

# HERALD of HOLINESS

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

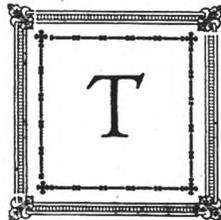
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## EDITORIAL

### A Miracle and Some Lessons



THE first sixteen verses of the third chapter of Acts relates the "Healing of the lame man" by Peter and John as they were on their way to the prayer service at the Beautiful Gate of the temple. This is a very striking miracle and of the numerous lessons it suggests we can have space for only a few.

We should connect this scene with the preceding chapter if we would see the real beauty of this miracle of Peter. The last chapter gave us a marvelous and matchless history of the pentecostal outpouring of the Holy Ghost. It was a high day indeed. It was a day of tremendous excitement and of the highest pressure. Everything was on a high key. The Church was at its best and noblest. The last shadow had passed away as it seemed and the outlook was rosy with hope. The congregated Church had been signally honored and blessed with a new power and a mightier impulse, and all had gone home for a night more of divine contemplation than of rest and sleep. Commotion was in the air and expectancy was on everybody and there would have been no surprise at anything that might occur. There was now no room for the commonplace. They were keyed up to the phenomenal and the novel and the mighty.

#### RETURN TO THE COMMONPLACE

But what could have been more commonplace than the mere going of two of the apostles into the temple at the proper hour of prayer? This looked certainly commonplace and was not in harmony with the taste or temper of the multitude. Nothing here to attract attention. There is no ecstasy here. But we can not live in ecstasy always. God would have the thunders to be succeeded by the calm and the sunlight. We must be content to take God's appointments and to be transferred from the wonderful to the commonplace—from the transcendental to the prosaic and mundane. We must not forget that after the tempest there must come a placid sea. Let us be content to come down from the Mount of Transfiguration to the valleys where the Master heals the sick and raises the dead and feeds the hungry and forgives sins. These are the daily work of the world's Savior. We must not let any uplift remove us from sympathy with the regular obligations of grace. We may well suspect any inspiration that renders us neglectful or unappreciative of the regular and ordinary duties of religion. The whirlwind would not be as convenient atmosphere in which to live as the zephyr. The tornado would not be congenial to study

and contemplation as the quiet of eventide and the serene stillness of the home-life. Let God speak in the thunder but refuse not to listen to Him in the still small voice.

#### BE FAITHFUL TO PRAYER

We must not fail to learn hence that true inspiration never lessens duty; the true inspiration ennobles duty and brings to us a new and larger sense of obligation and that of everyday duties. Prayer is not lessened as a duty by special inspirations. Neither is any other duty. Any imagined inspiration that calls men to withdraw from the regular temple services may be suspected to be not from above but from beneath. Allow no supposed vision or call to induce you to neglect the regularly constituted duties and services of the Church. Be careful just here. The Devil will be sure to stimulate a call or an inspiration in order to swerve you from the homely round of daily and weekly duties to the Church. Honor what God has honored; and He has honored the routine of church duties and worship and no man can afford to be lured from these.

So we have the noble example of these two apostles, former partners in the fishing business and now bound together by so many memories and mental and moral aptitudes and attitudes, right after the marvels of Pentecost returning to the daily round of homely church or temple duties. Noble example this; and let us all carefully follow it and be the better and safer for it.

#### CHURCH ATTENDANCE

We are not to flatter ourselves either that we can remain at home and read our Bibles with as much profit as if we attended church. There is in us something that demands the special aspect of public worship. No private devotions or public downpour of unusual power and blessing can take the place of the stated assembling of ourselves together in the regular services of the sanctuary. We are expressly forbidden to forsake the assembling of ourselves together. One has well said, "There is in you that which finds its completion in public fellowship, Christian communion, and general intercourse of mind with mind upon the sublime topics of heavenly truth."

Peter and John were going up into the temple to pray and on their way to this glorious duty the great miracle was performed on the lame man. It is ever so. Prayer is a fine road to travel toward great achievements. Many another great thing has been done in the way to prayer. Men are called to the ministry when in the way of prayer. Influences are set in motion of tremendous power when men and women are in

the way of prayer and great things happen. Let us not neglect the hour of prayer.

Christ and the apostles seemed to mix prayer with miracles. At the raising of Lazarus the Lord prayed and here at the performance of this healing of the lame man the apostles were on their way to a prayermeeting. It seems to be the law of miracles that they should be attended by prayer and all great efforts of human life be followed by religious exercises. God is to be honored always and everywhere especially that His deeds are to be done by His agents.

#### MIRACLE PRECEDED BY GOOD DEED

We can rest assured that the apostles prayed none the less effectually by having done the goodly deed to the lame man on their way to prayer. Would it not often help us mightily if before we pray we would relieve some distress or help some needy one or speak the kindly word to some discouraged soul ready to give up in despair? Let us try this experiment and see if we would not be helped in our prayers by the course.

Five thousand souls were saved as a result of this miracle on the lame man. And not only did Peter preach the sermon to the multitude gathered through the notoriety of this wonderful cure, but he was arrested and had opportunity to preach a sermon before the high priest Annas, and Caiaphas and John, and Alexander, and as many as were of the kindred of the high priest. Thus was this healing of the lame man preceded and followed by notable events.

Peter preached no sermon to the lame man, but simply spoke the relief he needed, and made him whole who had been lame from his birth. He did preach to the multitude and expounded to them the prophets, showing what new interpretation God had given to His Word. His miracle on the poor man was also an immense sermon in itself, for mercy and kindness to the lowly are stronger than all arguments and sermons, and can not be spoken against by gainsayers and doubters and unbelievers.

## The Inter-Church Movement

WE HAVE never taken any stock in the so-called Inter-Church movement. We do not like some of the things said concerning the purpose and the origin of the movement. We like still less some of the developments of the movement as it evolves. In Chicago at a great meeting held in the interest of this great federation of churches it was said, "The union of all Protestant churches of every town and city in the United States as a basis of a great world union of all these churches was demanded today before the representatives of the Inter-Church Movement of North America." So reported the *Chicago American*. Another utterance of the conference was: "A world League of Churches is to be the result of the war. The day is at hand for a tremendous new movement; *nothing can stop it.*"

Bishop Greer, of the Episcopal church, says, "What we need in these times is organic union in the churches. If all denominations, Catholic and Protestant, became one, we would then have a great universal church." Bishop Hereford says, "In the future, Catholics and Protestants should meet in a common devotion." The Bishop of London says, "I am looking for the creation of a United Catholic Church throughout the world."

Yet when one of the speakers of this Inter-Church Movement comes to a General Conference or a General Assembly of one of the denominations in the interest of his movement he distinctly disavows any purpose or expectation of any such universal organic union of all the churches as these leaders of the movement frankly avow as their purpose, when met together for discussion.

Quite a while ago a letter was addressed to the pope of Rome in the interest of such a movement and a reply was sent as follows by the pope through one of his cardinals: "Thanking you, then, that you have thought well to request the aid and support of the Roman Pontiff in expediting your work and project, his holiness expresses his earnest desire that the end may answer your expectation. He knows that he himself

[the pope], as the one to whom all men have been given over to be fed, is the source and cause of the unity of the Church."

In keeping with this correspondence we may regard the visit of those Episcopal bishops and clericals to the pope at Rome recently who received his reply declining to join in any such a general union of forces but inviting them and all others to return to the bosom of the mother-church—Rome.

Now we have the inward workings, if not origin, of this whole business. Either Rome or some of the Episcopal clergy who hanker after Rome is the mainspring of the whole movement. It is an insult to the intelligent and devout denominationalists of this country to try to thrust such a movement upon them whether they will or not. Yet the boast is being made that "Nothing can stop it." These are the very words used by the great conference held at Chicago in the interest of the movement from whose utterances we have quoted above.

Because of the rottenness of the Romish system Protestantism was born and came out from the crowd of Romanists. Are we now to be led back into the arms of this mother of harlots? Is this the real inward motive behind this sinister movement which boasteth such great things with its mouth and proposes such a monster affair of a spectacular kind? As ugly and as transparent as the motive seems to be there are many of the Protestant churches being ensnared by the scheme. Let preachers everywhere steer clear of this unauthorized movement and keep actively at their denominational work. Have nothing to do with this movement is our advice given earnestly.

Perhaps a concrete case may illustrate the ultimate aims of this movement. One of the assistant secretaries of war declared that it was the purpose of his department of government to break down denominationalism. The government has seemed to approve the federated church idea so far it seems. The Baptist *Messenger* has the following to say concerning the actions of one of the agents of this federated church movement in Helena, Oklahoma:

We now have in the state of Oklahoma a representative, Rev. Mr. Jackson, of the federated movement, seeking to destroy denominationalism by bringing about community churches that stand for nothing in particular except the destruction of sturdy Christianity based on conviction. The resolutions above referred to have to do with the State Orphans' Home, located at Helena, Oklahoma. Up until recently the children have been permitted to attend the Sunday school and church of their choice. Many of them have been led to Christ and have been baptized into the fellowship of the Helena Baptist church, but recently there has been organized a so-called community or federated church and since the coming of Superintendent Gilmer these children have been forbidden to attend their own or any other church except the Federated or community church. Rev. Mr. Werner was appointed by the Baptist church to talk to him and Mr. Werner reported back to the church that the superintendent said he was sending them to the church favored by the government and would ultimately be the only church the government would recognize. A second committee consisting of Pastor W. S. Miller and Brother Gibson visited the superintendent and was told that the board of control instructed him to take the steps he had taken. This reveals a serious condition. It is time for Baptists to declare again their principles with clearness and persistence. We dare not remain quiet regarding this intrusion or usurpation of our liberties. We must take action at once to guarantee to these Baptist children and all others in the Helena Orphans' Home the right of religious liberty and there must be no letup until the meddlers are made to understand that the principles of liberty for which the world has been struggling apply with primary and particular force to religious liberty.

IT IS FOR MEN who can do things that the world waits. It is for such men the holiness movement waits today. Such men will always be held in high esteem. It was Emerson who said, "If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbors, though he build his house in the woods, the world will make a beaten path to his door."

INDUSTRY IS THE LAW alike of God and of common sense and of all true success in life. It makes for contentment and honesty and is essential to the highest influence. It is not necessary for a man to be actively bad to make a failure in life. Mere *inaction* will accomplish failure for him sure and certain. It is the struggle toward an ideal, the constant effort to get higher, which develops manhood and character.

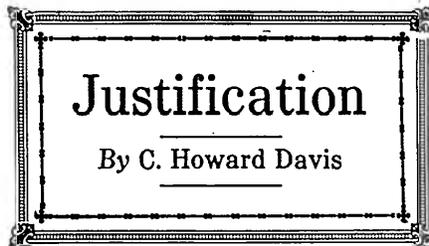
**J**USTIFICATION is a state, condition, experience. "All have sinned and come short of the glory of God." A sinner is not in a state of justification. A sinner is a law violator. Under condemnation for knowingly breaking law. The many ways, plans, works (some of them good in themselves)—all of them together can not bring him into a state of justification.

Not even Bible reading, joining church, saying prayers, neither anything else along these lines.

Had there been any way for man to justify himself then it would not have been necessary that Christ should have died. "If I justify myself, mine own mouth shall condemn me." "But he, willing to justify himself, said unto Jesus, And who is my neighbour?" Jesus said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts." Self-justifying is poor, worthless veneration. Self-justification does not work. "By the deeds of the law shall no flesh be justified."

"Justification is a judicial act of God, by which the sinner is declared innocent as if he had never sinned, not because of works, but of Christ's righteousness; the means by which it is apprehended is faith."

"Therefore being justified by faith, we have peace with God," [Amen! Glory!]-the God whose law we had broken, whose love we had slighted, whose Son we had rejected—"through Jesus Christ our Lord." Thus we see that in order to justification, sin must be confessed, renounced, forsaken, and a going out of the business of sinning, thus becoming an ex-sinner. Ex-saloon keepers, ex-merchants. We understand by these terms they are no longer in the saloon business, nor longer selling merchandise. Just so the sinner has stopped—quit. So far as in one lies there must be a



straightening up of the past, making the crooked straight, taking back borrowed(?) things. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

God knows when He can justify a soul. "Therefore being justified by faith." Faith is the ground on which a man must stand in order to be justified. The soul fully surrendering, promising obedience, to walk in all the light that comes, will be enabled by the Holy Spirit to believe in God with all his heart, and the peace of God will fill his soul, because the regenerating power of God brought him into a new life. He is new born. "He hath put a new song in my mouth." He shouts for joy. While thus engaged he hears a new voice, though new it does not seem to cause uneasiness, for quickly he recognizes it to be the voice of the Holy Spirit witnessing with his spirit that the work is done. Being thus assured of God that the work is done, he breaks out in an ecstasy of holy joy. Immediately he joins the "praise committee" without the formality of hunting up an application blank for membership and waiting to be recommended by such committee. He is awake to the fact that he has passed out of death into life; for another fact is revealed to him without any deciding so to do; that he "loves the

brethren" without trying. Sweet peace, love and joy have come.

He wants every one to know that he is happy; he wonders why they are not rejoicing; he goes around shaking hands with all the saints; in doing so he discovers an old chum of sinner days, makes a bee line for him and has his arms around him and is telling him as fast as a tongue can of his having found the Savior; then he pleads with him to give his heart to the Lord. Justified freely—fully—consciously—gloriously. Language breaks down in failure to express what God does for a soul when they have passed out of death into life. The at-homeness with God that he now feels when but a short hour ago he was afraid of Him. Such a case of old-time justification puts the individual where he can sing as in olden times, "Oh, happy day, when Jesus washed my sins away. Well may this glowing heart rejoice and tell its raptures all abroad." Justified people are entitled to the "glowing—rejoicing" as much now as of olden time. Many know well how to rejoice over temporal good; are they not capable of doing so over spiritual?

"And tell its raptures all abroad." There are places where twenty-five people speak in meeting, and no one would ever think they had a glowing heart. Such an absence of joy. If any one in the wide world should rejoice it is the justified soul. Sin life ended: raised into a new life: sins all forgiven: he is now an ex-sinner: old things gone: new things come: takes the old sinner sign down: puts up the new one in keeping with his new experience—such as, "The Lord is my Shepherd." "The Lord is my strength, and song—and he is become my salvation—he is my God." "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put

## Transformation. By Rev. W. E. Smith

I sought for happiness in things of sense;  
The carnal pleasures known in Adam's day,  
When fond desire looked across the fence  
Of God's commands, nor feared to disobey.  
No fruit so beautiful as that denied;  
God was out-voted and His law defied.

The river of my joy ran as the tide,  
And overflowed its banks like Egypt's Nile.  
Why course a narrow stream when one so wide  
Doth make the evil good, naught can defile  
Him who can still his conscience with false words,  
Mistake the sounds of hell for humming birds.

'T was all a dream. My river soon ran dry;  
My bark was stranded on a barren shore,  
Mocked by the joy of others, wretched,  
I now all my follies and my sins abhorred.  
I stood condemned before the bar of God:  
I, humbled, lay beneath a chastening rod.

