seek, will relieve only the critical cases. The medical supplies, of course, must be an unqualified gift, but for every American dollar used in child-feeding, the governments and communities aided furnish two dollars in the form of transportation, rent, labor, clerical help, cash contributions and such food supplies as are locally obtainable.

America has not failed in the past in great-heartedness. She has never had a more poignant call than this. Contributions should be turned over to the local committees which are now being formed for this national collection, or sent to Franklin K. Lane, Treasurer, Guaranty Trust Co., New York City.

(SIGNED)	Federal Council of Churches of Christ in America
American Relief Administration by Herbert Hoover	by Arthur J. Brown
American Red Cross by Livingston Farrand	Knights of Columbus by James Flaherty
American Friends Service Committee (Quakers) by Wilbur K. Thomas	Y. M. C. A. by C. V. Hibbard, International Committee
Jewish Joint Distribution Committee by Felix Warburg	Y. W. C. A. by Miss Mable Cratty, National Board

table, and such service as we had can hardly be surpassed in this nation.

When it comes to the spiritual tide, this convention went far beyond anything we have had yet. We had one hundred and ten people kneel at our altar seeking pardon or a clean heart; and in a special Young People's meeting, apart from our regular evangelistic service, there were twenty-two more knelt at the altar which would make in all our services one hundred and thirty-two. And when it comes to praying them through and shouting on the battle, and to the glory that was on the saints, we have never seen it surpassed even among our own people or with the National. The rejoicing of the saints and the glory that was on the saints was simply beyond description.

Such crowds! We were told that there had never been such congregations of grown people in the church since the church had been built. We were told that at one time when it was run by the Meth-

odists they had a Sunday school convention there and there were as many in the church then as we had at this time. There was not one seat upstairs or downstairs, and standing room clear around the building was all taken. They covered the platform and the altar. In our last Sunday night service between thirty and forty were at the altar. Brother Norberry preached the closing sermon from the text, "My Spirit shall not always strive with man." I judge on the last day, taking all the services, there were over sixty people at the altar. Some splendid people were taken into the church and more were to be taken in later.

We left the meeting to go for a week longer under the leadership of our Brothers Freese and Watkins. These young men are not only splendid preachers but are beautiful singers. Brother Watkins and his wife and Brother Freese make a great trio. Freese and Watkins are both splendid preachers and Sister Watkins is a first class pianist. Their

services are in great demand. We have no finer young people now in the great holiness move. The readers may not know but it will help you to tell you that Brother Watkins and wife are now members of the Church of the Nazarene. They greatly assisted Professor Wells and wife with their beautiful singing. Their altar work is simply beautiful. They were with us during the convention, enjoying the services, and helped to make the convention a success.

Dr. Sloan with his splendid band of preachers some twelve to fifteen in attendance, put on a special rally every morning. They read splendid papers on interesting themes, which were very helpful. Dr. Sloan has an unusually fine band of preachers on his District, a large company of young men of splendid ability. He is just now receiving a splendid addition to the corps of preachers in the person of our beloved Brother C. Warren Jones, who has just returned from Japan. Brother Jones is a man of splendid personality, and his ability as a preacher and teacher is unsurpassed. At one time he was one of the professors of our Pasadena University. He comes to Brother Sloan now to take the great tabernacle that has just been built in Cleveland, Ohio, at a cost of eighteen thousand dollars, and which seats fifteen hundred people.

There was no trouble at all in raising all the money that was needed to meet all the obligations. With Brother Ruth in the lead, and Brother Norberry to shout "Keep on believing," and Professor Wells and wife in charge of the music, and this reporter to help shout on the battle, we can have a revival anywhere on the face of the earth. In this convention we received the largest list of subscribers for our dear old HERALD OF HOLINESS that we have secured anywhere on our coast-to-coast campaign. At the close of this convention, the reporter ran down to Sebring one night and related his hospital experience to the greatest crowd that has ever been in the First Methodist Church in Sebring. They were there from Dan to Beersheba. From there we boarded the train for Detroit, Mich.

Reporter.

## GREAT REVIVAL AT NORTHWEST NAZARENE COLLEGE

One of the greatest outpourings of the Spirit we have ever witnessed has just been given us at Northwest Nazarene College and the revival is sweeping on in mighty, pentecostal power.

The power of God fell upon the students suddenly while in the dining hall Thanksgiving evening, and the scene that followed can only be imagined by those who have witnessed such pentecostal scenes. Some were overwhelmed with the presence of God and went down "under the power" as the early Methodists expressed it; some exhorted with such unction that altar services began at once; others shouted and sang, and this continued until nearly morning. The next morning, however, witnessed every one in the dormitories saved except two or three, and these have since been saved.

Sunday was a great day in the church and the power of God fell before Brother Davis was able to preach, and a real, old-time Nazarene shouting time followed.

On Monday morning a spirit of prayer came upon the students, which lasted until noon, with a number praying through to victory. Such groaning, agonizing, prayers, such soul-travail we have seldom ever witnessed. And when the burden lifts, such shouting that it can be heard for blocks. It seems that nearly every one praying through comes through shouting, and the saints are so filled with glory that the very atmosphere seems charged with divine power. Altar services spring up almost anywhere, and altar services are going on constantly somewhere.

The following Thursday, one week from the time when the power first fell, was another veritable Pentecost. For over an hour they sang, and marched and shouted, and praised God. The neighbors and friends came in and the revival swept on. Soon it broke out in two or three altar services and before 10 o'clock several had prayed through, who had first come to look on. God is here. We are praying that this great tide shall sweep on and on in pentecostal power and glory.

H. ORTON WILEY, President.

### A Revival

A revival! How often during these last years have we longed for, and prayed that it might be our privilege to once more witness a real old-fashioned, soul-stirring, Holy Ghost revival from heaven. Where no human hand would dare to interfere or attempt to guide.

Where all the people would rise up and with one accord say, "This is truly of the Lord."  
 Where agonizing, intercessory prayer would be heard.  
 Where Jesus Christ would be truly lifted up, and the Holy Ghost honored.  
 Where sin would become hideous and loathsome.  
 Where the holiness of God would be seen and felt.  
 Where solemnity and heart-searching would be the regular order.  
 Where there would be real and rude awakenings, where sinners and backsliders would be stretched out under the power of God and cry for mercy.  
 Where there would be genuine heartfelt repentance and restitution for wrongs committed.  
 Where the cleansing, purifying fire of God would touch and sanctify believers.  
 Where there would be spontaneity in exhortation, singing, and witnessing for Christ, all in the Spirit.  
 Where there would be holy joy and enthusiasm, and real spiritual manifestations of God's presence.  
 Glory to God, all this is now transpiring and coming to pass in the revival at the college here.  
 May it sweep on and on to the ends of the earth and never stop.  
 This is a good atmosphere to live in and grow in grace. Amen!

J. F. SANDERS.

**Pentecost at Northwest Nazarene College**

The days of Pentecost have not passed. We have recently had at Northwest Nazarene College a veritable Pentecost. On Thanksgiving night, after a service at the church some seventy of the students gathered in the dining hall of the college for a lunch before retiring. On finishing the lunch, some began to testify, when suddenly like a tremendous cloudburst of pent-up waters, there fell out of the heavens a mighty visitation of the Spirit of God. People arose to their feet, as one after the other the fire struck their souls, until the whole room was a blaze of glory. Individuals began to exhort on every hand until the entire number of un-saved students were swept into the kingdom of God, except one, who left the building. The meeting continued until nearly morning, some walking the floor under the anointing of the Holy Ghost for nearly four hours. Some were stricken down, under the power of God, while others were pleading for mercy. The peculiar thing about this meeting that caused it to resemble Pentecost in the upper room are the facts that the outpouring of the Spirit came almost suddenly and unexpected, and when there was not an official leader or head of any department present. It simply dropped down from the heavens above, completely transforming every transformable thing in its wake, in the twinkling of an eye. Many times have we seen altars lined and reined with seekers without preaching, but never before had the privilege of witnessing what can only rightly be called a Pentecost.  
 As this article is penned a mighty revival following this advent of the Spirit is sweeping over our school. Amen!

H. H. SEAY.

**PREACHERS' CONVENTION, WASHINGTON-PHILADELPHIA DISTRICT**

The fourth annual Preacher's Convention of the Washington-Philadelphia District convened with First Church of the Nazarene of Washington, D. C., November 9th to 11th. This was the greatest convention yet. Most of the preachers of our District were present and many of our churches sent delegates.

The convention was presided over by District Superintendent J. T. Maybury as chairman. Papers were read by Pastor Ward and Pastor Shelor on "Destructive and Constructive Pastors" and "The Christian Pastor" respectively. These papers with the floor discussions were profitable. Brother Maybury's address to the convention on "Our Attitude Toward the Modern Tongues Movement," which was given by request, was the finest that we have heard yet.

Revs. J. N. Nielson, J. Simerton, and J. A. Ward did the night preaching, which was evangelistic, and God blessed to the saving of souls. Brother R. E. Bower conducted a bookstand and took subscriptions for the HERALD of HOLINESS and *The Other Sheep*. Heloful and soul-stirring missionary addresses were delivered by Mrs. H. F. Schmelenbach, Miss M. Pelley, and R. E. Bower. Thank God for these!

At this Preacher's Convention a plan was outlined for conducting Home Missionary Conventions in most of our churches between now and Assembly. This District has the vision and by the grace of God will be true. There is much land ahead of us on this great District of seven million souls, but we are out to possess it for God and organized holiness.

Pastor L. B. Williams is making a desperate effort to get located in their new building which they hope to have possession of by April 1st. This is a huge undertaking for him and his faithful people, but God is on their side. This Preacher's Convention by unanimous vote indorsed their plan for putting a representative Church of the Nazarene in our capital city.

W. D. SHELOR, Secretary.

**NAZARENE YOUNG PEOPLE'S SOCIETY**

Conducted by DONNELL J. SMITH

**The Secret of Success**

**H**OWEVER great our failures may have been, and however conscious we may be of our shortcomings and deficiencies there is something in the thought of a new year that enables us, at least for a time, to shake off discouragement and despair and determine that in the coming year there shall be no such record of defeat. At such times we are unusually frank in the acknowledgment of such habits or want of habits as contribute to our defeat and failure. Certain it is that in all the year there is no time when we are so willing and ready to try out something that promises success as at the beginning of the year. Consequently we have chosen for our subject for this week the "Secret of Success."

Such a subject may appear ludicrous in view of the deluge of literature purporting to divulge this wonderful secret. A full-page ad. in a recent issue of one of the oldest, most highly reputed periodicals of the land was captioned as follows: **WHY REMAIN POOR AND A FAILURE WHILE OTHERS ARE RICH AND SUCCESSFUL?** And below in the body of the ad. were such sentences as "a subtle principle of success. . . . It is absolutely the master-key to success, prosperity, and suzerainty. . . . No one can succeed without it—no one can fail with it." This is only one of the many, for in the leading periodicals of the day there often is to be found page after page of such advertising. With one it is a course in some school, with another some system for training memory, with another the power of speech, with another the power of will, and with still another some principle of mind. We would state at the outset that we have no such secret to divulge; rather a very simple lesson that those who look to the Word of God for light and knowledge upon life's great problems may long since have learned. Its recurrence in the Word of God would indicate that it was of real value, and also that the Lord was especially desirous that we be fully acquainted with it.

We first learn of this secret in the call of Moses to the work of delivering Israel. The unbelief of his brethren and the attempt of Pharaoh upon his life in his first effort to accomplish this work seem to have laid hold upon his great heart and spirit like an incubus. After forty years he was still in bondage to them, and when the Lord appeared to him in the burning bush, and called him again to his work his own past failures and the greatness of the task offset in his eyes all that the Lord could be to him. In the midst of the conversation the Lord turns the train of thought with the simple but pointed question, "What is that in thine hand?" Again, when a certain widow of one of the sons of the prophets, burdened down with sorrow, poverty, and distress, made her way to Elijah for aid, the man of God in almost total disregard of her needs, asks the question, "What hast thou in thy house?" And still again, when the multitude had followed Jesus far from their places of abode, and had listened to His words all the day long without food, we read that the disciples became anxious for them and suggested to the Master that He

send them away. "But Jesus said unto them, they need not depart; give ye them to eat. . . . Phillip answered him, two hundred pennyworth of bread is not sufficient for them, that every one may take a little. He saith unto them, HOW MANY LOAVES HAVE YE?" The remarkable identity in these three questions, together with the marked similarity in the surrounding circumstances, can not but attract our attention. To all they teach a valuable lesson; to Moses, the widow, and the disciples, if not many others, they disclosed the very secret of success.

Briefly, the lesson or secret is that by the use of that which we have God provides for us that which we have not. In asking us to work for Him He expects us to employ the means which are already at our disposal, and through our employment of these He brings to pass that which is far beyond the natural power of such means to accomplish. The secret of success is not in acquisition, but in the requisitioning of that which we have for the service of the Lord.