But hope revived when Edom's conqueror stood,  
With pity's look and love compassionate,  
Said He, "I bring you hope and joy and good;  
I'll lift you from your sorrowful estate  
To see a thing that angel never saw—  
The blood of pardon for a broken law."

Oh! What a change, from darkness into light;  
From bondage into liberty He brought.  
The cleansing blood made every black spot white,  
I found the joy my soul so long had sought  
In carnal pleasures and in pride of life,  
Shut in with God and free from worldly strife.

'T is not a dream. It stands the test of years:  
No summer's drought can dry these waters deep—  
Sorrow is gone and banished are my fears,  
I've peace in suffering, tears of joy I weep,  
For now I find my pleasure deep in God,  
And in affliction's hour can kiss the rod.

Oh, seekers after pleasures, look this way!  
Why buy a carnal joy the soul to kill?  
Or pluck the apples that must soon decay?  
Be strong to seek and find God's gracious will.  
Oh, launch your bark upon eternal love;  
Exchange the joys of earth for joys above.



a new song in my mouth, even praise unto our God."

The work wrought in the soul in the first work of grace is the battle ground. So-called opposition to holiness, analyzed, is pure and simple against the work of the Holy Spirit in the first experience of religion. The standard of the church world undoubtedly concerning the work done for and in the soul in justifying grace is too low. The tendency of the day is to pull not only Bible doctrine down to a level that will please Mr. Carnal Mind, but also to mix almost every good thing with that which is more or less evil. It is for those who love God and the truth and souls, to lift up a standard, the Bible standard, in the midst of much opposition of worldly minded folk, many of them belonging, so far as their name is concerned, to churches making some claim to be churches of Christ. Every justified soul will depart from iniquity, and keep going in that direction or the undercurrent will sweep him to destruction.

The world needs a John the Baptist to appear with a mighty voice and call men to repentance, ere the night of eternity with its foreverness of blackness shall seal the doom of the unsaved. Listen, are there no such Johns already risen up, who are going about the earth with the burning message? Our own land has such gospellers, crying out, "Repent ye, for the kingdom of God is here." "He that committeth sin is of the devil." The world has a right to expect of all justified individuals that they not only profess salvation, but that "they walk in newness of life." Those begotten of God live new lives for the simple

reason they have a new life to live. "Old things have passed away, all things have become new."

Being the sons of God, they take work immediately, and quickly make the discovery the world, flesh, and Devil are opposed. They adjust themselves, leaning on might, press into the battle for victory. He who has given them deliverance from sin they now feel will give them victory in the fight. They sing,

"I am a soldier of the cross.  
A follower of the Lamb.  
Sure I must fight if I would win,"

and they line up with the army of the Lord. They walk in light daily given, and at the close of the day's doings the Lord has been their Shepherd, they have not gone without food, and that right in the presence of enemies He fed them, and at noonday's hour of heat pointed the cooling water. They walked in the light as they saw it, and sweet peace was still there. In the evening of the day they sat down to read the HERALD OF HOLINESS, *The Other Sheep*, then turned to the Book of God and read Psalm 91, and after a season of prayer lay down and slept the sleep of the righteous. Having walked in the light during the day, they felt the protection of the blood that cleanses walkers in the light from all sin. Next morning up early and made ready for the holiness all-day meeting. At the 11 o'clock service the light on the second blessing came. Not waiting for an invitation they were on the way to the altar where they only knelt for a few moments, and the consecration was made, the fire from heaven fell. Let's all say, Glory! Amen!

traditions of men to take His lighter yoke and find rest for their souls.

Horrifying the caste spirit of Simon the Pharisee He extends the ministry of forgiveness to the lowest broken-hearted woman as well as sinful man.

The summer passed in an unbroken round of exhausting toil and tense situations, with but little true sympathy, and many nerve-racking interruptions from the thoughtless crowd.

His miracle in curing a man who was blind, dumb, and mad caused the masses to ask, "When the Christ cometh will he do more miracles than this man has done?"

The rabbis are thoroughly aroused, "He casts out devils by Beelzebub," is the slanderous charge. He not only irresistibly answers them, but warns of their dangerous approach to the sin against the Holy Ghost.

At the urgent demand for a sign He foretells His resurrection, and declares that His preaching is a greater sign than even His wondrous miracles. No doubt His mother and brethren had become concerned by the insidious rumors of the day and came to expostulate with Him, perhaps even fearing His mental condition. Many times the hindrances to our ministry on the part of our friends are greater than those of our enemies. But nothing prevents His loyalty to the new family of which He is the spiritual Head.

Invited to a Pharisee's house in an effort to entrap Him, He looks into their hearts and pronounces awful woe upon what He discovers within. This was a turning point in His life. The die was cast. The leaders of the nation had completely rejected Him. The excitement of this tremendous spiritual battle had reached its highest. He takes advantage of the gathering multitudes and proclaims the New Kingdom by the means of parables.

A rabbi offers to follow Him but He declares Himself a homeless man. Others apply but also turn back at the thought of undivided allegiance to His kingdom.

At this time of enlarging enmity there are also increasing manifestations of supernatural power. "He commandeth even the winds and water, and they obey him." He casts out devils by the legion. Again He triumphs over the King of Terrors and the damsel arises from among the dead. He is so charged with the supernatural that the mere touch of the hem of His garment in faith, gives virtue.

For the last time He visits Nazareth. Though the anointing of the Lord is upon Him, according to the word He reads, they perceive it not and would have thrown Him from the cliff but His hour had not yet come.

It is near! Much more must be done! The night is coming! The twelve are sent out to proclaim, "The kingdom of heaven is at hand." His retirement must not be long. Again He feeds with the Bread of Truth the following multitudes, heals their sick, multiplies the loaves and fishes before their wondering gaze, and yet they do not see Him—as the true Bread of Life sent down from heaven, even when so taught by the Master in explicit terms. This was the hardest saying yet. The crowd stumbled at His words and went away.

Though Peter declared, "Thou hast the words of eternal life," yet the disciples needed much instruction, warning, and sifting. Henceforth the main efforts of His ministry are expended on the "little flock," until Peter could say with beaming joy, "Thou art the Christ, the Son of the living God."

The joy of the disciples at this revelation of the Spirit is soon eclipsed by the shadow of the cross and Peter's rebuke by the Master as He entreated Jesus against the will of the Father.

## The Years of His Ministry. Part II.

By E. E. ANGELL

FROM the time of the second Passover Jesus seemed to have been continually dogged by spies. To their microscopic legalism, the plucking of a few barley heads was both reaping and threshing. The answer, that the Sabbath was made for man and not man for the Sabbath, only deepened their hatred: for bigotry is blind and deaf to any reason. For a second time He is charged with desecrating the Sabbath.

The hierarchy would have, at once, brought Him to trial if it had not been for His wide popularity with the multitudes He had healed or comforted, and that marvelous combination of dignity and humility, which made Him a person of mystery, whom they feared, as well as hated.

Soon again His enemies have another occasion to press a similar charge. Ignoring His danger because it was the right thing to do, in the face of scowling rabbis, and silencing them with the question, "Is it lawful on the Sabbath days to do good or to do evil, to save life or to destroy it?" He commands the paralyzed man to stretch forth his withered arm.

Henceforth there was a helpless separation between Him and the leaders of the nation. The ecclesiasticism of the day felt itself imperiled, for it had been weighed and found wanting, as has been that of every age.

He now withdraws from Capernaum on another circuit until the storm shall, in a measure, blow over. He always avoided ostentatious progress and noisy, disputatious ways. He did not strive nor cry aloud, nor was His voice heard in the streets.

He scarcely reached home again before messengers arrived from a centurion asking for the healing of a favorite servant. The simple

faith of this Roman, who only asked that the word be spoken, and believed it would be accomplished at a distance, must have cheered the heart of the Master, and indicated the future acceptance of the gospel by the despised Gentiles.

Next we find the Prince of Life at the village of Nain. Death must not reap its triumph in His presence. At the word "Arise," "He that was dead, sat up and began to speak." It is now noised abroad that a great prophet has arisen, and God has again visited His people as in the days of Elijah.

For more than six months John the Baptist has been wasting in the dungeons of Herod. It was no wonder that there was a temporary shadow of perplexity and confusion. The answer of Jesus to the messengers was full of calm dignity, as He refers to John's favorite prophet Isaiah, "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them." He then breaks into a tender eulogy of John, "a greater and more honored than John the Baptist has not arisen." But as He thinks of the rejection of the ministry of both John and Himself, He pronounces woe upon favored Chorazin and Bethsaida.

At this juncture something unknown must have occurred that caused Jesus to praise the Father that things that were so hidden from the rabbis, priests, and Pharisees were revealed unto the simple, poor, and lowly. The New Kingdom was not to spread downward from the powerful and influential, but upward from the common people. "All reformations begin with the laity, and with the obscure." With a yearning burden for humanity He invites all who are heavy burdened with rites and

This gloom is banished and an earnest of the glory beyond the cross is given by the dazzling brightness of effulgent transfiguration glory. The presence of Moses and Elijah—the founder and defender of the Old Dispensation—was a symbol that the Law and Prophets gave place to a higher Dispensation, and spoke of the conquered grave and the glory beyond. Henceforth His one thought was to finish the work His Father had given Him to do.

Returning from the district of Caesarea Philippi to Capernaum for the last time, Peter is met by the local collectors of the temple tax, for its payment by His Master. Jesus tells him he will find the proper coin in the mouth of a fish and by this miracle quickened them to a firm repose on His watchful care, which could help them in any extremity.

Selfish ambition is reproved as he picks up a little child of the household, holds him in tender love to His bosom, and then sets him down in their midst. To have the heart of a child is the condition of admission, accepted service, and honor in the New Kingdom, and such will receive the Father's special care and love.

At the time of the Feast of Tabernacles, Jesus had been for six months little better than an outlawed fugitive. He calmly resolves to transfer the sphere of His activities to Jerusalem, though He knows it will mean His death.

Again He passes through Samaria. The fierce, bigoted Jewish spirit of the disciples is rebuked as they call for fire upon an unfriendly village.

The Master perceives that the harvest fields are now white and sends out seventy followers, which in the Jewish opinion was the number of the nations of the world. For the first time in the history of the world a universal religion is being proclaimed.

In the healing of the ten lepers, the return of the Samaritan to give thanks and glory to God while the nine Jews hurried on to Jerusalem gave another lesson of universal charity.

Suddenly appearing in the temple porch at the last of the feast, He astounds the rabbis with His teaching and deepens their antagonism. The crowd now divides in their opinion. Some are for and others against. The temple police sent to arrest Him are overawed and declare, "Never man spake as this man speaks." He continues to teach in the temple until He reached the climax of His revelation of Himself in the words, "before Abraham was born, I AM." Utterly turning against Him, the crowd seek to stone Him as a blasphemer.

Jesus remained for some time in the vicinity of Jerusalem, teaching as occasion offered, but Israel is more blind than the man blind from His birth.

From the quiet retreat of Perea He comes forth to once more reveal the glory of God in the raising of the dead and LAZARUS COMES FORTH. The giving of life to His friend hastens His death. Retiring to Perea again He awaits His hour.

Finally He sets His face toward Jerusalem. He enters with kingly triumph to the cries of "Hosanna to the Son of David." But the city that has killed prophets will not accept a spiritual King.

The Lamb slain in the plan of the Trinity before the foundation of the world, to become our Passover from sin to heaven, eats His last Paschal lamb, comforts His disciples, enjoins a commemorative Supper upon them, prays that they may be sanctified to a ministry like unto His own glorious ministry, passes into the gloom of Gethsemane, emerges with an attending angel, is kissed by His betrayer, is

led to the slaughter and opens not His mouth; is laid upon the sacrificial cross; tastes of the sinner's separation from the Father; declares the Years of His Ministry are finished, and ascends to a ministry at the right hand of God the Father, that has no years.

"Now unto the King eternal, immovable, invisible, the only wise God, be honor and glory for ever and ever. Amen."

## A Pauline Argument for a Holy Life

By CHARLES ALLEN McCONNELL

**D**O WE conclude that we should continue to be sinners in order that grace might have opportunity to exceed wickedness? Not at all. How is it possible for us who are really dead to sin to be any longer alive in sin? Do you not understand that we who are baptized with the Holy Ghost, which puts us into Christ, were, through that baptism, made dead to the world even as He was made dead in order that the Holy Ghost might be given? Consequently, we were buried with

## My Prayer!

**O** LORD, MAKE ME SO SENSITIVE TO THY CALL THAT I MAY HEAR THY VOICE ABOVE THE NOISE OF THE CITY AND THE CLAMOR OF THE PEOPLE. MAY MY HEART ALWAYS RING TRUE TO THE DOCTRINES OF THE TRIUNE GOD, AND THE CAUSES WHICH MAKE TOWARD THE UPBUILDING AND PRESERVATION OF THY CHURCH. GIVE ME A CLEAR VISION OF WHAT THOU HAST PLANNED FOR IT IN THIS DAY OF THY POWER, AND SHOW ME HOW I MAY HELP FULFILL THY PURPOSE. AMEN!

DeLance Wallace

Him in this baptism into a death to the world. This is in order that as Christ was raised up from the dead into immortal life by the glory of the Father, so in like manner we, having experienced this death to the world, might be raised up to walk in an entirely new life.

If we went down into this death in such a union with Christ, we came up again with a new glory which has a likeness to His own resurrection. When we went into this death with Christ we became aware that our old man, the self-life, was as fully crucified and killed as Jesus was crucified and killed on the cross. This was in order that this body of sin in us might be destroyed as to its life in us as truly as was the body of Jesus destroyed of its life. As this body of sin was thus destroyed, it follows that we are no longer the slaves of that body of sin.

Let us look at this matter of the death in the baptism with the Holy Ghost from another side—that you yourself died to sin. Now he that is dead is freed from sin. This being true, that through the death of Jesus Christ provision was made for this kind of a death for us, and we have experienced it, we believe that as He became alive with the resurrection

life, we, too, by this second grace come into a newness of life. And we know that the resurrection life of Christ is eternal, for death can no longer have a hold upon His body, being immortal. As Christ died He died a sacrifice for sin once for all; and as He came alive again He came alive to be as God. So you should fully conclude that you are as completely dead, as far as sinning is concerned, never to have to die to sin again; but through the power of Christ you have become alive to the things of God.

Now do not let the sin, this old carnal mind, this body of sin, come back into your heart again to rule your life. Neither give way to the temptations of Satan as he would approach you through the channels of your natural appetites and propensities. But let your consecration to God be as perfect as that of an immortal soul which has passed through the resurrection and been glorified, so that every department of your life will be used for God in holiness.

To repent: having passed through this death, you have escaped out from under the law with its penalty, which was death, and are now under the dominion of grace, whereby you came into this new life. But having escaped this law of sin and death, which held the carnal life, does that give us license to commit sin because we are under the grace of God? Not at all. You know that if you give yourself as a slave to obey some one, to that one you are the slave; whether it may be that you give yourself to sin and receive death as your pay, or to obedience to God and receive holiness. I thank God that while you were at one time slaves of the sin, the carnal mind, you have obeyed, with your heart the religious instruction given you, and have thereby been made free from the sin, and have become the slaves of holiness. I speak in a way that may seem common, but so that you will understand—as you have given the different parts of your body to be slaves to sin, so now give them to do right things in holiness.