A failure to recognize these simple truths accounts for the uselessness of many in these days. To God's call, to the Macedonian call, to the cries for help that ascend all around us, we are answering back as did men of old, "Who am I?" "What are these among so many?" "We are not able to go up against the people." As one has said, "We reverse the procedure of the wise young David, and want the armor of the great captain before we will go down to the encounter; whereas, if we had it we should only be incumbered with it. "Our success depends on our using what we have, and the sling and stone that we understand how to manipulate will do mightier execution than the most formidable weapon we do not possess or have not proved." It was when Peter had learned to say, "Such as I have," that he became a rock instead of shifting sand in the apostleship. It was Moses the user of the rod before it became Moses the lawgiver.

William Taylor has said, "Human weakness with God is still omnipotence and that is all-sufficient. Thus we explain the great things which some men have done in the service of their generation by the will of God. They have not accomplished them because they were such as they were, but because such as they were they freely surrendered themselves to be the vehicles through which the power of God might work on those with whom they came in contact. . . . The efforts of men, feeble even at the best, being taken up by Christ are by Him so transmuted, etherealized, and energized that they descend again with a power which they did not originally possess. In their first form, as produced by men, they may impress the head; but in their latest, as taken up by Christ, they move the heart. They are merely metallic until Christ touches them, but after that they become magnetic."

- Exodus 3:1-4:2.
- 2 Kings 4:1-7.
- Mark 6:32-44.
- Numbers 13:30, 31.
- Acts 3:1-6.
- 1 Cor. 3:7.

**A CHRISTMAS CALL**

*In the Interest of Missouri Holiness College*  
 It was my privilege recently to visit the Missouri Holiness College at Clarence, Mo., and I wish to say that in spite of opposing elements and things that would discourage the ordinary mind, the school is moving on with marked success. The most characteristic feature of the work is the unwavering faith of President Fanning and the rest of the faculty, yea, even of the entire student body, so far as I could learn, for effective work and splendid success. Students are coming in all the time and greater interest is being manifested in the school work every day. One thing I found out while I was there, that funds to meet the expenses of the school were a little short. But the official board has confidence in the good people who have subscribed for the sup-

port of the school and believe the money will surely come. Every one whose subscription is due should, if possible, pay up at once, that the school may not be hindered or checked in any way. I have thought of a plan that, if heeded, would prove a great blessing. It is simply this: Let every Nazarene church in the District make up a Christmas box. Put in it any or all of the following: Meat, flour, sugar, coffee, bacon, fresh meat, dressed chickens or turkeys, vegetables, fruits, syrups, preserves—anything in the way of provisions—and send same to Mr. John Canon, Clarence, Mo. These Christmas boxes will greatly reduce the daily expense at the dining hall and thus prove a great blessing to the school. Now it would be well for everybody to not wait for Christmas but some begin sending now, so that all will not come in at once.

JERRY CLEVELAND.

## HOME MISSION WORK IN SALT LAKE CITY

On the 26th of September Rev. J. R. Hunter and wife with Dr. Burton A. Hall opened a revival in this city under the direction of the General Board of Home Missions. A good hall on the first floor was secured within a half block of the famous Mormon Temple, and in the heart of the city. The workers went on the streets, and sang and preached and had revival services every night in the hall. The Lord blessed His work, and several good cases were gloriously saved and sanctified. The meetings continued for five Sundays.

It was my privilege to be there for eight days during the latter part of October. The work was getting a good hold upon the city. We had some clear cases of salvation. The last afternoon a prizefighter was converted that was worth all the effort put forth.

A number of the people desired to become Nazarenes, but we thought it would not be best to organize a small church in such a large city, so we secured the hall for the winter and organized a Nazarene mission with Brother Hunter as superintendent. He and his wife are to devote all their time to the work, holding six services a week, and visiting in the homes of the people. Next spring we will go in there with a tent and complete the organization of a strong church.

C. E. ROBERTS, *Home Mission Secy.*

## SOUTHEAST KANSAS GROUP MEETING

This meeting was held at Coffeyville, Kas., October 28th to 31st, and was a great success. It was well represented. All the pastors, with the exception of one; several deaconesses, local preachers, and lay members were present.

A very profitable time was had. The topics were well handled and they were very instructive and inspiring. Rev. B. H. Edwards was with us one day and night and preached for us. The blessing of the Lord was upon each day's service. They were times of real refreshing to our souls. Several bowed at the altar and a few prayed through. A missionary offering of \$28 was taken on Sunday afternoon.

H. W. SMITH AND WIFE, *Pastors.*

## CAPE COD HOLINESS CONVENTION

The convention recently held in the Church of the Nazarene under the leadership of Rev. J. P. Haddie, president of the Cape Cod Union Camping-Meeting Association, was the best ever convened in this locality.

The convention was opened with a missionary meeting addressed by Dr. Julia A. Gibson, returned missionary from India. Dr. Gibson delivered an instructive and spiritual message which was eagerly listened to by an attentive congregation. The meeting of Saturday evening was blessed with a good sermon with spiritual power, given by Rev. Tom M. Brown. The Sabbath services were well attended, and were addressed by Rev. Francis Boone, and Rev. W. L. Martin, who brought helpful messages on Christian Perfection and the Second Advent.

This little Nazarene church is a lighthouse, throwing out gospel light to the regions round about. The services were all in a wonderful spirit of prayer. We praise God for His many blessings in these and other meetings.

Rev. S. W. FESSENDEN, *Pastor.*

## OUR NEW CHURCH IN BLOOMINGTON, ILL.

The Lord hath done great things for us, whereof we are glad. January 1, 1920, we did not have the promise of a dollar toward the erection of a new church. Today we have one of the best churches and in the best location in the city.

We gleaned the following from one of the daily papers of our city: "The new edifice known as the Church of the Nazarene just completed is very convenient and presents an attractive appearance. It is one of the most interesting additions to the group of Bloomington churches reported in years. It is a lasting credit to those responsible for its construction."

Business men estimate the property to be worth fully \$22,000. We have a debt of \$5,000, which is fully covered with pledges. This great task was accomplished by hard work, solicitation, hearty co-operation of the entire membership, and help of friends. Over \$3,000 was given in cash by those not members of our church. The opening meeting, October 15th to 24th was a success. Doctors Moore and Goodwin were each with us over one Sunday. These brethren did excellent preaching and were well received. Dr. Goodwin had charge of the dedication service. He is a master in that art. The

Aeolian Quartet were with us the entire ten days. Their singing is inspirational and attractive. Our District Superintendent was with us the last Sunday and helped boost. With a warrior of old we will say, we are just beginning to fight.