I repeat: when you were the slaves of the sin you were utterly free from holiness. And what did you bring forth with that life of the things of which you are now ashamed? The result of those things was nothing but death. But now that the old man is crucified, and you are freed from the sin, there proceeds from you holiness, the completion of which will be eternal life. Death is what we earn by sin; but God gives us, as a free gift, eternal life through Jesus Christ our Lord.

PENIEL COLLEGE.

## A Voice from Immanuel's Land

By E. WAYNE STAHL

**F**ROM a certain town of Ontario, Canada, an elect woman passed to the timeless city of God last year. A true daughter of the King, she went in peace to the palace of her Father. A beautiful life was crowned by a beautiful death. In her the word of Wesley had illustration, "Our people die well." She had taken care of her living and her dying took care of itself.

The days immediately preceding her departure were days of agony. An operation had been performed, but the surgeon's knife, which for so many has been as the sword of life beating back the hosts of onrushing death, was not in her case victorious. She must die. And with all the fortitude and meekness of a martyr she faced her nearing dissolution; the allness of her love to God cast out all fear of the last bitter hour; in the valley was her faith perfected, and she submitted to her Father's will.

Very precious to her was the Bible in those

sunset hours. She had loved the Book, she had lived the Book, and exceeding great and precious were the promises of the Book, as she was about to enter eternity. In the hour of death her hope was in the Book of life. Strong was the consolation that she knew as it was read to her as she lay on her hospital bed, while she heard of the shining glory of Immanuel's land, and of the grace given those who make the transit thither.

After her death the following were found in her Bible, written in her handwriting. Whether she composed them herself, or copied them, her relatives do not know. But I love to think that she was their author, and that she slipped them between the pages of the Scripture with the beautiful purpose to comfort her dear ones after she had gone. Certainly they expressed her experience perfectly, and came as the afterglow of a life radiant with transfiguration splendor:

#### SAFELY HOME.

I am home in heaven, dear ones,  
Oh, so happy and so bright;  
There is perfect joy and beauty  
In this everlasting light.

All the pain and grief are over,  
Every restless tossing past;  
I am now at peace forever,  
Safely home in heaven at last.

Did you wonder I so calmly  
Trode the valley of the shade?  
Ah, but Jesus' love illumined  
Every dark and fearful glade.

And He came Himself to meet me,  
In that was so hard to tread;  
And with Jesus' arm to lean on  
Could I have no doubt or dread?

Then you must not grieve so sorely,  
For I love you dearly still;  
Try to look beyond earth's shadows,  
Pray to trust our Father's will.

There is work still waiting for you,  
So you must not idly stand;  
Do it now while life remaineth;  
You shall rest in Jesus' land.

When the work is all completed,  
He will gently call you home;  
Oh, the rapture of that meeting!  
Oh, the joy to see you come!

ROCK ISLAND, ILL.

## Christ's Recipe for Sanctification

By DORMAN D. EDWARDS

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

THERE is no doubt in the mind of the writer that scriptural sanctification is a cleansing from indwelling pollution, with all its accompaniments, and that it is attainable in this present life through consecration and faith by the blood of Jesus.

Many, I fear, will voice their approval at this statement and at the same time have a consciousness of a void in their own souls. I am firmly convinced that much of the weakness in the holiness movement (and there is a weakness) is due to shallow teaching combined with shallow altar work. The "take it by faith" mania by over-anxious workers has wrought a sad havoc in our midst.

Many times we hear preachers say, "Never get up from your knees until you are sanctified. You can have it now if you will only claim it." Where is the Scripture for such statements? "Now is the accepted time" and some others that have to do with the sinner

immediately surrendering to God. Remember you who are hungering for God, it is yours to concentrate, believe, and tarry for the promise, and it is His to send the Holy Ghost WHEN HE WILL.

I want to give the Word on the subject and let it talk to your hearts.

First, the great need. "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth" (Luke 11:5-8). Have we spiritual bread to give those with whom we come in contact? Do you feel the need? Remember Christ's words especially, "Because of his importunity."

Second, the command to importunity. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He doesn't say how long to ask, seek, and knock. This means work for the "Mourner in Zion" until the work is accomplished in him.

Third, the reasonableness of the command. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" Seeker, you are to expect just what you ask if you have made the back

path straight and are consecrated to do His will fully in the future.

Fourth, Christ's promise to the importunate. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" It seems to me that the only thing in the way of any hungry heart receiving the Holy Ghost is a lack of persistent prayer. Lest we should faint in our hearts and get discouraged before we have received the witness let me give you,

Fifth, a confidence also from the Word. "And this is the confidence that we have in him, that, if we ask any thing according to his will, [For this is the will of God, even your sanctification, that ye should abstain from fornication (1 Thess. 4:3)] he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

God has promised that the Holy Ghost will witness to our sanctification. Never claim you have it until you have the witness. Don't let anybody sidetrack you at this point. It will cost you the consciousness of His presence that is so much needed in this day of apostasy. The Witness (Holy Spirit) is God himself, so don't be afraid of "Believing the Witness instead of the Word" as so many seem concerned about. Don't be satisfied until God says the work is done. "Press on, precious soul, till the rest you obtain."

ASHLAND, ORE.

## "Thy Son Liveth"

Written by Rev. C. E. CORNELL. To receive additional publicity this article appears in religious publications other than the HERALD OF HOLINESS.

THE above is the title of a leading article in the November issue of the *Ladies' Home Journal*. It is a rehash of Christian Science, Spiritualism, Hinduism, and so-called mental telepathy. It is purely unscriptural, and the Christian readers of this usually very reputable journal should write to the editor entering their unequivocal protest that this great magazine should be so hoodwinked as to publish such rot.

The article is evidently written by a woman; it purports to be a conversation between this woman and her son who was killed in Flanders. After he died, he discovers that somewhat of a change has come to him, and as he has some knowledge of wireless telegraphy, he conceives the plan of communicating with his mother from the unseen world. So he finally gets into communication with her, and this article is largely a repetition of what he says in a number of wireless letters.

His first communication is this which she received over the wireless: "Mother, be game. I am alive and loving you. But my body is with thousands of other mothers' boys near Lens. Get this fact to others if you can. It's awful for us when you grieve, and we can't get in touch with you to tell you we are all right. This is a clumsy way. I'll figure out something easier. I'm confused yet."

Other letters follow in strange language for one in the spiritual realm. She often makes her son to use slang, and exceedingly uncouth expressions, and yet she would have us all believe that her son is in heaven, as well as all the others who died on the battle field. One young man, timid and withal afraid, and very

dissipated in former years, grabbed a grenade that had fallen in the trench, and scrambled out with it, thus saving his company from wounds and death; the grenade exploded and he was killed, but because of his bravery he went straight to heaven, for the young man says of him, "He's all right, and a trump among us."

Now if human bravery, or the fact of being a soldier and dying on the battle field in defense of democracy and country, marks the salvation of the soul, then what about this scriptural language, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved"? (Acts 4:12).

If a man can save his soul by being brave, if he can gain heaven through sacrificing his life for his country, then the Bible is a fabrication of misstatements and Christ, the Savior of the world, is not needed.

In the case of many soldiers who died on the battlefield they were excessively wicked and remained so until death. Is it the teaching of the Bible—our only guide from earth to heaven—that wicked men are translated from their wickedness to heaven, a place of purity and holiness? I do not so read. "Without holiness, no man shall see the Lord." There must be a preparation here if one is to get into the City of Gold. The prophet long ago said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

This woman makes her son insist that there

is no such thing as death; it is only a transitory state. A shutting the eyes and awakening in another world with about the same environments. The boys are all there, and they have their same mental faculties and they are constantly planning for various activities. He desires the mothers who lost boys and loved ones in the war to stop crying. He says, "We are still capable of mental anguish. That is the hell material." Mind you, there is to be suffering in heaven. The writer supposed that all tears are to be wiped away, and that there is to be no more suffering, neither any more pain, *for the former things have passed away.* This writer must have forgotten her Bible, or else gotten her mental wires crossed.

According to "Bob" and this "Mother," heaven is a very common place. Common conversation, with all the variations and infirmities of human speech—a real worldly heaven, and not much that might be classed as spiritual dignity. We have always supposed that heaven was UNUSUALLY UNCOMMON, the place of redeemed spirits, perfect spiritual bodies, without fault; the association of angels, with the great spiritual giants and saints of earth, who served God and were faithful. Heaven the abode of the blessed, the home of the soul, the conversation chaste, the language at all times heavenly, mingled with the pleasure and beauty of God and His Christ. Those whose eyes have caught a glimpse of the Eternal City have invariably said that heaven was glorious beyond expression, beautiful for situation; but this young man "Bob" has not as yet seen anything of this beatific splendor, and above all he has not as yet seen the face of the Savior, "the fairest among ten thousand" to the redeemed of earth, who will first desire to see that adorable face.

But even dogs go to heaven. "Bob" says, "There are a number of dogs with us. I do not know whether they are astral dogs or not. They look just the same to me, and they go with us and help with our work. The boys who come out are simply delighted to see them."

Mind you, good, bad, and indifferent dogs go to heaven, and are the companions of men and women there. If dogs are there why not other animals? But this is too cheap to comment upon. Christ did not die to redeem a dog. He died to redeem a race—a higher intelligence, the soul of man.

And then such unmitigated rot as this: They marry and have sweethearts, so "Bob" says. When Christ said Himself that there is no such thing, but we are to be as the *angels of God.*

"Bob" is anxious that this manuscript fall into good hands. There is evidently a material sense in heaven. He also wants his mother to refrain from argument; he wants her also to take good care of her health; and then he says, "Preserve an unemotional mind, dear. Sanity and simplicity are essential to our purpose. Do not go on any tangent of description or undertake analyses." How businesslike he talks! It sounds as if he lived in New York or Philadelphia.

And this is in substance what the *Ladies' Home Journal* has dished out to its millions of readers. Pity!

"Such as I have give I unto thee."—*Peter.* The Church was not sent to distribute gold and silver to heal or care for the bodies of men but to give salvation—healing of the soul. Healing and care of the body was incidental—a by-product of the chief business.

Fanaticism is a combination of ignorance, conceit, and bigotry, with zeal as the motive power.

## "Hast Thou Faith?"

By R. L. HOLLENBACK

CONSIDERING the stress laid upon faith in God's Word, and the great part it plays in our individual salvation, it is well for us to turn this burning question of St. Paul to our own hearts. Since faith is the essential condition of salvation, or of any minor gifts of grace, there is nothing we should be so sure of as that we have faith. For we are "saved through faith" (Eph. 2:8); "sanctified by faith" (Acts 26:18); by faith we live (Hab. 2:4); and walk (2 Cor. 5:7); and by faith we shall finally be translated to glory (*Comp. Heb. 11:5, Luke 18:8*).

God honors faith. He has put a premium on it, as being the strongest force in attesting divine ability (Eph. 3:20). His spiritual benefits are all meted to us in proportion to the measure of our faith (Luke 17:29).

### FAITH AS A PRINCIPLE

Faith is a living principle, conceived in the heart of the seeking soul by the entrance of

## He Is Coming!

By REV. C. CRYST DIPBOYE

He is coming, Christ is coming,  
The day nor hour we do not know;  
But in triumph He is coming  
For in His Word He tells us so.  
With souls redeemed, garments shining,  
Spotless and pure and white as snow.

He will come with saints descending,  
And the redeemed of all ages;  
Songs and shouts the heavens rending,  
Voices of praise while earth rages;  
Psaltries, harps, their music sending  
Forth as birds freed from their cages.

He is coming, then for His bride,  
To take her to the marriage feast.  
Then up the unseen ether glide [east,  
Saints from the north, south, west, and  
Both the living and those who died,  
Pain and sorrow forever ceased.

He is coming, are you ready,  
Friend, for the rapture in the air,  
Trusting Him to keep you steady  
Till we meet with myriads fair?  
If not, my friend, oh, get ready  
Ere you sink into despair!

Cheer up, saints, just a little while,  
And wars and strifes will be no more;  
Trust God, dear ones, and keep from guile,  
For very soon we'll all be o'er  
On the other side, and His smile  
Will greet and bless us evermore.

VILONIA, ARK.

God's Word; for "Faith cometh by hearing, and hearing by the word of God." When once a soul is saved its life becomes one of faith. Its attitude toward God is faith. It breathes of faith as its life energy.

But this principle of faith is not of human origin: Christ is declared to be both its "author and finisher." It is God's gift (Eph. 2:8); and, when given, it becomes the well-spring of life to us.

This gift of faith, like all the other gifts of God, is imparted to us only upon our meeting His conditions. The sinner may never expect saving faith until he has fully repented, and made proper restitution for his past offenses to those wronged. Neither may the believer who seeks to be sanctified expect to have faith till he has fully consecrated himself to God. One reserve will forbid our faith.

And as this faith is received upon our meeting divine conditions, so it is maintained that way. For our faith to be unwavering there

must be continuous clinging in the life of prayer, and in all the other duties that are enjoined upon us to do. Our practical lives must be consistent with God's Word; else our profession of faith is merely a "presumptuous sin"; for faith, without the best possible works of righteousness, "is dead."

### FAITH IN ACTION

Believing is this divinely given principle in action. One can not think of faith ever being idle, for idleness is the poisonous death-cup of faith. "Faith without works is dead"—as really as the body without the spirit is dead.

The works of faith, as declared in the eleventh chapter of Hebrews, are largely averse to natural circumstances. This is the thought suggested in the first verse: "Faith is . . . the evidence of things not seen." Faith is in no way dependent upon circumstances for its assurance. It can "hope against hope," as did Abraham who "staggered not at the promise." It is "evidence," not from *prospect*, but from *promise*. It is assurance when there is no ground for assurance—but God!

Instance. For years the man sick of the palsy had been bedfast. Christ said to him, "Arise, take up thy bed and go thy way." This was the very thing he could not do—but he did it.

Christ said to the man with the withered hand, "Stretch it forth!" This was the impossible—but he did it.

Peter took hold of the lame man at the beautiful gate, and said, "Stand upon thy feet." He never could do that. No use to try it. It is a hopeless task—but he did it.

Is it any wonder Paul cried out, setting aside all natural circumstances and all earthly wisdom, and said, "I can do all things through Christ which strengtheneth me"? Ah, he knew that faith worked independent of circumstances.

Faith, in its implicit reliance upon God, repudiates any trusting in circumstances, favorable or unfavorable, as a sign of victory or defeat. In the eyes of faith, good crowds, good weather, and attentive audience (appreciated as they may be) are not a sign of victory in a meeting; neither is a small crowd or bad weather a sign of defeat. Its reliance upon God is so implicit that *circumstantial promises* fade into insignificance before the *divine promises*.

While faith does not always work *contrary* to human judgment or wisdom, yet it works absolutely *independent* of it. It depends more upon revelation from God than upon human intelligence. The bounds of human wisdom are not the bounds of faith. Faith has no bounds!

The work of faith is always wrought "by love." Love is its weapon in tearing down sin's strongholds; through love it "subdues" kingdoms, "stops the mouths of lions," and "quenches the violence of fire." Our ardent service is not performed out of bondage nor of necessity; but out of love. Love is faith's impromptu, its shield, and its weapon.

Finally, faith is restful, yet always working; it is tender yet stern; it is simple yet wonderfully profound; it is wary, but far from anxious about circumstances.

Oh, Thou mightiest of gifts,  
Thou that movest power divine!  
Thou unfathomable grace!  
Let us know Thee? Be Thou mine!

Faith needs something stronger and more abiding to rest upon than ecstasies of joy and demonstrations in the emotions. It needs the everlasting Word and *experimental works* of grace.

## The Significance of a Church Building

By ALPIN M. BOWES

**W**E have doubtless all read many descriptions and spiritual interpretations of the significance of the temple in which the children of Israel worshiped.

The temple was considered the place of God's presence, and the spiritual home of the people. It was the center of all their personal and national interests. It was there that they met God in worship and received from Him direction in all the affairs of their lives. They held an undying reverence for and devotion to all its services. They gave the best they had toward its support.

Every part of the building and every piece of its furniture was designed with a particular spiritual significance. The entrance, the pillars, the corridors, the court, the Holy Place, the Most Holy Place, the altar, the veil, everything was fashioned after the pattern which God gave, each part bearing some particular influence upon the minds of the worshippers.

While it is true that we no longer worship God in types and shadows as they did in that early dispensation, yet it is nevertheless a fact that certain spiritual influences of the house of God maintain a distinct impression upon our lives of today. The LOCATION of the church, the character of its ARCHITECTURE, the arrangement of its FURNISHINGS—all form a distinct impression upon the life.

Doubtless we have largely overlooked the importance of building a proper house of worship, considering that we must of necessity put up with some most undesirable building, and submit to circumstances which seemed to push us into some obscure location. But these are weaknesses in our work which we must overcome if we are to win a strong influence upon the people and determine the permanency of the church which we love.

A situation across the railroad tracks, next an old barn, three miles from the business center of the city is by no means as promising a location for reaching the masses with the message of salvation as a situation one block from the busiest corner of the city, on a leading thoroughfare.

One dingy little light, blinking over the entrance, will not attract so many people inside as will large, bright lights on either side of the doorway.

A narrow, gloomy looking door is not so inviting as large, easily opened double doors.

An old board walk, across a leveled-over ash pile, to the church on the rear of the lot will not hear the clatter of so many feet as a wide cement walk leading to an attractive looking church a few feet from the front.

Six sixteen watt lamps, hanging where they glare in the eyes of the people, will not impress the visitors with thoughts of life and cheerfulness like six one-hundred-and-twenty-five watt indirect lights.

A narrow room, with low ceiling and poor ventilation is not necessarily a sign of more godliness than a large, perfectly ventilated, well-heated building.

Mr. John Ruskin wrote a remarkable book on "The Seven Lamps of Architecture," which we should read for some lessons in the significance of a building.

A building represents something, and, if we will think for a moment, what a variety of impressions has been made upon our lives by buildings which we have observed!

A noble undertaking in building a house for worship represents the faith and courage of the worshippers. The kind of building indicates in some sense the strength of their faith. If they trust for a poor location and a poor building, that is all they get. If they trust for the best location and a suitable building, God will honor their faith and send them supporters.

Then, a poor, neglected church is a weak influence in the city. There have been times when a faithful people, in the beginning of their organization, in rather a poor location, were endowed with the power of God and stirred

the community. But they did not continue to do so if they made no advancement or improvement. An inviting, cheerful, commodious place in the heart of the city commands the attention and respect of the people.

A well built, well kept church indicates the love and loyalty of its members. It impresses you that they love their spiritual home enough to give their best gifts to erect it and to support it. It certainly does not indicate intensity of interest in the church when members who are financially able to do better content themselves with a little, incomplete uncomfortable, dilapidated place of worship.

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King," is the description the Psalmist gives; and a description which we should be able to give to our churches. Then the members will say, "I was glad when they said unto me, Let us go into the house of the Lord," "It is a convenient place to reach; it will be comfortable and cheerful, and God's glory will fill the place." And strangers will say, "There seems to be some life around here. Let us go in."

May God help all the leaders of our connection to catch the vision, and have the courage to undertake and the wisdom to inspire the members with the same noble purpose of undertaking to build churches which will establish strong centers of permanent work in the up-building of God's kingdom in every city which we enter.

When we were considering changing the location of our church in Yakima from a far-out residence section to the very heart of the city, one brother said to me, "It will cost too

much to make the change; and, then, it doesn't make any difference where we are located, the people will come if we get the glory in the church." But why should we be so impractical and unreasonable as to expect so many people in a house with seating room for one hundred and twenty, far out, in a dull section, as in a splendid church with seating capacity of four hundred and fifty, across the street from the library, one block from the court house, and one block and a half from the postoffice? God's glory can fill the large room as easily as the small room, and more people will attend the large place.

The change has increased our church attendance from about eighty to about two hundred, the prayermeeting attendance from twenty to eighty, the Sunday school attendance from fifty to one hundred and sixty, and the attendance of strangers from one or two a service to scores.

When we reduced our church debt nine hundred dollars last month one of our leading men said to the congregation, "When we first built the church I thought we were undertaking too much and would fail, so I did not give much; but God has rebuked me, and now I will give all I can."

When we were contemplating building the church in San Diego, one person said, "I can not think of leaving the dear little church, for I am afraid we will get worldly in a better place." But we never had greater times of glory and victory, or a more deeply spiritual membership than we had in the large, new building.

If the undertaking of purchasing the best location and erecting a commodious building is great it will honor God the more if we trust Him for it.

"Attempt great things for God; expect great things from God."

YAKIMA, WASH.

## Spirituality: The Church's Greatest Asset

By H. G. COWAN

**A**BOUT this time of the year men and corporations take account of stock, and determine whether they are solvent or bankrupt; whether they may continue business at the old stand, go into the hands of a receiver, or close up, pay their debts, if they can, and go out of business. The former course will be pursued if the assets of the individual or company are more than the liabilities, but the latter if the liabilities exceed the assets. This term assets means "enough," or "satisfaction," and implies that one has enough to satisfy his creditors and continue his business as before. It gives one a comfortable feeling to know that one has cash, collateral, or credits sufficient to carry on his business as usual; or to enlarge if he desires to do so.

In this connection I am impressed that it would be well for the church, and particularly the Church of the Nazarene, to examine its ledger and determine on which side the balance is the greater.

Here is an exhibit for the Church of the Nazarene:

Assets	Liabilities
40,000 members.	"Go ye into all the world, and preach the gospel to every creature."
1,000 churches.	"As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."
1,000 or more preachers.	"Woe is me if I preach not the gospel."
\$100,000 for Home Missions.	"I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise."
\$75,000 for Church Extension.	"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."
\$1,000,000 for Foreign Missions.	
\$600,000 for educational institutions.	
Eleven schools of different grades, with facilities composed of trained, cultured, consecrated men and women, and hundreds of our best youth as students.	
SPIRITUALITY on the part of preachers, teachers, students, and church members, both in the home and the foreign field.	

CONTINUED ON PAGE TEN

## Africa: A Letter from Miss Martin

### GREETINGS in Jesus' Name!

"My soul is so happy in Jesus no language my rapture can tell." How sweet it is just to live in the center of the will of God! I would rather be in Africa today than to have anything this world could offer me.

"A tent or a cottage, why should I care?  
They're building a palace for me over there."  
I am completely satisfied. Bless the Lord!

After staying in Brother Schmelzenbach's home a little over three months studying the language, Miss Rixse and I came to our own home at Grace Station, September 30th. How happy we were to come! and we have enjoyed our home every moment since—a wonderful change after living in suitcases for almost six months. We have a fine location, beautiful scenery, and best of all, a good native preacher and wife and a number of God's own children. We have from twenty to twenty-five pupils in our day school, and we are told that we may have as many as forty-five later on. The interest that the pupils take in their lessons would surprise almost any one. I do not believe that you could find more apt pupils in our American schools, and, considering that we do not know the language, it is marvelous how they understand us, and do as we try to teach them. We have a number of small children in school, and two little girls come with their little brothers on their backs. They care for them in this way while their mothers

work in the gardens.

On Sundays the church is crowded, almost more than it will accommodate comfortably. Solomon is such an earnest preacher, and his wife preaches well, too. He said not long ago that he believed he would have to give up preaching, as he was not well, and his back was quite weak. His wife said to him, "There is nothing wrong with your mouth; you go on and preach, and I will work in the garden and care for the children and home."

She is a sample of our Christian women, and she not only does the work but helps to preach also. If I am not mistaken she is the better preacher of the two. Each Sunday since we have been here, some woman has come forward

for prayer. It blesses my soul to see them come, anxious to really know our God. The precious woman who came last Sunday must have been forty years old, and as she came forward she raised her hand and pointed towards heaven and said, "I believe in God." She was instructed to kneel at the bench for prayer. Poor soul, she did not know how, and tried to kneel on top; but finally she knelt beside it and prayed so earnestly, the tears flowing freely. One seldom sees a more hungry expression than she had on her face. How I long to be able to speak to these precious people in their own language and help point them to our God.

Another lady, who has been a Christian for some time but has never been able to buy a dress, asked us to buy one for her and said she would only wear it to church. She did not want anything of a bright color, as she did not think that would be suitable for an old lady. We bought the dress, made it, gave it to her, and she almost danced for joy; and when she came to prayermeeting she brought us some sweet potatoes. Well, bless the Lord, how we do love these precious people!

We have constant calls for medicine and treatment. How glad we shall be when the hospital is completed and our M. D. is here. We are sure it will be a great success. I walked a couple of miles today to see a little boy who is terribly afflicted, and I am sure he could be greatly benefited were he in the hospital. I found him much better than he was a week ago, when his aged mother carried him on her back, over the hills to our door, for treatment. He must be ten or twelve years old, such a bright-faced little fellow, and he is so anxious to be well and come to our school again.

We are living in a nice round hut, which Sister Shirley built here, and have a little kitchen adjoining. This hut is so cool, when the sun is quite hot outside. We are expecting to have another hut built soon for a bedroom, and then I am sure we shall be quite comfortable. We are busy from morning till night. Our greatest problem is the language, and I expect it will continue to be for some time, but God is wonderfully helping us. I like Africa better all the time. We have a wonderful mission field. The work is growing and more workers are needed. We shall be so glad to welcome others to the field. I never enjoyed salvation more than I do now. Jesus justifies me freely and sanctifies wholly, and satisfies every longing of my soul.

## A Brand Snatched from the Burning

By REV. J. D. FRANKLIN

A FEW weeks ago a lady of San Jeronimo was taken sick. On learning of her illness the native Christians took an interest in her and visited her daily. She was brought by their prayers and exhortations to the foot of the cross, where she accepted Christ, though on her bed and very sick. She believed, and continually spoke to the visitors about her new-found joy. The Romanists came to see her with greater eagerness on learning that she had accepted Christ, but instead of giving up her faith she admonished them. The day soon came when she was to try the realities of an unknown world. Her old associates gathered around her and tried to get her to send for the priest, but she told them, No; that only God could forgive sins and that she was forgiven, and did not need the priest. At the last moment the Romanists brought in the image that she had worshiped previously, that she might pray to it before leaving, but she turned her head away and refused to even look at it, choosing rather to die with her faith alone in Christ.

Thank God, we believe another soul made the landing. Thank God for the native Christians. What we need is more of them. Please pray that God may continue to pour out His Spirit upon the work and that many souls may be washed, made white and tried.

## Brother Jackson Visits Vasind

WE have just returned from a visit to Vasind, where our missionary, Miss Carpenter, is working. She is alone and as busy as an Apostle Paul, serving in the capacity of about half a dozen professions in a remarkable and efficient manner. Eight children have been taken right into her home, and they receive her personal attention. Some are orphans and some are famine cases. Two different women, one with a boy and another with a girl, came for food while we were there. They could scarcely walk for weakness. The limbs showed nothing but skin and bones. They had eaten everything that might give them a little strength, and their stomachs were terribly swollen. Their mouths were parched and dry and open. The stare of death was fixing itself upon their faces. When given food, one of the women prostrated herself and touched Miss Carpenter's feet with her head, giving a weak wail of thanks, and adding, "I am a widow, and this is my only child. Take him and teach him. We have come to stay with you until we die." Every morning some twenty people gather at her home for food and medicine, and they always hear a gospel message. Her Indian preachers reach many villages every week, besides helping her to conduct seven Sunday schools. The touring season finds her on the road as much as any other one missionary. Four poisonous snakes have been killed in her bungalow recently, including two cobras. One of these she herself killed. Her little chapel is a busy place, and a fine investment of God's money. It is the nicest building in the town, except the depot. She has a day school with thirty pupils, Sunday school with 100 of all castes, and sick, lame, blind, nude (but for a loin-cloth), starving, they that are whole and "they that need not a physician," to preach to twice on Sunday. Miss Carpenter's life is the center of the community. She supplies medicine, visits the sick from house to house, feeds the hungry, clothes the very poor, mothers many children, acts as guardian and sometimes lawyer to many grown-ups, teaches in the day school, acts as Sunday school superintendent, and preaches the gospel of full salvation to all. I do not see how Vasind

could get along without her. She has become a necessity in the community. Her removal would be like the loss of a parent to multitudes. With no one to advise them, no one to doctor or nurse them, no one to give food to the starving, no one to tell them of Jesus in life or at death, they would be human derelicts upon a merciless sea with no port in sight.

At Buldana, Berar, where Mrs. Jackson and I are to be located, are Rev. and Mrs. A. D. Fritzlau. Their district is larger than that worked by both Miss Bnsford and Miss Carpenter (who work among 300,000 people), for it has a population of 400,000. Their work is similar in every way to that at Murbad and Vasind. The story of the daily life of Brother and Sister Fritzlau would be somewhat a repetition of the words above. One's heart truly grows sick on every hand. Besides this large district, Brother Fritzlau is now the District Superintendent, having general supervision of all the western India work. On their district, each missionary must be preacher, doctor, nurse, mother, teacher, evangelist, carpenter, coolie, and sometimes only mourner at a funeral. Many other things may require his temporary attention. The day is too full for them to care for their health. So it has ever been and will be until the general Church wakes up to love others as they love themselves.

No words can tell the actual conditions. We need almost everything that we need at home, plus some more; yet we have infinitely less. Many lives must yet be sacrificed for India's salvation that might have been spared had we gone into all the world and preached the gospel to every creature as we were able to do.

We are very content in the will of God. Our burden for the lost is not decreasing. We covet your prayers.