C. H. STRONG, *Pastor.*

## DISTRICT SUNDAY SCHOOL CONVENTION

The first convention of the Indiana District was held with the church at Mohawk, closing on Sunday night with a great evangelistic service. In all, about seventy-five pastors, Sunday school superintendents, and delegates were present, many of them from the very first service on Thursday night. The Spirit of God was in our midst, and the glory attended all the sessions. Many splendid papers were read, followed by profitable discussions, which proved of lasting benefit to all in attendance.

The public schools of the town dismissed their session of Friday afternoon, and teachers and scholars came in a body to the afternoon session of the Sunday school convention, at which time the professor of the public school gave a splendid talk to the people. The homes of the town and surrounding country were opened to the visitors, and it was not difficult to accommodate them. Also the people brought in provisions of all kinds, a chicken dinner being served each day. The expenses were easily met.

Many invitations were received for next year's convention, following the passage of a resolution to memorialize the District Assembly to arrange for an annual convention.

The convention closed on Sunday night with a great sermon by the District Superintendent, the presence of God being manifested in our midst and two seekers praying through at the altar. This first Sunday school convention was a glorious success. We are looking forward to its repetition next year.

Rev. ALBERT SCHOCKE, *Pastor.*

## LITTLE ROCK DISTRICT

The Assembly was one of the best it has been my privilege to attend. There was not such great outward demonstration, but more unity could not have been manifested. There was a glowing report showing an increase on all lines; the financial side had practically doubled, with a nice gain in membership. The pastors returned to their work much encouraged and determined to do greater things this year. Dr. Williams' lectures to the preachers were of much value, not only to the preachers but also to the delegates.

I have received letters from some of the pastors since going from the Assembly, telling me the work is starting off fine. I have just closed a revival with Pastor Cook at Hartford, which resulted in several praying through and some additions to the church.

Little Rock District is not a strong District numerically, but a more self-sacrificing people can not be found. While they have been badly hurt by the awful crash that has come in cotton prices, yet they have their heads up and are going on to victory.

A. F. DANIEL, *Superintendent.*

## SAN ANTONIO DISTRICT

Our first point, following the District Assembly, was Hamlin, to meet with our school board. We find the school is progressing nicely with its able president and strong faculty.

At Ballinger, a plan was perfected for a pastor, and Rev. E. D. Messer goes to them for full time. It was a great privilege to meet with the Ballinger church once more.

At Coleman we were engaged with Rev. H. G. Land for a week. Coleman church has a beautiful building with a few faithful members, among this number being Mr. J. O. West and his faithful father and mother, in whose home I stayed. We predict a great year for our pastor and church at this place. Rev. Mr. Land is a strong preacher and a wise leader. We go next to Goldthwaite, at which time we hope to be able to arrange for a pastor for the ensuing year.

We have planned for a tent campaign in south Texas, beginning February 1st and embracing the month of March. We hope in the near future to have some three or four campaigns started in new fields. The prayer of my heart is that we may be able to build up our weak churches and organize at least ten new churches this year.

We recommend to our great host of local preachers and licensed ministers that they secure appointments with schoolhouses and build brush arbors, and go out in the great work to which God has called us with a faith and a purpose to stay until we have accomplished the work that God sent us to do. We

have a number of towns on the San Antonio District in which our church has never had a revival.

To all workers: For any information address me 929 N. 11th street, Waco, Texas.

E. W. WELLS, *Supt.*

## AMONG THE CHURCHES

CONDON, ORE.

—The recent meeting conducted by Rev. Arthur F. Ingler proved a blessing to the church, and brought new courage to press the battle for the hardened sinners of this city. Deep conviction was on the people, but there was no real break. Sister Ingler's personal work was much used of the Lord. Though the church numbers only seven, yet \$105 was raised for this meeting, for which we praise God.—Miss Ada Russell, Secretary.

TOLEDO, OHIO

—Our recent revival, conducted by Rev. Edna Wells Hoke, was productive of much good. Sister Hoke's unctuous and convincing sermons brought conviction to many hearts. Sinners prayed through in the old-fashioned way, backsliders were reclaimed, and believers were sanctified wholly, and the church strengthened. Among the seekers were many young men. Our pastor, Brother Hafer, had prepared the way, and victory was claimed from the beginning of the meeting. This is the best meeting we have had, and to God we give the glory. The finances came easy, and were liberal. Thus far in this Assembly year this church has given, in pledges and offerings, \$3,100.—Reporter.

MONTRÖSE, COLO.

—The church as a whole is in splendid condition spiritually. The prayermeetings are well attended, and the Sunday school shows an increasing attendance each Sunday. Good interest is shown in the Sunday services, the attendance is good, and seekers are found at the altar. Recently the people surprised us with a fruit and vegetable shower, about seventy being present at a member's home where the shower was taken. Perfect love and unity prevails, and we are expecting great things from the Lord.—Rev. and Mrs. J. F. Ransom, Pastors.

MONROE, WASH.

—The Lord graciously blessed the church during the recent meeting with the F. B. Smith family as evangelist and singers. Seventy-five seekers bowed at the altar for salvation or sanctification, and several real victories were won. Some united with the church, and the people were blessed in meeting the expenses. We are pressing forward to yet greater things.—Misses Herrin and Welsh, Pastors.

WESTVILLE, ILL.

—We are laboring to build a strong church in this Catholic town. In this endeavor the pastor is assisted by Brother G. Jordan, the efficient Sunday school superintendent, and Miss Edith Long, consecrated deaconess. Since taking this work the membership has grown from five to eleven, and all are praying for the Lord to grant the desires of our hearts and help us to establish a competent place for the furtherance of His work. We have a good church building with but little indebtedness. We need a church library. Any one having books to contribute will please send them to 314 West Main street.—Belle Snyder, Pastor.

BONHEAM, TEXAS

—Rev. Mrs. G. M. Akin, recently elected by Assembly as District Superintendent of Sunday school work, visited our school November 21st, and made a very helpful address. Our Sunday school has outgrown all our church space, and some of the classes are meeting in homes near the church. We are praying the Lord to give us more room; which can be easily supplied by raising the building and putting in a concrete basement. We believe the live, well organized and taught Sunday school is much the hope of our future usefulness.—Elmer D. Russell.

GREELEY, COLO.

—We have a splendid class of Nazarenes in Greeley. The new church is well located and well arranged. We also have a nice lot adjoining the church lot for a parsonage and we are trusting God to help us in the near future to raise our church debt and build a parsonage. When we came here we had quite a bit of trouble in finding a house in which to live, but we feel that God helped us in getting one close in. We are ministering to a live, responsive and appreciative people. Our church kindly remembered us with a fine Thanksgiving turkey besides many other nice things for the table.—C. H. Lancaster, Pastor.

**LITTLE ROCK, ARK.**

—On Thanksgiving day we raised \$75 for famine-stricken China's poor people being cast on the streets with nothing to eat. We are glad to report that our church is growing both spiritually and financially. We contemplate building a basement to our church during this coming year, have raised over \$500 to begin with. We have a greater vision than we have ever known, and God is blessing us marvelously.—Reporter.

**IRONTON, OHIO**

—The Lord hath done great things for us, whereof we are glad. Souls are seeking and finding God. Our church recently gave us a "rounding," which we appreciated very much. On Thanksgiving day we had a great home-coming and all-day meeting to celebrate the paying off of the church debt. Two former pastors—Rev. G. W. Erskine and Rev. D. E. Miller—were with us and held the large tray upon which lay the church mortgage while the large congregation sang "Praise God from whom all blessings flow," as the pastor applied the match to the mortgage and it went up in smoke. It was a great day in the history of the church here. The revival continues with the pastor as evangelist. Pray for us.—H. W. Welsh, Pastor.

**SHREVEPORT, LA.**

—The church work is moving forward rapidly under the wise leadership of our new pastor, Rev. E. G. Theus. The Louisiana Assembly that was entertained here this year, together with the inspiring talks of Dr. Williams, was a marvelous spiritual uplift to the church. A spirit of unity prevails. The matter that engages the interest of the entire church at the present is the building of a parsonage. One man gave us a beautiful lot, worth \$1,000, and through the help of the Lord we have been enabled to buy the larger portion of the building material at a price less than cost. The building is being rapidly constructed and it is planned to have the pastor and family comfortably located by January 1st. Two were saved and one sanctified at the morning service last Sunday. We feel we are gaining ground in every way, and are indeed grateful for the smile of God upon the work in this city.—Rae Welch, Reporter.

**EMMANUEL CHURCH, LOS ANGELES, CALIF.**

—Sunday was a great day; old-time revival swing on, a good number at the altar, some proved to be happy finders, one among the number an elderly man seventy-two years of age. Our attendance is fine, Sunday school enrollment 181. Prayermeetings are a source of inspiration. Young People's Society is growing in grace and numbers. The private school has gone beyond our expectation; the fourth teacher will have to be secured or no more children admitted. A number received into church fellowship last week. As a church we are greatly encouraged and we are in the battle to win. The spirit of unity and freedom prevails and we are in the holy march.—W. C. Frazier, Pastor.

**EAST LIVERPOOL, OHIO**

—The revival services conducted by Rev. Oscar Hudson closed Sunday evening; but the results will last forever. About one hundred souls bowed at the altar, and a goodly number prayed through. Some new additions to the church, with others to follow. We have received thirty-six members since October 1st. Brother Hudson is a good preacher, and God greatly honored his ministry by giving him full altars and happy finders. We are sending with this report twenty-five new subscriptions to the HERALD OF HOLINESS.—Randall P. Fitch, Pastor.

**WEST SIDE, DECATUR, ILL.**

—West Side Church is on the move. Our Sunday school, under the efficient leadership of Dr. West, has increased 25 per cent since the Assembly. Two weeks ago we closed a good meeting with Brother Messenger as evangelist. The revival flames that were started then have been burning ever since. There is such holy enthusiasm as we have not felt for months in our church. Seekers are at the altar in almost every service. Last Sunday morning three came to the altar, and at night nine bowed at the altar. Since last District Assembly in September we have taken in fourteen new members.—Julius Miller, Pastor.

**OSKAHOOSA, IOWA**

—While we have lost some very good and valuable members this year, God is still leading on to certain victory for the church at this place. Dr. L. Milton Williams and family, Rev. R. E. Roe and family, and others are among the good members, highly prized in the past, who have removed from us this year. God has blessedly answered prayer for us by sending us as pastor the ex-District Superintendent of Iowa, Rev. E. A. Clark. Brother Clark is and has been one among us since the first organizing of the church here, and we thank the Lord that He has sent him to pastor us. We have

had with us Dr. J. E. L. Moore, who gave us a ten days' meeting. We enjoyed Dr. Moore's messages and believe that the truth went home to the hearts of the hearers. So long as we have the name of being "Nazarenes," we believe in being all there is in the name. We have the 1921 calendar in nearly every home of the membership, and many in the business houses; we are almost 100 per cent in taking the HERALD OF HOLINESS and *The Other Sheep*. Our prayermeetings are increasing in attendance and fervor, and our Young People's Society is very promising.—Thomas M. Graves, Reporter.

**FLORENCE, COLO.**

—Had a nice little meeting here with Rev. R. C. Gray pastor. This is a young church of a very few members, but they are bravely holding on for better things. They can find no place of worship but an unsightly hall, yet God met with us, and a few were saved. The last Sunday we lined up about

*Concerning the Home Campmeeting  
Akron, Ohio*

The Coast-to-Coast Convention meeting, November 30th to December 5th, was the greatest event in the history of the Akron church. Indeed, it was said to be one of the greatest meetings ever held on the Pittsburgh District. Twenty denominations and 105 churches were represented, while more than one hundred seekers came forward and a score of young men and women offered themselves for full time service for Christ. Upwards of \$7,200 was raised during the meeting, in addition to several hundred dollars provided by the people of the church prior to the convention for improvements on the building and entertainment of delegates.

God is in and back of this great Home Campmeeting plan and each member of the committee is equal to his part. We were happy, too, to have with us Brother Norcross of the Eastern Nazarene College, and Brother Oscar Hudson, of Peniel, Texas. Some thirty of the ministers and workers of the District were present and added much to the success of the occasion.

The latching is out in Akron for meetings of this character and we rejoice it was our privilege to entertain this convention. Should these men come again, our only problem would be how to accommodate the crowds. Through pouring rain they came time after time, packing the house to the galleries. Between seven hundred and eight hundred, a conservative estimate, crowded in to hear Uncle Bud's story of his life. Each service was one of power and blessing.

Brother Freese and Brother and Sister Watkins, of Bethesda, Ohio, are continuing the meeting this week and seekers are finding God at each service.

H. B. MACROBY, Pastor.

ten or eleven for members of the church, who will be taken in next Sunday. To God be the glory.—Ural and Alma Hollenback.

**SYLVIA, KAS.**

—Our revival has just closed. God's power was wondrously manifested among us and many people were saved and filled with the Holy Ghost. This revival reached the "hard case" ranks who live right in our community. God gave us several of these precious souls, for which we do give thanks unto God. Rev. O. B. Ong was our evangelist and was certainly used of the Lord and proved a great blessing to both pastor and people. As a result of the meeting, there will be several members added to our church roll.—R. S. Ball, Pastor.