## Home Missions

By C. HOWARD DAVIS,  
Superintendent, North Pacific District

HOME Missionary work is the foundation of Foreign Missionary work. Foreign Missions succeeds or fails just in proportion to what is in the home field. "Beginning at Jerusalem" is the way Christ put it. What is home missionary work? Getting souls to Christ. Dodge it if you will, but when you get down to business that is what you will be doing. What do we send folks to what we call foreign fields for? To convert men to Christ. And how do they do it? By reaching one at a time as a rule. It does not require a nickel for carfare for most people to start in home missionary work. Some are supposed to want work and can not find anything to do. That is because work to them means to be called to the platform to sing a solo. Some can do that, but there are multitudes that would drive the congregation away. Others can sing to the glory of God and bless the people. All work for God is begun in the school of prayer, whether it be far or near. Dodge that school and you are going to fail in all other places.

All work for God must be done according to the Word of God. Nothing can take the place of the Bible in our work of soul saving. We want foreign missionaries to get souls to Christ; people in the homeland ought to be leaders of souls to Jesus. Christ did not say, "Go ye" foreign missionaries, but "Go ye." Ye means you and me. Folks that do nothing, or next to it, for souls dry up, lose the joy, love, peace which characterize the Walking-in-the-Light brigade. If one has God's love in the heart he wants others saved, and proves it by laboring to that end.

One talent; two talents; five talents. None of us has less than one. If we have one, that proves we can gain one. Yes, it does!

With the Father, Son, and Holy Ghost with us we may be, and will be, able to bring at least one lost soul to Christ. If all the one-talent folks will go to work we will double the soul-winning force of our church at once. And if we keep on we will be blessed, increased, made a blessing, and we could, if all would work like sinners work for Satan and sin, win the world to Christ.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his

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Missionary Tidbits  
C. W. J.

PRAYER BEGETS VISION

VISION BRINGS ACTION

ACTION SPELLS AFRICA

AFRICA OFFERS REWARD

## Spirituality: The Church's Greatest Asset

Continued from page 8

and finance are all we can appeal to. There must be some greater asset than these, something that is "ENOUGH," something that is a complete "SATISFACTION" for the debt, that will please God and meet the requirements of a lost world.

And that one asset of the church which is greater than all that the world can muster, which will be accepted along with our gifts and our labors and will make them shine as pure gold, is that which is expressed by the term "SPIRITUALITY." "To be spiritually minded is life and peace" (Rom. 8:6). We must have and give that which brings life and peace to "sinners lost and ruined by the fall," and which will fulfill the trust given to us of God.

And what is spirituality? Is it fervor, force, zeal, fire in testimony, preaching, prayer, and song? These are things which may accompany spirituality, but are neither its source nor its clearest expression. Is it the willingness to labor diligently and unremittently in a good cause, or to lay down one's life upon the altar of service to God and fellowman? Spiritual men and women have done these things, and so have those who were not spiritual. Is it in seeing visions and dreaming dreams and giving utterance to words and phrases which speak of some mysterious influence over us? The howling dervishes of Islam and the medicine men of the untutored savages may have as wonderful experiences.

We must seek the meaning of spirituality in the Word of Him of whom it is said, "God is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4:24).

I do not propose a comprehensive study of this question here, but would refer to two portions of the Scriptures which open to us the things which God hath revealed to us by His Spirit. St. Paul told the Corinthians that they were carnal, rather than spiritual, because of the envying strife and divisions among them (1 Cor. 3:3). Is not the absence of carnality in the Church, therefore, the evidence of spirituality? The envying, strife, and divisions are the fruit of the carnal mind, which "is enmity against God," but which is eradicated by the baptism with the Holy Spirit, and the fruit of the Spirit, which includes "love, joy, peace, longsuffering," takes the place of that which led the apostle to conclude that the Corinthians were not spiritual. We must get rid of carnality in the way which God has provided, if we would be spiritual; and having done so we have as an asset something the world with all its millions and its great schemes of organization does not and can not possess, but which added to the forces God has given us will give us victory.

How do we know that we are spiritual? "The Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8:16). The witness of the Spirit, "from which," says Richard Watson, "flows a comfortable persuasion or conviction of our present acceptance with God, and the hope of our future and eternal glory," must be preached from our pulpits, taught in our schools, and experienced by our people if we would have, in addition to numbers, wealth, and influence that which will be accepted in the court of the skies as "enough," and which will bring to the fulfillment the words of the prophet, "he shall see of the travail of his soul, and shall be SATISFIED" (Isa. 53:11). Hallelujah!

FREEWATER, MONT.

ing hall to have a holiness sign upon it we ever saw. The new white church with its white altar is a fitting symbol of Holy Ghost salvation, following the old dark past.

Brother Harris began work on the new building, March 24th, and with his own hands did much of the labor, beside making the plans and raising the funds. It is a marvel to all the people that the Church of the Nazarene now have a property there worth \$4,550, free from debt, to be used for the salvation of souls. Glory!

After much prayer it was decided that December 7th should be the dedication day. The weather was very unfavorable up until 9 o'clock Saturday night, when the sky cleared, and Sunday was a beautiful day. On Saturday night District Superintendent E. J. Lord preached to a good congregation. On Sunday morning a crowded house greeted him again, as he preached the dedicatory sermon. Eight hundred forty-five dollars was raised to cover all indebtedness; and the saints shouted and wept together, while (His glory filled the house.

The entire community was stirred by this event, because they had seen the heroism and fidelity of Pastor Harris and his little flock as they labored and sacrificed together. So the Church of the Nazarene was the only church in town which had preaching services during that day. The Congregationalists and United Brethren all helped to make the day victorious by attending services and giving to establish holiness in Maize.

Rev. R. E. Dunham, President of Kansas Bible School, Hutchinson, preached in the evening, and God crowned the day with two seekers at the altar. Brother Harris remembered that the first Sunday of the month was Missionary day; so he took an offering and the people gave \$9.16 for Foreign Missions. We are believing God to do great things for our folks at Maize.

Mrs. E. J. Lord.

## ANOTHER NEW CHURCH IN SASKATOHEWAN

God gave us a good revival at Richmond, Sask., at the close of which a Church of the Nazarene was organized, and arrangements made to carry on the work. The weather was very cold part of the time we were there, but the loyal folks came long distances and pushed the battle as only consecrated and sanctified people can. Ten charter members in full connection and three probationers compose the new society, and a splendid band they are. We will hear of victories in the Lord's work from this part of the District.

Richmond is a country point, but will soon have a railroad and a townsite nearby. God gave us the hearts of many in the community and the future is very promising. Praise God from whom all blessings flow.

I am assisting Sister Mary T. Clink in a meeting at Morse, my home town, at present. Some good cases have been at the altar. Many prominent people of the town are under conviction. Full report later.

W. B. TAIT, Superintendent.

## AN OKLAHOMA CITY, DEACONESS "POUNDED"

We sometimes read a report of a preacher being the recipient of a "pounding," but this time I want to report one on the deaconess.

On the evening of December 19th, as I was about to go out to make a call, a rap came to our door. On opening it there stood our pastor, Rev. John W. Oliver, and with him a crowd of our good church folks. Nor did they come empty-handed—sugar, tea, coffee, fruit, preserves, jelly, canned vegetables, etc., were unloaded on our table. Then the president of our Dorcas Society, Mrs. J. W. Oliver, after a few very encouraging remarks, presented the writer with a purse containing silver and bills to the amount of \$18.

A social hour was then enjoyed, after which a hymn was sung and prayer offered. Then the "good nights" and we were left to think of the wonderful love of our Savior; that love that binds the hearts of His children together in Christian fellowship. The preserves, jelly and fruit were good; the money very acceptable, but above and beyond all else, is that sweet something akin to heaven that flows from heart to heart where the blessed Triune abides.

Mrs. N. B. WELCH, Church Deaconess.

## SOUTHERN CALIFORNIA DISTRICT

Since our return from the General Assembly the Lord has been blessing in all departments of the work in this neck of the woods. We have had some of the best revivals we have ever had. While there has been the regular crop of reclamations, we have seen a goodly number of new seekers at our altars. The pastors are reporting many new faces in their services, and at the mourner's bench.

First Church, Los Angeles, has just closed the best meeting they have ever had, as did First Church, Pasadena. Brother and Sister Roberts were the evangelists. We have some meetings now in progress in new territory, where we expect to develop some new churches. We also have other meetings arranged for in Imperial Valley and Arizona, which will doubtless give us some new organizations.

## Ohio District Preachers' Meeting

The Ohio District Preachers' Convention, held at Marion, Ohio, December 11th-14th, was a time of inspiration and uplift to the ministers and lay members in attendance.

On Wednesday evening, prior to the convention proper, quite a few of the ministers of the District were present, and District Superintendent Wordsworth preached on the subject, "Elijah's Altar." This sermon was timely, and God used it as a good start for the blessings of the following days of the convention.

Papers were read, dealing with subjects of vital interest to the Church of the Nazarene, such as, "The Joys of the Christian Ministry," "Problems of Our Weak Churches and How to Overcome Them," "How best to Evangelize the Ohio District," "Requirements of a Successful Evangelist," "Pastoral Visitation," "The Advantages of a Well-Paid Ministry," "The Use and Abuse of Our Manual," "The Successful Pastor," "How to Have a Successful Revival," "What Constitutes a Loyal Nazarene," "The Pastor's Duty Toward the Children," "How Long Should a Pastor Remain on a Charge?" "Why Should the HERALD of HOLINESS Be in Every Home?" "The Tithe; to Whom, and Where Should It Be Paid?"

We were blessed by having some visitors from other Districts and some of our field workers. Misses Grace McLeMore and Helen Peters, of Indianapolis, song evangelists, delighted our souls with their heavenly songs. Our much-loved General Superintendent, Rev. R. T. Williams, D.D., was with us throughout nearly all of the convention, and gave lectures to the ministers, and preached several evenings and twice on Sunday. Not only did he prove a blessing to our people, but some from other denominations expressed their appreciation of his masterly way of giving out much-needed truth.

Rev. U. E. Harding, field secretary for Home Missions, was present during part of the convention, and entered into the discussion in his instructive way, and also preached a very effective sermon on Sunday evening.

All went away saying it was good to be here, and all expect to do more effective work as a result of this convention. Some souls were saved and sanctified. Amen!

Rev. H. E. ELLIOTT, Secretary.

The Ohio District Preachers' meeting was held December 11th-14th, at the Church of the Nazarene, at Marion, Ohio. The meeting from the beginning proved inspiring, instructive, and edifying. Every paper read was interesting and profitable to all. The paper of Rev. H. E. Elliott, of Middletown, on the subject "The Advantages of a Well Paid Ministry" was voted to be sent to the HERALD of HOLINESS. Its practical side, composition, and

unique rendering brought out the shouts from its hearers. Brethren, watch for its publication, then let us do our best for these heroes of God.

Mrs. E. E. MEALEY.

## A GRACIOUS OUTPOURING AT FIRST CHURCH, LOS ANGELES

The past four weeks has witnessed one of the greatest revivals that the mother First Church of Los Angeles has had since the days of Dr. Breese in the old Tabernacle. We feel safe in saying that there were at least five hundred seekers at the altar during the meetings, and most of them were happy finders of either pardon or purity.

This was not an ordinary meeting in any sense. God was very manifestly present in every service. We received a fine class of forty-four members, and there are that many more to follow in the near future. Last Sunday the people brought in over \$2,300 toward the church debt. We went "over the top," and will burn the mortgage at our annual Christmas Love Feast on Christmas day. This leaves us a fine property worth over \$100,000, free from debt, and in fine condition.

Brother C. E. Roberts and his wife, who were the evangelists, labored unstintingly night and day, and the Lord crowned their efforts with many souls. They received over four hundred subscriptions to the HERALD of HOLINESS. This is an indication of what can be done if all of our evangelists and pastors would put forth the effort to get subscriptions to our paper. May the Lord help us to wake up on this and every other line. We sold over \$100 worth of Bibles and holiness books and calendars.

The church is in the best condition we have seen her for many years. The glory and blessing of God is upon the people in every service, and salvation is the regular order. The students and members of the faculty of the Pasadena University came over from time to time and greatly assisted in the services. The university orchestra gave us some splendid selections and many of our students were blessed in the services. Pray for us.

A. O. HENRIKSS, Pastor.

## DEDICATION AT MAIZE, KAS.

"And they had a mind to work."

One of the most remarkable answers to prayer, combined with much labor and great perseverance, is now to be seen in the pretty new church building standing on a fine corner lot in the town of Maize.

About two years ago God sent a young man, redeemed from all sin, to pastor the little flock at Maize. They were worshiping in the worst-look-

We dedicated our new church property at Somerton, Ariz., free of all debt. That is a growing church with a great field from which to draw. We also dedicated our fine, large tabernacle at Peoria, Ariz. Every dollar of debt was paid in cash. This gives us a property worth \$6,000. Both of these churches are new, Peoria being about one year old.

From there we went to Phoenix, and spent a week with our aggressive pastor, Brother Black. He had the fire burning, and we started in on Sunday night, with an all-day meeting on Thanksgiving day. I think Arizona produced during that week every variety of weather we ever heard of. But the people came; not in large numbers, but God gave us gracious victory. We had two objects in view for this week of meetings—first, the salvation of souls (this is paramount), and second, to raise their church debt which was \$8,500. Many of the saints were skeptical regarding the debt raising, but some had the vision, especially the pastor and his wife. So we started in, and God was on hand to help us. The giving reached more than \$5,000 on Thanksgiving day, and the following Sunday morning we went over the top—pledges and cash reaching near the nine thousand mark. At night the altar was lined up with seekers, and we left them in high spirits. The pastor writes that the meeting is still going on with seekers right along.

We also spent some days at Sawtelle with Pastor Tutthill. We had some new seekers, which was very encouraging. On Sunday afternoon we raised nearly all of their church debt. The pastor expects to raise the remaining \$450 from some members and friends who were not present. Amen!

So the work goes on. We are expecting a good year. Many revivals are planned to begin in January with Evangelist Babcock and Miss Virginia Shaffer to continue for three months. God is helping us to preach the old rugged gospel of holiness, and souls are finding old salvation.

The Pasadena University is pressing on with a great body of fine students. We will doubtless reach the four hundred mark before the year closes. God seems to be smiling on us out here in a way that He has not done for many a day. We are greatly in love with holiness. Pray for us.

HOWARD ECKEL, Superintendent.

#### NORTHEAST KANSAS GROUP MEETING

The meeting of the Northeast Kansas Group has just closed. The blessing of the Lord was with us from the very beginning. Brother Shook of Ottawa preached in the afternoon and also at night. Several seekers came to the altar and prayed through.

The discussions on Saturday were very beneficial. The group also enjoyed a talk by Brother Edwards, who had just closed a revival meeting at Fort Scott.

At the business meeting Saturday afternoon the following officers were elected:

Ira Stevens, Iola, *President*.

E. R. Shook, Ottawa, *Vice-President*.

F. R. McConnell, Iola, *Secretary-Treasurer*.

It was decided that the group meet next time at the new church which has just been organized at Fort Scott. Let all plan to be there.

Saturday, 8 p. m., Brother Dunlap, of Lawrence, preached. God blessed his efforts and a number of souls prayed through. On Sunday morning Brother Stevens preached, after which we all partook of the sacrament of the Lord's Supper. This was a very gracious time and the Lord blessed.