**CLAYTONIA, IDAHO**

—Just closed a revival here, in which several sinners were genuinely saved. Some are coming into the church. Rev. Newton Kendall preached the truth in the power of the Holy Ghost. Many heard the gospel. The church is getting the vision, is sacrificing for lost humanity, and is determined to move on.—Lewis E. Hall, Pastor.

**SALT LAKE CITY, UTAH**

—We are still on Satan's trail in this Mormon stronghold. The battle is hard, but the victory is certain. The Lord has a few faithful followers here, and some are dropping in now and then to find the Christ that satisfies. A spirit of love and unity

prevails among the saints, which was expressed in a practical manner recently when they surprised us with a good donation of groceries; also partaking together of spiritual things during the evening.—Mrs. J. R. Hunter.

**EVANSVILLE, IND.**

—We have just closed the best revival this church has had in several years. Sister Martha E. Curry was the preacher, and greatly helped the church in looking unto the God of battles for divine strength in its warfare against sin. Without special attractions to draw the people, dependence was placed in the power of the gospel to draw men to the house of the Lord, and the results again prove that the gospel has power to bring men to hear the truth it represents. Many "first time" seekers were at the altar and became happy finders. We will get some good members from this meeting. Sister Curry is a strong, biblical preacher, and uses the old-time methods of getting people to God.—E. E. Robinson, Pastor.

**POMONA, CALIF.**

—Sunday, December 5th, our regular monthly missionary day; the offering was nearly \$62. In the evening the Young People's Society, in conjunction with the Home and Foreign Missionary Society of the church, gave a beneficial and much appreciated special service. Brother W. J. Huebsch is superintending the Sunday school wisely, and the attendance has nearly trebled in the past year and a half. We thank God, take courage, and press on to greater things.—J. N. Hampe, Pastor.

**HUTCHINSON, KAS.**

—Our work is progressing well in all lines. The Sunday school shows an increase in attendance and interest. Classes in the state reformatory are taught by some of our boys. Jail services are held every Sunday afternoon, as well as services at the county farm, when it is possible to get there. Young People's Society numbers sixty, with an average attendance of eighty-five. God meets with us and blesses us.—R. Raymond Hodges, Reporter.

**COFFEYVILLE, KAS.**

—Some seekers are praying through to definite victory. The Dorcas Society gave a Thanksgiving dinner for the poor of the city, dinner being served to thirty at the church, and twenty-seven baskets of provisions were distributed to families in need; also six dollars' worth of coal. The interest and attendance in the Sunday school is increasing.—H. W. Smith and Wife, Pastors.

**LENOX, OKLA.**

—We have just closed a good meeting at this church, with Rev. F. R. Morgan as the evangelist. We had more than a dozen at the altar at the first service; about twenty-five prayed through during the meeting, and a class of nine was received into the church, with others soon to come.—J. R. Francis, Pastor.

**ANDERSON, IND.**

—The revival conducted by Rev. Howard Sweeten was a great blessing and uplift to the church, and we thank God for the seekers who prayed through and found victory. On the first Sunday of this month, Rev. and Sister Guy C. McHenry were with us for the day. Brother McHenry preached twice and the people were blessed. An offering of \$16 was taken for these outgoing missionaries.—Verna Utt, Reporter.

**DENTER, MO.**

During the revival now in progress, conducted by the pastor, D. M. Coulson, and wife, five seekers have been saved and one sanctified. The preaching is with power, the interest is fine, and great conviction is on the people. God is blessing the work of Sister Coulson with the children and young people. The Young People's Society numbers twenty-nine, and God is blessing them.—Dixie Duggins, Reporter.

**ALLIANCE AND HEMINGFORD, NEB.**

—God is answering prayer for the work at Hemingford, which never was in better spiritual condition. The prayermeetings are times of refreshing, and the regular services are of the "old-fashioned variety." In a recent all-day meeting at Alliance, the Lord greatly encouraged these two charges. Since these two charges are the only Nazarene churches in this northwest section, our slogan is, "Western Nebraska for organized holiness and the Church of the Nazarene."—V. W. Littrell, Pastor.

**DELTA, COLO.**

—On Sunday, December 5th, we closed a three weeks' revival campaign, the best this church has had since its beginning. Rev. F. P. Kerst, our pastor, conducted the services. God's Word was proclaimed in such a forceful and convincing manner, backed by the Holy Ghost, that it brought sinners to their knees crying for pardon. In appreciation of

his faithful service the congregation presented him with a \$55 overcoat, a \$50 suit of clothes, and a \$10 hat. Rev. D. L. Mounts, song evangelist, led the singing, and rendered valuable assistance in the meeting. Over forty prayed through to victory, some forsaking sin and finding God for the first time in their lives. Others were reclaimed, while some received the baptism of the Holy Ghost. We reorganized the Young People's Society. We received eight new members into the church, four of these being men, and also tithers.—B. C. Winegar, Reporter.

#### MILLTOWN, IND.

—We closed a five weeks' revival campaign here December 5th. Holy Ghost conviction was on the people and seekers prayed through in the old-time way, eighty-six being either converted or sanctified. Thirty-eight were taken into the church. Finances came easy. The pastor, Brother C. L. Davis, with his faithful wife, is pushing the work for God in this place and the Lord is blessing.—Minnie E. Morris.

#### KANSAS CITY, Mo.

—The great revival meeting has closed. We feel it was the greatest success of all the special meetings held here. The crowds were large and not one service being held here during the entire two weeks but what some one prayed through at the altar in the old-fashioned way. Ministers and deaconesses from other churches sought and obtained the blessing of

entire sanctification. Brother Williams, with the unction and power of the Holy Ghost, was not only able to bring light to the sinner, the backslider, and the justified, but caused the saints to see new lots in Canaan, and which they immediately took possession of.—Maud Bilderback, Reporter.

#### MOSCOW, IDAHO

—We recently closed a successful meeting with Rev. C. Warren Jones and wife as the evangelists. There were thirty-five different seekers forward, all of whom received definite help from the Lord. This meeting also proved a great blessing to the church. The last Sunday the Lord helped Brother Jones in securing pledges to the amount of \$1,600 to pay off the remaining indebtedness on the church lots and parsonage. God is surely blessing this young and growing work. We give Him all the glory.—J. Stewart Maddox, Pastor.

### Printer Wanted

A permanent position is open to a printer and wife who can manage a three-press shop. Both must be in experience of holiness, and able to deliver the work.  
Address, Drawer 38, Arlington, Texas.

### NOTES AND PERSONALS

The following telegram was received too late for publication in last week's issue: "Indianapolis, Ind.:—Eighth day of revival tide running high. Evangelist C. M. Harrison, of Olivet, Ill., at his best, also Brother Berle Sparks, of Elwood, Ind. Two weeks yet to come.—D. V. Johnston, Pastor."