Sunday afternoon at 2:30 we had a love feast led by Sister Fluke of Iola. The Young People's meeting at 6:30 was led by Brother Tryon of Chanute. At 7:30 Brother Shook of Ottawa preached. There were twenty-two at the altar, and twenty prayed through. We are having a wonderful meeting in which the Lord is blessing, so we intend to run another week.

F. R. McCONNELL, Reporter.

#### MISSOURI HOLINESS COLLEGE

We have been greatly encouraged and helped by a recent visit to us of the members of the Board of Curators of our school. Matters of far-reaching importance, as well as of immediate practical benefit in the life and work of our school, were dealt with in the sessions of the board. A deep interest in the well-being of the school is being shown, not only by these brethren of the school board, but by the students, pastors, and teachers. Wonderful progress is apparent in all the lines of our work, and no small impulse has been given to the general progress of the school by the wise plans and arrangements which were made during this session of the board.

The following officers of the board were elected for the ensuing year: President, W. I. Deboard; Vice-President, H. M. Chambers; Secretary-Treasurer and Business Manager, J. T. Kimbrough; J. L. Cox, J. A. Gibson, B. W. Dwight, John Sass, W. T. Graham, and A. N. Meek are the other members.

We are thanking God that He has given us men of spirituality, vision, wisdom, and determination to co-operate with us in bringing on this enterprise to success and victory.

If the pledges for the school, that have been made over the District, can be paid soon, it will

be much appreciated, as matters requiring quite a heavy outlay of money are pressing in at this time.

H. M. CHAMBERS, President.

#### MIDWINTER HOLINESS CONVENTION

The annual Midwinter Holiness Convention under the auspices of the Nebraska State Holiness Association will be held in St. Paul's M. E. Church, Lincoln, Neb., January 2-12, 1920. Rev. John T. Hatfield of Indiana will preach each day at 2:30 and 7:30 p. m. Let all the Christian people pray that this convention may be wonderfully blessed of the Lord in the conversion of sinners, the sanctification of believers, and the conserving of holiness people of Lincoln and the state. Pray, advertise, and attend it. Accommodations will be provided for out-of-town people. For further information write W. G. Prescott, Secretary, 1417 O street, Lincoln, Neb. Song book, "Songs of Praise and Power."

W. G. PRESCOTT.

#### VENICE, CAL.

—On Tuesday evening of this week members of the church and congregation gathered at the church, and later adjourned to the parsonage, to surprise the pastor and his wife, Brother and Sister Nielson. Each brought a substantial donation of household necessity as well as something for the evening's refreshment. It proved a complete surprise. It was an occasion for the friends to express in words, as well as in a material manner, the high esteem in which all hold our pastor, and our deep appreciation for his soul-stirring sermons deep in gospel truth, rich in Bible illustration, and full of real soul food. The evening was a social and spiritual success. A closer bond than ever exists among us. In the congregation there is absolutely no discord, no office seekers, no envy. The church seems primitive in its spirit of fervent love, one for another. If one is found to be in need the others promptly share the burden. An interest in world-wide missions is increasing. Under the blessing of the Holy Spirit we expect the little church continually to be a lighthouse in this veritable Sodom of the coast.—Reporter.

#### SHERMAN, MICH.

—I just closed a revival campaign at Sherman, Mich., with the Rev. Berkey of the Evangelical church. There were some good cases of salvation. One stormy Saturday night about ten people gathered, and, as it was too stormy to go home they prayed and sang all night. The six unsaved persons who were there were wonderfully saved, and shouted the victory. The preachers were not there, but the Holy Spirit was, and led on in the battle to victory. Amen. My wife and I have had a drawing toward Cadillac for some time. We are planning a campaign here in January with District Superintendent Bradley, Rev. U. E. Harding, Rev. Sharps, and others whom the good Lord may send. We request the readers of the HERALD of HOLINESS to pray for this coming battle that it will be a victorious effort and that a center of fire may be planted here for the Church of the Nazarene.—Buxton.

#### LANSING, MICH.

—The church here has enjoyed another series of evangelistic meetings covering a period of three weeks in November. Rev. W. R. Cain, of Wichita, Kan., was with us. Near the close of the two weeks of prayer which the church observed previous to the beginning of the campaign the Holy Spirit intimated that we might expect the unusual in these meetings; that God works in divers manners and we could anticipate no methods of manifestation; that it was our business to dig the ditches and the Lord would supply the floods. Brother Cain's ministry among us was unique. His southern melodies charmed, his Irish wit baited many hooks. His attacks on sin were direct and sharp, cutting deep. His stand for sanctification as a definitely experienced second work of grace was radical. He showed the sinner the need of pardon and the regenerated the need of cleansing. Yet, with all his radical, forceful utterances, he never forgot to give full explanations so that no weak or inexperienced saint might throw away his confidence and unchristianize himself. He threw in "incidentals" that showed the practical every-day application of sanctification in the lives of those who claimed the blessing. The results have been very marked in the spiritual life of the church. There were many seekers, and most of them came through as clear positive cases that are likely to stand. Many strangers came to the meetings, heard the message of full salvation for the first time and immediately sought and found the cleansing of the Holy Ghost. The whole membership has felt the fire. The revival continues since Brother Cain went on to another appointment. Praise God.—Ione Gould, Reporter.

#### STOCKTON, ILL.

—Our four weeks' revival closed Sunday night with victory. The first week Brother B. F. Lehman from Martintown, Wis., preached for us and greatly helped in getting the church lined up and opening the way for God to work. On November 25th Brother A. F. Balsmeier came to us and continued the battle for three weeks. We feel sure he

is God's man and that God has called him out into the work to stir our people, locate backsliders, and bring conviction on sinners. He gets under the burden and prays and preaches and lifts until victory comes. His clear and faithful preaching and passion for souls was owned and honored of God and about thirty-five souls found God in pardon or cleansing. A day each week was set aside for fasting and prayer and God answered our cry. Mrs. Balsmeier was with us the last week and her sweet messages in song were a blessing to all. The last Sunday was a great day. Ten souls prayed through, five were baptized, and after we had raised the evangelist's offering he surprised us by raising over fifty dollars in three or four minutes with which to make the pastor a Christmas present of a typewriter. We will take a nice class of new members into the church next Sunday. The entire church has been revived and quickened to new zeal. We thank God and push on.—W. S. Purinton, Pastor.

#### EAST PALESTINE, OHIO

—The midwinter Preachers' Convention, held at our church, was one of great blessing to all who attended, and several were at the altar during the meeting. The revival continued for one week after the convention with Mrs. Carrie Sloan as evangelist. During that week ninety-six knelt at the altar, and sixty-three claimed victory. Eight persons, all adults, were definitely called to some branch of the ministry. Fifteen were at the altar at one time praying over calls to the mission field. On the closing Sabbath forty-three were at the altar, all getting victory. Our church has been blessed with a revival spirit the last ten weeks, and our congregation has more than trebled itself in the past two months. We have added thirteen new members to the church with twelve more coming in December 21st.—E. A. Peffer, Secretary.

#### EVERETT, MASS.

—We have closed one of the most successful revival services ever held at our church, with Rev. Fred J. Shields, president of our Eastern Nazarene College, as evangelist. His earnest heartfelt messages took a strong hold upon his hearers. Seekers came to the altar under deep conviction, and with tears and groans found their way to Christ for pardon and cleansing. On the last Sunday of the campaign Rev. Floyd W. Nease preached in the afternoon a sermon that brought an altar full of earnest seekers. These services reached many new people who came to the meetings. The outlook for this church is encouraging.—A. K. Bryant, Pastor.

#### MALDEN, MO.

—Sunday, December 14th, was a day of victory at Malden. There were hungry souls at the altar, some of whom found the Lord. The revival fire is ever burning on the altar of our hearts. Our young people's meetings are times of refreshing to our souls, as are all our meetings.—Nola Jones.

#### IOLA, KAS.

—Our six weeks' siege against the Devil ceased last night, December 14th. Sixty-six persons prayed through at the altar. One thing the Lord has done for the Iola church is to answer their prayers. Last year we were unable to pay our pastor more than \$5 to \$8 a week. This year we promised \$15, and the Lord has helped us raise it to \$20 and pay the house rent. The members could not have done this in their own strength, but the Lord is just trying to show us what He will do if we will let Him.—F. R. McConnell, Reporter.

#### BECKMEYER, ILL.

—Our campaign at Beckmeyer closed last night, December 16th. The results were pleasing to all concerned. A meeting of this kind had never been conducted in this town. Lutherans and Roman Catholics have held the majority of the people, and many knew little about real repentance and sanctification. A number of seekers were at the altar in almost every service. Many found God in the old-fashioned way, and many were filled with the Holy Ghost. Others were seeking when the services closed.—Owen Park's Evangelistic Party.

#### RIO GRANDE, N. J.

—We will close here in two more days. In many ways it has been a good meeting. Weather and prejudice against holiness hurt us much, but in spite of all we had victory all through the meeting. I asked one man to come forward and seek the Lord. He said, "I have my big boots on and can not go this way." Two nights after I asked him again. This time the Lord had hold of him good, so though he still had those big boots on, he was blessedly accepted, and so overjoyed that he jumped, shouted all around, and forgot all about his big boots, though he still had them on. Rev. Hand and his flock are good folks to work with.—F. W. Cox.

#### FIRST CHURCH, MAPLEWOOD, MO.

—Sunday, December 7th, was a gala day, God being perceptibly with us in an all-day meeting. District Superintendent W. I. Deboard was with us and preached three forceful, heart-searching sermons. After Sunday school the pastor (brother of the District Superintendent) advised that \$1,200 was needed for repairs, debt, etc. In about thirty minutes \$1,270 was pledged, and during the day \$1,370. The Young People's meeting was grand;

fifteen to twenty-five were standing, waiting their turn to testify. There was no uncertain sound as to Jesus being there as Savior and Sanctifier. Many were under conviction; two were saved, and the end is not yet. Pastor Deboard and his flock are asking great things of God, and are expecting great things from God.—Reporter.

#### WARREN, PA.

—On December 7th we closed a seventeen days' revival meeting in our church. Evangelist W. E. Shepard did the preaching, and those who know him know it was well done. He doubtless proved to be as interesting and efficient as any preacher who has held meetings in our church. He will not be forgotten soon here. Prof. B. D. Sutton and his wife, of St. Louis, Mo., had charge of the music. He is a good chorus leader, as well as a soloist, and he and his wife sing well together. She is fine at the piano. I presume I would not overstate it if I should say there were at least one hundred people at the altar during the meetings. Some were strangers, others, from other churches, and a number from our own constituency. We hope under God to be able to conserve, at least a good part of the work which was so well begun in the meetings. To this end we solicit the prayers of the HERALD of HOLINESS family.—C. R. Chilton, Minister.

#### WOODBINE, KAS.

—Our pastors, K. C. and Versa McCollum, came to us September 28th, from Greenfield, Ind. Their coming was as refreshing showers to a dry ground, not having had regular preaching for some time. We had a revival in November, lasting three weeks, which was a blessing to all and a spiritual uplift to the church in general. Brother and Sister McCollum did the preaching. The people to show their appreciation of their efforts planned a surprise the evening before Thanksgiving by gathering at the parsonage with bundles and baskets which held fruits of several kinds, a dressed goose and duck, and other good things to eat to the amount of about \$25, with \$30 worth of provisions previous to this. We feel to praise the Lord for His many blessings that have come to us, and the way He is helping us with our finances in all lines. Our Home Missions pledge is more than paid, and about half of our Foreign pledge. On December 14th the Spirit of the Lord was wonderfully with us. At the morning service nine were baptized and five taken into the church, and the prospect for a profitable year is good, for which we give God all the glory.—Mrs. J. A. Garrett, Secretary.

#### NEW BEDFORD, MASS.

—Last Sunday brought to a close a very blessed and profitable four weeks' meeting with Rev. Clinton Simonton, of South Portland, Me., as evangelist. Brother Simonton is a member of the Church of the Nazarene of South Portland, of which Rev. O. L. W. Brown is pastor. He was gloriously converted about five years ago in Evangelist Biedewolf's meetings in Allentown, Pa., after twenty-five years on the infidel lecture platform, and later was sanctified wholly under the ministry of Dr. George B. Kulp. The church was well united when the meetings began and had been much in prayer. God gave us a genuine revival, with a good number of bright new cases of conversion and sanctification. They prayed through and found God in the good old-fashioned way—fruit that will remain. Praise the Lord. We had quartets, duets, solos, and an orchestra to lead the congregation—and how they did sing! Sunday evenings the church was crowded. Financial needs were freely met, and the closing day found us ahead on all lines. Hallelujah! Our people gave over \$200 towards lifting the debt of the West Somerville church, and we are planning to share in the Christmas Love Offering for our Publishing House. We are also looking forward to having Dr. Reynolds with Brothers Krikorian and Tracy here for a great missionary rally on January 27th.—Tom M. Brown, Pastor.

#### FIRST CHURCH, PASADENA, CAL.

—We held a blessed healing service yesterday morning (Sunday, December 14th). From twenty-five to thirty were forward for the healing of their poor, sick bodies. The Lord was present, and some claimed to appropriate His healing virtue. The congregation was large, filling the church and Sunday school room. Santos Elizondo, our Mexican missionary at Juarez, addressed the Sabbath

### Home Missions

Continued from page 9

disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." If we see the multitudes we will be moved with compassion, that will be in evidence. See them scattered, as sheep with the wolves after them. If we are unmoved, God, the Church, the scattered folks and Satan can see it. Great God, help us to go after America for Christ, who gave His life for it. To which let us all say Amen—and start!

school, and without any effort or previous announcement, an offering of \$60 was given here. Our church is doing well in every department. We will send out a number of Christmas baskets to the poor, and will hold a big watch-night service. Sunday school Christmas program will be given Christmas night.—C. E. C.

#### LINDSAY, CAL.

—We have just closed one of the greatest revival meetings that Lindsay has ever seen, with the Wilde-Knight quartet. Surely God's blessing was upon the workers. During the three weeks of their work with us we saw more than sixty-five professions of God's saving and sanctifying grace. The saints were wonderfully encouraged, and the church built up. The last Sunday afternoon of the meeting we received into church fellowship forty-two new members, which just doubled our church membership, and others are expected to come in later. Many times the church was filled and as many turned away as could get in. We are praising God that before the meeting closed we were able to raise in cash and pledges \$1,700 for the purchasing of four splendidly located lots nearer the center of town than our present location, where we hope to be able to build a new church with all the equipment necessary to accommodate our large Sunday school. During the meeting there was raised for all purposes in cash and pledges \$2,150. Just before the meeting began the church was very fortunate in securing Sister Libbie A. Walters as deaconess. She was a great help during the revival meeting and God is blessing her labors among us. In the closing service a resolution was introduced and passed effecting quite a substantial raise in the pastor's salary. We wish to say that we very much appreciate the great messages brought by Brother Wilde from the Word and by his splendid solo work. Pray for the church at Lindsay.—Roy F. Smece, Pastor.