Brother S. M. Stafford, of San Antonio, Texas, writes: "We have it on our hearts to open a Nazarene Mexican mission here. There are 75,000 Mexicans in San Antonio that can be reached by the gospel message of full salvation. Please join us in prayer for this needy mission field that is at our own door."

The amount raised for missions at Old Town, Me., was \$267 instead of \$150, as reported in our issue of December 15th.

Rev. Dillan H. Gottshalk, of Cherokee, Iowa, recommends Rev. Thomas F. McLearn, University Park, Iowa, as an evangelist. He says, "He is a true, devoted, and most earnest worker in the salvation of lost souls. He uncovers sin, exalts Christ, honors the Holy Ghost, and is a man of prayer."

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### BOOKS ON THE SUNDAY SCHOOL LESSONS—FOR FIRST QUARTER, 1921

The First Quarter's Sunday School Lessons for 1921 are entirely in the Gospel of Matthew. One of the best and most helpful one-volume commentaries on this first of the four Gospels is "The Book of Matthew," by J. Munro Gibson, in the famous Expositor's Bible series (\$1.35). The author was minister of St. John's Wood Presbyterian Church, London, in 1880, Moderator of the Church of England in 1891, and president of the National Council of Free Churches in 1897. He is prominent as a writer and theologian.

"The Exposition of Matthew," by Alexander Maclaren, in his great "Expositions of Scripture" (17 vol. \$35), will be bought by teacher, superintendent and scholar. Dr. Maclaren, of Manchester, was known as the Prince of Biblical Expositors.

Of the many lives of the Master that will be studied in connection with Matthew's account of Him, "The Days of His Flesh" (\$3.65), by Dr. David Smith, easily ranks first among the great lives of Christ. Other books on the life and times of Jesus which will be found excellent sidelights on the "Lessons" are "By An Unknown Disciple," "The Ascent Through Christ" (\$1.60), by Rev. Principal E. Griffith-Jones, B.A., "Jesus of History" (\$1.35), by Rev. R. T. Glover; "Greatest Thoughts About Jesus Christ" (\$1.75), and "The Survival of Jesus" (\$2.66), by Rev. John Huntley Skrine, D.D., all published by Dornan.

For the intelligent study of the geography of New Testament times Miss Tarbell's "In the Master's Country" (.85), is a very unusual and interesting handbook, and for the student who wishes the best work on the subject, George Adam Smith's "Historical Geography of the Holy Land" (\$6.15). Any or all of the aforementioned books can be obtained from the Nazarene Publishing House, Kansas City, Mo.

### BEST SELLING RELIGIOUS BOOKS IN AUGUST REPORTED BY THE METHODIST BOOK CONCERN

In the reports of books which have sold the best at its nine stores during August, The Methodist Book Concern includes, "Thoughts on 'Things Eternal' by Keltman" (\$1.85); "The Life and Letters of St. Paul" by Smith (\$5.15), and "Apt Illustrations for Public Addresses" by Webber (\$1.60); all published by Dornan. These books may be obtained of the Nazarene Publishing House, Kansas City, Mo.

### WANTS

FOR SALE—Farm of 320 acres, partly improved; horses, cattle, milk cows, and chickens; house furnished; good well. Reason for selling, want to go to Pasadena business school. Terms of sale reasonable. Walker Wiltoughby, Lysite, Wyo.

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TELEGRAMS

**HERALD OF HOLINESS:** Kansas City, Mo.  
December 31st closes another year of missionary activity. It has truly been a wonderful year and the Lord has wonderfully blessed our people as they have sacrificed and given to help carry out the plans of the board. Thirty-nine missionaries have been sent out during the year, new buildings have been erected in different fields and without a doubt it has been the greatest year in our history. It would be a source of great disappointment should we be forced to close the year without having every obligation paid. We urge our readers to join with us in prayer that the whole amount needed, which is almost \$20,000, may be secured before December 31st. Failure to receive this amount will seriously interfere with the plans of the board and will work a real hardship not only on the board, but on our precious missionaries. We beg of you to make this urgent need a special subject of prayer. If you are able to make a contribution, large or small, send it to E. G. Anderson, 2109 Troost Ave., Kansas City, Mo., or through the regular church channels, but be sure to get it here by December 31st.

GENERAL BOARD OF FOREIGN MISSIONS,  
H. F. Reynolds, President.

**HERALD OF HOLINESS:** Yuma, Colo.  
Great closing services revival campaign. Whole community stirred. Tabernacle packed. Seekers and finders practically every service. Eight joined, more coming. Pastor's salary raised. Twenty-one HERALD subscriptions. Evangelists Lewis and Pierce wonderful in song, preaching, and leadership. Unanimously recalled by entire congregation for tent campaign next summer.

M. R. DUTTON.

**HERALD OF HOLINESS:** Dayton, Ohio.  
Home campmeeting great success. Robinson, Ruth and Norberry with the singers at their best. Seekers every service. Closed with altar crowded. Great glory and blessing throughout. Large attendance. Expenses easily met. Dayton church royally entertained us.

E. E. WORDSWORTH, District Superintendent.

**HERALD OF HOLINESS:** Princeton, Fla.  
Victorious campaign. Twenty prayed through last night. House packed. Meetings go on.

C. B. JERNIGAN.

**HERALD OF HOLINESS:** Evansville, Ind.  
Good day in Evansville. Miss Harriove at her best in missionary meeting. Over one thousand dollars for foreign missions this year. Good evangelistic service in evening.

STELLA B. CROOKS, Field Secretary.

**HERALD OF HOLINESS:** Sherman, Texas.  
Coast-to-coast convention and District preachers' meeting at Sherman, Texas, January 18th to 23d. Robinson, Ruth and Wells in charge. General Superintendent Williams will give daily sermon lectures to preachers. Entertainment provided for all who write Rev. M. V. Dillingham, Sherman, Texas.

P. L. PIERCE, District Superintendent.

**HERALD OF HOLINESS:** Cincinnati, Ohio.  
Red letter day coast-to-coast convention. Overflow hit Cincinnati. Joseph N. Speakes preached Saturday night. Brought Bud Robinson across in auto for Sunday night. The house was packed, the glory fell, the altar was filled and more than filled, an old-fashioned salvation time.

W. SHERMAN, Pastor.

**HERALD OF HOLINESS:** Whittier, Calif.  
Great revival in Whittier church. Evangelist T. E. Beebe in charge, assisted by Professor Sutton and H. Edison Rice, singers from Pasadena University. Meeting closed Sunday evening. Over one hundred seekers at the altar. Eighteen hundred dollars raised toward new church. Pastor's salary increased over five hundred dollars a year. Money raised to cover all expenses.