#### CLEARWATER, KAS.

—We closed an eighteen-day meeting with Rev. Ed Kiemel, of Sylvia, Kas., brother of our pastor, as evangelist. We found Brother Kiemel to be a true man of God, tender in spirit, clear and definite in his preaching. The Lord wonderfully blessed, enriched, and encouraged our souls, and we are determined by the help of the Lord to continue to push the battle for holiness in this community. Five precious souls bowed at the altar; three were sanctified, two pardoned. The crowds are not coming our way, but we are glad that now and then some hungry soul finds its way to the little church and gets right with God. Our pastor, Rev. W. F. Kiemel, knows how to feed the flock. To Him be all the glory.—Myrtle A. Bigbee, Secretary.

#### SAN ANTONIO, TEXAS

—Thank God for the old-time revival fire. Just closed a three weeks' meeting with Evangelists George and Effie Moore, of Indianapolis, Ind. The blessed Holy Ghost was honored and given complete right of way. We had been warned before we accepted the San Antonio church that the southern people were not demonstrative, but if you could have seen them on the third Sunday morning when the glory of God struck the place, certainly one would have been convinced that when the Holy Ghost has right of way the Lord will honor the preaching of truth with His presence and power in demonstration. Forty were at the altar that day, and eleven were received into the church. Three were wonderfully healed. About one hundred were at the altar. Twenty subscriptions to the HERALD of HOLINESS were received. We give God all the glory.—Clyde E. Green, Pastor.

#### RUSSELL SPRINGS, KAS.

—We have closed two siege meetings with Rev. R. E. Gilmore—one at Russell Springs and one at Lone Star schoolhouse. The one at Russell Springs was an upgrade pull all the way. There were a few who prayed through. The meeting did not seem to have the swing of victory, but was an earnest time of sowing seed. Our meeting at Lone Star began with a swing of real triumph, as there was the feeling that something must be done, and from the very beginning a real presence of the precious Holy Spirit was felt to make the un-saved fear and turn to the Lord. The weather was very stormy, but there was no lack of interest in the meeting. The last night of the meeting we opened the doors of the church, and amidst songs and shouts of praise there were twelve that joined the church. We do not expect to stop till we have sown salvation all through this western country. We thank the Lord for giving us the opportunity through our church to thus have the pleasure of being in His vineyard.—R. L. Martindale, Pastor.

#### ELDORADO, KAS.

—We are glad to report victory just now. Brother Lord, District Superintendent, was with us Sunday, December 14th, to dedicate our new church home. We raised in cash and pledges nearly \$400 to apply on the debt of \$770. We expect to raise the remaining part this winter in our special meetings. Brother Lord did some good preaching. The saints were helped, and received a gracious outpouring of His Spirit when the sacrament was served. We are going through with Jesus on the old line. The Lord is blessing our efforts, praise His name!—C. O. Quimby, Pastor.

#### MIDDLETOWN, ILL.

—God has given this church a season of refreshing and gracious revival. I began a fight against sin December 8th, and through His name the enemy was conquered, homes were made happy, and many hearts made glad by the results of the revival. God wonderfully saved or restored ten souls and sanctified two. The church got under the burden for lost souls, and much and great good was accomplished. I remained over three Sabbaths, and the last two were one wave of glory after another, until every soul was so full that we had no Sunday school, the time being all taken up in praising God.—Rev. Windsor Roberts, Evangelist.

#### WATERVILLE, VT.

—The Lord gave us an especially good service Monday evening, December 15th, when our District Superintendent, Rev. N. H. Washburn, was with us, and brought one of his clear, forceful messages to the edifying and blessing of the church. We praise God for Brother Washburn and the way he has stood by holiness and pushed ahead in the pioneer work in the New England District. The church here is moving ahead with a steady victory. God is blessing in every department, and our hearts are encouraged.—C. F. Austin, Pastor.

#### GRAFTON, W. VA.

—God has given the church at Grafton the greatest revival this community has ever known. The meeting started December 7th and continued two weeks. Rev. O. L. Benedum, pastor of the Church of the Nazarene at Mannington, was with us a few days, and the Lord blessed him in preaching the Word. Rev. O. E. Garner of Uhrichsville, Ohio, came to us December 15th. God sent old-time conviction on the people; sinners were saved, believers were sanctified, backsliders reclaimed, and the church edified. Family altars were established. Several were saved the first week of the meeting. On Tuesday night, December 10th, the break came, and twelve souls bowed at the altar and prayed through to victory. From then on the altar was filled except Saturday night. In all sixty-two souls found pardon or purity. God gave us some of the brightest conversions and sanctifications I have ever seen.—Rev. E. H. Stilljon, Pastor.

#### BLOOMINGTON, ILL.

—We are having some great services; some seekers getting through in good shape at the altar. Finances coming easy, and missionary work going good. Amen!—C. H. Strong, Pastor.

#### NEWMAN GROVE, NEB.

—One year of remarkable progress! To Him be all the glory! One year ago today we were a little class of fourteen, despised, unwelcome worshippers of the lowly Nazarene. During the year we have had six revival meetings (in and near this place), something like three hundred seekers at our altar, have increased our membership thirty-nine; bought a beautiful parsonage, and built a new church on one of the most prominent corners of this little city of 1,400. The Devil is stirred, the saints are truly rejoicing, and the "end is not yet." Our latest revival was in charge of Rev. C. L. Wireman, of Campton, Ky., who stirred the town as perhaps it has not been before. They threatened to egg and whip him and run him out of town, but instead they literally climbed over one another trying to get into the little despised church to hear his message. With two prayermeetings a week we press forward in His name!—H. C. Tittmore, Pastor.

#### NEW CASTLE, IND.

—We can still report victory here. We have had some wonderful times since last reporting. We had a wonderful missionary convention with E. G. Anderson, O. E. Enos, R. S. Anderson, missionary; C. S. Jenkins, Miss Glennie Sims, Miss Sarah Cox, and U. B. Harding as workers, during which time we raised \$1,400 for foreign missions. We then went right into a revival with Miss Minnie Morris as evangelist. God wonderfully visited us, and we saw wonderful manifestations of the Holy Ghost. Sixty-five souls bowed at the altar, most of whom received two definite works of grace. The attendance was great. We received twenty-one members into the church, who, we believe, will prove to be loyal Nazarenes. We gave a good offering to the evangelist and the pianist, Miss Cecil, of Parker. Miss Morris took a good offering for the pastor's wife the last night. The church is on the upward grade, and we are expecting a great year. We are thankful for, and appreciate the labors of our evangelist.—Chas. M. Harrison, Pastor.

#### WINDOM, KAS.

—We started a meeting at this place November 10th. Crowds were small the first week, but the burden was on the saints, and we expected victory. During the second week souls began to pray through, and continued to do so throughout the meeting. The cottage prayermeetings were owned of the Lord, two being saved and two sanctified at these meetings. To God be all the glory. The fourth week was one of unusual burden and victory; five were saved and one sanctified the last Sabbath morning of the meeting. We felt that the battle had only begun, but, on account of the coal shortage, we were compelled to close. There were twenty saved, and fourteen sanctified during the

## International Sunday School Lesson, January 11, 1920

## Peter and John Heal a Lame Man

Lesson, Acts 3. PRINTED, Acts 3: 1-16.

GOLDEN TEXT—*Freely ye have received, freely give.*—Matt. 10: 8.

## THE LESSON OUTLINE

H. ORTON WILEY, D.D.

## I. IN THE PATH OF DUTY.

1. Peter and John went up to the temple at the hour of prayer. The Jews had stated times for prayer—generally three times daily, the third, sixth, and ninth hours. The ninth hour answers to our three o'clock in the afternoon.

2. While in the path of duty in devotion to God, an opportunity comes to them to help an unfortunate lame man. This man was laid daily at the gate of the temple in order to ask alms of those who went up to worship. Opportunities for helpfulness to others which come to us should be regarded as divine providences, and God will help those to whom He gives these privileges.

## II. THE LAME MAN HEALED.

1. The lame man asked of Peter and John an alms, but Peter fastening his eyes upon him with John, said, "Look on us."

2. Having gained the attention of the lame man who expected to receive something from them, Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The power which healed the lame man was not in Peter and John, but in Jesus the Nazarene.

3. He took him by the hand and lifted him up. He not only gave him all the physical assistance possible, but like his Master, showed compassion by the extended hand.

4. "Immediately his feet and ankle bones received strength." The power of God is always manifested in answer to obedient faith.

5. The effect of the healing was manifested by walking, leaping, and praising God. "And all the people saw him walking and praising God."

## III. PETER'S SERMON.

The healing of the lame man was the occasion of Peter's sermon as recorded in this chapter. The outline is similar to the one of the previous chapter, covering the evidences of the Messiahship of Jesus from the Old Testament Scriptures; His death at the hands of wicked men, His resurrec-

tion and the consequences in salvation through faith.

1. Peter attributes the power of healing to faith in Jesus the Nazarene. He disclaims any merit either because of personal power or holiness. It is well to note here that a distinction is made between "power" and "holiness." Men are made holy through faith in the cleansing blood, but power rests not in human energy—even the energy of a holy human being; it rests rather in Him who dwells in the holy heart, and operates according to the exercises of our faith.

2. Peter points out secondly that God hath glorified His Son Jesus Christ whom they had wickedly denied in the presence of Pilate even when he was determined to let Him go.

3. He further emphasizes this point by saying, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." These pointed thrusts were intended to drive the truth home to the hearts of his audience and to work in them conviction for their sin through the operation of the Spirit on the truth. The disciples never endeavored to merely please their hearers; they aimed at using the plain, pointed, heart-searching truth with the avowed purpose of accomplishing results for their Master.

4. He preaches the resurrection of Jesus Christ from the dead; and bears personal testimony to this great fact. It should be noted that the early disciples made much of the resurrection of Jesus. The resurrection is a great central fact in the plan of redemption; without it there could be no atonement, no intercession, no procession of the Holy Ghost, no promise of eternal life.

## IV. FAITH AND THE MANIFESTATION OF DIVINE POWER.

1. The apostles preached that the secret of the communication of divine power, whether for the healing of the body, or for any other through His atoning merit has secured for us every privilege of divine grace and bestows them upon us under proper conditions.

2. The conditions upon which divine grace is bestowed is "faith" or heartfelt trust in God. Faith not only secures us the blessings of God, but is the measure of our blessings. "As your faith,—so be it unto you."

meeting which seemed peculiarly for the young people, as seventeen of the twenty were under the age of twenty-one. We now have a good working force to help us win more young people. God did some wonderful things, among which was the saving of seven sons of one family. The saints here are a loyal band, standing by the work and the truth of God, and the pastor, Rev. J. G. Bignall, who did most of the preaching, never seemed as able to deliver the messages God gave, as at this time. There was never a dry service. We are not discouraged, nor ready to quit, but expect to begin again in the near future to gather the ripened grain. Pray for us that God will give us wisdom in this battle against sin.—Alice M. Carrow.

## SALEM, ORE.

—We have just closed a real old-fashioned Holy Ghost meeting with a real revival spirit. We began November 20th with Evangelist B. T. Flanery, who was with us until he had to go home on account of the illness of his son. Our District Superintendent, Rev. C. Howard Davis, came to the rescue and took up the meeting where Brother Flanery left off. The attendance was good, and the results were splendid. Nearly all the seekers were finders, and a very noticeable thing about the seekers was that they were all outside the membership of the church. The preaching was clear, and the interest increased continually until the great snow storm struck us, which made it impossible for the people to get out. We are farther up the line as a church, and do not know what might have been accomplished had the weather remained good. People came from all parts of the city to attend the meeting which we feel was the best we have had for many a day. Although it has been some time since we sent in a report, the blessing of the Lord has been upon the church here, and, under the leadership of our pastor and his wife, Brother and Sister Wells, there is real progress in every line. The revival spirit is upon our people, and the end is not yet.—Mrs. Eva Churchill, Deaconess.

## HULL, ILL.

—Our meeting conducted by Rev. J. S. Wallace as evangelist, and Miss Dillinger as song evangelist, resulted in several souls finding the Lord, and three additions to the church. We are small in number, but as Nazarenes we believe in doing big things for God. We went over the top in our Christmas Love Offering for the Publishing House. All expenses of the meeting were easily met.

## OSKALOOSA, IOWA

—We are still on the winning side and are moving slowly but steadily onward. We have been having good times in the Lord at our meetings. During the coal shortage we had only our Sunday services at the church and began having cottage prayer meetings which were very helpful to us. We are again in all the services at the church, but are still having some cottage prayer meetings. Through the effective service of our able choir leader, Mrs. C. T. Williamson, we have had soul blessing songs and many well rendered solos and duets. Our faithful and loyal pastor, Rev. C. T. Williamson, is giving us splendid preaching. Brother Williamson has the vision, and the church seems to be more united in brotherly love than ever before. We are going to pull together, for in unity there is strength, and strong we must be. We have taken nearly a dozen members into the church already this year, and had one marriage. We are expecting to launch a campaign for souls about February. Pray for us.—Thomas M. Graves, Reporter.

## MARSHALLTOWN, ILL.

—The Lord is still with us. Our regular services are a blessing to all who attend. The prayer room is well filled every Wednesday night. Souls are seeking God at many of our regular services. A spirit of unity and brotherly love now prevails among the saints, and there is a continual burden on the hearts of many of the saints for the lost. Our work at this place has not been after the common sort, in getting great numbers to join the church, but has been after the manner of God's dealings with Gideon in sifting down the professed army, and finding out those who were willing to go through with God on His terms, and in getting out the "Achan's" so that God will recognize us as a people that are holy in deed and in truth, and not in name only. Thank God we are seeing the fruit of our labors, and it pays to hold the people to the straight edge of God's Word for full salvation from all sin by a two-fold work of grace. Some will go away and refuse to walk with us any more, but so long as we can have God with us and His smiles upon the gospel we preach, and souls digging for the real experience of full salvation, we say Amen! and go on.—J. H. Vance, Pastor.

## SANTA ANA, CAL.

—God is with us. In our recent revival meeting, with Rev. C. H. Babcock as evangelist there were about fifty seekers at the altar, many of whom were happy finders. The meetings were only eight days in duration on account of the sickness of the evangelist's wife, and his own worn and sick condition. His masterly presentation of the truth brought deep and thorough conviction to the unsaved and the unsanctified. We have recently finished paying the last dollar of indebtedness on the church property, and now have a good church and a comfortable parsonage free from debt, for which we thank God. The writer has only been with this people since last June, but in this

short time there has grown up a precious fellowship between people and pastor. The audiences have more than doubled in size, and the interest in the old-time gospel seems good. A few have been baptized, and sixteen have been taken into the church. Our hearts are encouraged, and we purpose to go on working, believing for a mighty outpouring of the Holy Ghost in this city.—L. H. Humphrey, Pastor.