C. W. GRIFFIN, Pastor.

"Find inclosed money order for the renewal of my subscription to the HERALD OF HOLINESS. Trust that it will reach you in time so that I will not miss a single issue of it and will say that it has been a source of great help to me. I am a subscriber to more than a dozen papers and magazines, but my Bible comes first, and then the HERALD OF HOLINESS. Its arrival is looked forward to with great joy. Long live the HERALD OF HOLINESS as my prayer." J. A. Taylor, Sikes, La.

"We certainly enjoy our church paper, the HERALD OF HOLINESS, and watch eagerly for it each week. It is a channel through which we can keep in touch with our churches and also has rich spiritual food for our souls and good strong ment for our minds to work on, thank God."—Mrs. Julius Miller, Illinois.

ANNOUNCEMENTS

DISTRICT ADVISORY BOARDS

To the Members of the Advisory Boards of the several Districts of the CHURCH OF THE NAZARENE:

Permit us to call your attention to the announcement of the annual meeting of the Correlated Boards, appearing in the December 1, 1920, issue of the HERALD OF HOLINESS. This meeting is to be held in Kansas City, Mo., February 16, 1921, beginning 9 a. m.

The General Secretary of the Church of the Nazarene, in keeping with the obligation of his office, exhorts all members of the General Boards and all District Superintendents to plan to attend this meeting. As you doubtless are aware, the General Assembly has made no provision for meeting the traveling expenses of the District Superintendents going to and from the above mentioned meeting. However, believing that it is very necessary that all of the District Superintendents shall attend the said meeting, we appeal to you, the District Advisory Boards, asking if you will not kindly spread before all the pastors of your respective Districts, the importance of the District Superintendents attending said meeting, with the request that they lay the matter before their churches, and take an offering to defray his expenses while attending to this very important work of the church, and forward the same to the District Superintendent on or before February 1, 1921. Thanking you in advance for your prompt and brotherly favor in attending to the above item of business, we remain your brothers and coworkers with loving sincerity,

H. F. REYNOLDS,

For the Board of General Superintendents.

To the Arkansas, Little Rock, and Louisiana Districts: The Tri-district preachers' convention is hereby called to convene at Little Rock, Ark., January 4th to 9th. The Ruth-Robinson party will be with us at that time, and it is hoped that we will have the greatest convention in the history of the Districts. The Liberty hall has been secured for this time. A good program, with subjects of vital interest to our church, will be given each

day. First program will be Wednesday, January 5th. If you plan to come, write Rev. B. H. Haynie, 2818 West Fifteenth street, Little Rock, chairman entertainment committee.

J. E. MOORE, Chairman.

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15 The Arm That is Stronger Than Mine.  
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1. I'm kneeling with me a long way, Be sure to protect all from  
2. The problems of his world people me here; The world would not let me  
3. How oft we've been here our actions start, How often the heart does it

day to day, My burdens and sorrows I end - by lay On the  
heart with love; When meet I am troubled, then lie in love, With an  
eye on love; When I'm in a bad way my head be other, With an

Chorus  
arm that is stronger than mine The arm that is stronger than  
mine that is stronger than mine

Verse 2  
Cuphold me by power, by power, by power, by power, by power  
holding while here I am kneeling On the arm that is stronger than mine

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lishing House, 2109-Troost Avenue,
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REV. C. A. KINGEN, Managing Editor.

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St. Louis (Maplewood) .....December 25 to January 2

- ARLIAN QUARTET, 304 W. 63d st., Chicago, Ill.;
Jamestown, N. D. ....January 2 to 23
A. F. BALSMEIER, 445 Chipeta, Grand Junction, Colo.;
Pueblo, Colo. ....Beginning December 10
F. E. BEEBE and Daughter, 1430 Lemon ave., Long Beach, Calif.;
Sawtelle, Calif. ....January 6 to 25
LYMAN BROUGH, Porterville, Mich.;
Gagetown, Mich. ....January 2 to 23
W. H. CAIN, 515 So. Vine st., Wichita, Kas.;
Clintone, Kas. ....January 2 to 10
CHAS. C. CONLEY, 729 College ave., Columbus, Ohio;
Nelsonville, Ohio ....January 9 to 30
W. F. CLEGHORN, Bethany, Okla.;
Washita, Okla. ....December 10 to 26
H. J. ELLIOTT, 916 10th ave., S. Nampa, Idaho;
Minneapolis, Minn. ....January 2 to 16
THEO. ELSNER and Wife, 1428 Pacific st., Brooklyn, N. Y.;
Allentown, Pa. ....December 23 to Jan. 8
Hassly, Va. ....January 14 to 30
C. E. ELLSWORTH and Wife, R. 9, Greenfield, Ind.;
Greensburg, Ind. ....December 29 to January 16
Mrs. NELL FEIS, 299 W. Center st., Marion, Ohio;
Rockledge, Ohio, Box 186. ....December
C. J. GARRETT;
Paula, Kas. ....December 21 to January 1
Iola, Kas. ....January 2 to 23
W. B. GILLEY, 531 N. Butler st., Lansing, Mich.;
Marion, Mich. ....December 12 to Jan. 2
S. J. HEMPHREY, 3933 Troost ave., Kansas City, Mo.;
Durr Oak, Kas. ....December 5 to 26
ORAL and ALMA HOLLENBACK, Bethany, Okla.;
Hawkey, Okla. (Eldendale Ch.) ....To December 26
Warrika, Okla. ....December 30 to Jan. 15
J. R. HUNTER, Box 339, Salt Lake City, Utah;
Salt Lake City .....Indefinitely
A. H. JOHNSON, 800 Princeton st., Akron, Ohio;
Old Fork, Ohio ....January 2 to 19
R. J. KENNEDY, 515 Claremont Drive, Pasadena, Calif.;
Bakersfield, Calif. ....December 26 to Jan. 9
E. A. LEWIS and D. RAND PIERCE, 341 W. Marquette, Chicago;
Yuma, Colo. ....December
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Sidney, Ill. ....December 18 to January 2

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Chester, W. Va. ....January 10 to 20
THEODORE and MINNIE LUDWIG;
Jansen, Neb. ....December
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Mansfield, Ark. ....December 19 to January 2
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South Bend, Ind. ....January 2 to 23
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Chelan, Wash. ....January 2 to 21
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Oklahoma City, Okla. ....December 14 to 21
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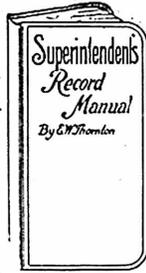
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