## "We Shall Make Him a Great Man"

Some churches always have successful pastorates. Is the reason to be found in the church itself? A trustee of Fifth Avenue Presbyterian Church, New York, is said to have heard the remark, concerning a new minister in that church, that he was not a great man. "No," replied the trustee, according to *The Continent*, "he may not be a great man now, but we shall make him a great man." This leads *The Watchman-Examiner* to say:

"And that is the exact truth. A man would have to be a poor man indeed not to succeed in such a church. When a great, loyal, enthusiastic church such as the Fifth Avenue Presbyterian Church calls a pastor it gives him a 100 per cent support. His praises are on the lips of every member, and on Sundays he looks down not on a wood yard, but on a sea of eager faces. Some churches make great men of their ministers. Other churches kill their ministers." There are churches not a few that may well take this incident to heart and profit by it.

## Judge Indulges in Plain Talk

There is food for thought in the statement made by the judge in an English court of bankruptcy where an Anglican clergyman was on trial. "If the churches of all denominations," said this judge, "do not see that their clergy and pastors are better paid, even if Christianity does not compel them, humanity ought to compel them to do so. I have

heard nothing to the discredit of the debtor—I will not call him bankrupt."

This is plain talk, but one that should be taken to heart by those who have church affairs in hand, not only in Great Britain but in America as well. There are altogether too many men in the ministry who are compelled to live on a totally inadequate support. Somehow, some way, the churches must see to it that their ministers are in a position to provide the necessities of life for themselves and those who depend upon them.

*The Methodist Times* of London, commenting on the question of inadequate support in connection with the words of the judge in the bankruptcy case, says, "The scandal referred to is open and notorious, and, shameful though it is, we are glad and grateful that public men have spoken so plainly about it." The time has passed when the laity could live in ease and comfort and, on the plea that the ministry calls for sacrifice, take no adequate care for the support of the men who are devoting themselves to this work, and their families. There must be honest, fair, and frank facing of the conditions. Even the world outside the church has taken note of the situation, and not to the credit of Christianity, though at times, perhaps, unjustly criticizing.—*Zion's Herald*.

"How I do look for the weekly visits of the HERALD OF HOLINESS. It gladdens my heart to read your pages laden with good things."  
MRS. B. F. FARRER.

"May the Lord bless you all in your great work at the Publishing House. The half has never been told about the greatness and blessings of the HERALD OF HOLINESS. We must not say that every Nazarene should take the greatest paper in the world, but every Nazarene must take the HERALD OF HOLINESS. If any one is too poor the local church should send it to such. I have found that the HERALD OF HOLINESS is one of the greatest forces for making good, well-rounded Nazarenes."  
R. J. KIRKLAND.

## SPECIAL ANNOUNCEMENT

The annual midwinter revival meeting at Olivet University will be held in connection with the second Bible Study Conference, January 6th to 16th, by Dr. A. L. Whitcomb. Plan to be with us and enjoy this rare treat.

J. E. L. MOORE, *President.*

## Arrow Heads

By N. B. HERRELL

Leslie's Weekly has to say of Mr. Holmes's church: "One of the so-called 'advanced' churches in New York City has resolved to abolish all reference to 'sect, class, nation, or race,' and have a

## Church Manual

The entire first edition of the Church Manual in *limp pebble-cloth covers* was mailed within twenty-four hours after being delivered to our stock room.

We will print a new edition at once but it will be several weeks before this new edition can be completed.

We have a good stock of Manuals in cloth covers priced at 35c and the leather covers priced at \$1.25.

We suggest that you order one of these styles until the second edition in pebble cloth binding is completed.

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## Superintendent's Record Manual

By E. W. Thornton  
Size, 2 1/4 x 5 1/8 inches. Just fits the vest-pocket



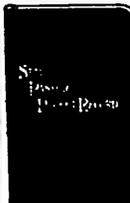
This little book contains blank pages for records that every superintendent should have. 125 pages altogether, forty-six of these being devoted to the discussion of topics of practical value to every efficient superintendent. There are pages for the roll of officers, teachers; the weekly report, attendance and offering, etc., etc. After you get it you wouldn't be without it for twice its cost.

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## Pastor's Pocket Record

By Sylvanus Stall



Used by the pastors of all denominations and acknowledged as the best and most thorough record published.

"I want to heartily commend your 'Pastor's Record.' I have never seen anything better and I shall urge my friends everywhere to use it."—J. Wilbur Chapman, D.D.

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Kansas City, Mo.

new bond of union to be signed by all its members. To do this it deems it necessary to adopt a new 'statement of purpose' from which the mention of Christ and Christianity is omitted. Public announcement is accordingly made that this church has "dropped CHRIST." Judas did the same—then hanged himself.

Not long since, Capt. A. H. Clark said to a young man, "You know, my lad, the only real things in the world are the things that are not seen." Before time, "God," after time, "God." We read, "God is a Spirit; and they that worship him must worship him in spirit and in truth." The more spirituality we enjoy, the more reality we have. We should fight materialism like we fight the Devil.

Some write "knewed" when they should have "known,"

Some write "throwed" when they should have "thrown,"

Some "have saw" when they should have "seen,"

Yet the editor knows just what we mean;

He fathoms out just what to do,

Although it makes him fret and stew,—

Still, on we come with script and sheet,

All checkered up like chicken's feet,

Of course the editor will line it out,

Until it makes the readers shout,

A masterpiece from so and so,

He certainly can write, he "sure" doth know;

So here we come with tangled grist,

We hope the editor will do his best,

Unless he does we'll lose our name,

And fail to reach the hall of fame.

The following historical facts may interest us at times when the youngsters ask questions:

Envelopes were first used in 1839.

Telescopes were invented in 1590.

The first steel pen was made in 1830.

Watches were first constructed in 1476.

The first iron steamship was built in 1830.

The first lucifer match was made in 1829.

Coaches were first used in England in 1569.

Modern needles first came into use in 1545.

Kerosene was first used for lighting purposes in 1826.

The first U. S. newspaper was published in 1790.

The first newspaper advertisement appeared in 1652.

Cotton spinning was done by hand-wheels until 1776.

The first knives were used in England in 1550.

Wheeled carriages were first used in France in 1559.

The first steam engine in this country was brought from England in 1763.

A pen picture for the reader to develop: Dr. Policy Wishead, is like a turtle in a muddy pond.

When he comes to the surface he will at once cryfish if his surroundings are not to his advantage. If chased by Dr. Right Principle, he will soon become muddled and make the already muddy water boil with clouded confusion. If Dr. Direct Justice joins Dr. Right Principle in the chase, Dr. Policy Wishead will become chagrined, condemned, remorseful. He will plead with a look of pity, only to go down in shameful disgrace to the bottom of the pond to live with the leeches in the slime—out of sight of all that is noble, right and just.

## Your Father Knoweth

A CHRISTIAN business man, residing in the city of Syracuse, N. Y., during the course of a crowded day, came into possession of a sum of \$30 under such circumstances that at evening prayers he felt impelled to ask God if the money had been placed in his hands for some special purpose in harmony with His will; in which case he desired direction in its use. Instantly came the answer, "Send it to D—." The person indicated was a missionary worker among the Zulus in South Africa, who months before had been a guest in his home.

Accordingly, on the following morning, a draft was secured and the money was forwarded. Accompanying the draft was a note from the gentleman stating the circumstances under which the money was sent, and asking whether, on the day in question, any particular necessity had arisen on the field which would explain the evident direction of the Holy Spirit.

In due time came a reply stating that, on the given day, a native woman, the cast-off wife of a cruel chief, had come to the mission house in a pitiful condition begging to be taken

## TELEGRAM

MADILL, OKLA.

HERALD OF HOLINESS:

Great Home Missionary rally at Madill. "Over the top" for \$335 for Home Missions! Nine saved or sanctified. Fourteen members added to church. Greatest day in history of church.

J. C. SAVAGE, *Pastor.*

in and cared for and eagerly questioning concerning the Way of Life. The missionary was perplexed and greatly distressed, as there were no means apparent whereby another mouth could be fed. However, he and his wife resorted to prayer, arising from their knees with a marked sense of the divine blessing and the definite assurance that He would provide the \$30 which would be necessary for the woman's support for a year.

The letter further revealed (making allowance for the difference in longitude) that within the hour in which the need had arisen in Africa, God had made provision for supplying it through one of His children thousands of miles away, in America.—Missionary News.

## France's War Loss Heaviest

One Man in Every Twenty-Eight Inhabitants Was Killed in the Struggle.

Paris.—That France suffered the heaviest per capita losses of all the great nations in the war is shown by the following figures:

France lost one man for every twenty-eight inhabitants.

Britain one for every sixty-six inhabitants.

Italy one for every seventy-nine inhabitants.

Russia one for every 107 inhabitants.

United States one for every 2,000 inhabitants.

Germany one for every thirty-five inhabitants.

Austria one for every fifty inhabitants.

The figures for the United States include only those killed in battle.

## Airplane Ambulance

The French were successful in employing an airplane as an ambulance in the desert of Morocco during the latter part of the war. An eminent surgeon was called from France to Morocco to see a general who had been wounded by a shell fragment which lodged near his heart. He could not be moved. He was 170 miles from a railway. One army surgeon flew to him from Fez, 180 miles away, crossing the Atlas mountains at an altitude of thirteen thousand feet. Another surgeon flew from a place sixty miles away. The general's condition made it unsafe to operate under the primitive conditions of the outpost where he lay. So they put him into a bombing airplane and, escorted by the two surgeons, took him to a hospital section, where the operation was performed with apparent success. In September, 1918, fifteen wounded men were brought from the front to Morocco by ordinary airplane—sixty miles in seventy minutes. Before the war ended the French had mapped out in southern Algeria and Tunis actual airplane routes for the evacuation of the wounded and the transportation of surgeons. One route reaches a place three hundred miles from any railway. To bring wounded men over this route by camel or mule ambulance requires twenty-six days. French pilots have made the trip comfortably in one day.—*The Missionary Herald.*

## As Others See Us

"Enclosed please find \$1.50, my subscription to the HERALD OF HOLINESS, the best paper I have seen. Accounts of General Assembly make me feel I wish I were one of you, and I am in spirit. Congratulations on \$1,000,000 for missions."

HOWARD S. HUBB.

"You will find a postoffice order of \$3 enclosed. We do like our paper so much, and it gets better all the time. May God's choicest blessings be upon each department of your work. The explanations on the Sunday school lessons are excellent."

KATHERINE MOSEB.

In a letter received from J. L. Blaisdell, Stockton, Cal., he writes: "We very much appreciate our church paper and never like to miss one copy. May God's richest blessing be upon our Publishing House."

### Is It Any Wonder?

In a report recently submitted by the Children's Bureau of the Department of Labor, the statement was made that "from three to six million American children are not getting enough to eat because their parents are unable on their present incomes to buy sufficient food."

The report places the number of school children in the United States who are not receiving sufficient food at from 15 to 25 per cent, while in New York city the number is one-fifth of the school population.

"These are the children," the report states, "who are often pronounced by parents and teachers as being 'delicate,' 'lazy,' or 'just plain ornery.'"

The cruel fact is their affliction is simply malnutrition. And the almost unbelievable thing about this statement is that this condition exists in Christian America with all its wealth and luxury. Is it any wonder, in view of this fact, that all children's institutions, those of the National Benevolent Association included, are crowded to the doors? Is it any wonder that the demand for the immediate enlargement of all child-saving and child-aiding institutions is everywhere insistent? Is it any wonder that the managers of our homes for children, almost without exception, are growing restless and heartsick because of the number of children they are being compelled to turn away? Is it any wonder that a number of them have actually started campaigns for funds to double the capacity of their buildings?

This fact challenges the spirit of chivalry in every human heart and the spirit of Christ in every Christian soul to come to the "rescue of the innocents."—*World Call*.

### My Letter to God's Afflicted for 1920

How tender God is toward us. "In all their affliction he was afflicted, and the angel of his presence saved them" (Isa. 63:9).

*Beloved in Christ Jesus: GREETING IN HIS NAME.*

This letter to you is a faith tonic on God's Word. You need to know that God's Word is identical with Himself. Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). One man said, "Speak the word only, and my servant shall be healed" (Matt. 8:8). The man at the pool had sunk into the region of despair, when Jesus said, "Wilt thou be made whole?" He replied, "Sir, I have no man when the water is troubled to put me into the pool" (John 5:7). Like thousands today, he was depending upon the pool—human means. Jesus healed him without the water.

Dear suffering friend, honor God by simple faith by taking His Word for Himself. Believe it just as real as though Jesus stood right before you and said audibly in your ears, "Rise, take up thy bed, and walk" (John 5:8). Begin with what faith you have. Feed it on the following words:  
 Exodus 15:26    Deut. 7:15    Deut. 32:30  
 Jeremiah 30:17    Job 13:15    Psalm 103:1-5  
 Isaiah 63:4    Matthew 8:17    Mark 11:24.  
 Rev. F. W. Cox.

### Aged Veterans and Young Soldiers Value Bible

American soldiers value the Bible, if the testimony of veterans of the Civil war and of the World war is conclusive. Aged veterans of the Civil war, crippled and invalided, in the Soldiers' Home at Minneapolis, have recently sent through their chaplain, the Rev. George B. Smith, a generous contribution to the American Bible Society—an offering which doubtless represented added voluntary sacrifice on the part of those who have already given to their nation the full measure of devotion.

During the Civil war the American Bible Society supplied many thousand copies of the Scriptures to soldiers in both the Union and Confederate armies, the shipment across the military lines in the latter case being accomplished under a truce, which the commanders of both armies recognized sacredly.

The American Bible Society has, since the World war began, supplied to enlisted men in the American forces some 4,600,000 volumes of the Scriptures, printed on very thin paper and suitably bound for heavy use by men in the service. If to this surprising number is added the 1,900,000 volumes sent to the forces of other belligerents, the total war service of the American Bible Society is measured by 6,500,000 volumes.

The society began the distributing of Scriptures on a large scale to our land and naval forces during the Mexican war, and continued during the

Civil and Spanish-American wars and the mobilization at the Mexican border. It has thus served faithfully during every war in which America has engaged since the Mexican war in 1846.

HERALD OF HOLINESS.

My Dear Sirs:

"Enclosed find order for \$1.50 for subscription to your holiness paper. I have just run across your December 4, 1918, issue, and I was blessed in reading it and am sending in for your paper regularly. Send to address below.

CAPTAIN A. C. BIALESCHKI.

### NOTES AND PERSONALS

The following telegram from E. O. Messer, Austin, Texas, was received in this office too late to be included in the issue of December 24th: "Great revival in Austin church. Forty professions last week. Rev. E. W. Wells, pastor, is doing the preaching. Twenty additions to church since Assembly. A middle-aged couple were married, converted, and joined the church last night. Revival to run through holidays."

Frank B. Smith writes that he and his family are in the fight against sin at Escondido, Cal. Crowds are coming, and conviction is on, and they are expecting gracious victory.

Rev. L. N. Fogg, who has recently closed a good meeting at Evansville, Ind., returned to his home at Sanbornville, N. H., on account of the coal strike closing so many of the churches in the Middle West. He expects, however, to come back and begin a meeting at Boyne City, Mich., January 1st.

In a letter to the managing editor Rev. N. B. Herrell, District Superintendent of the Idaho-Oregon District, writes: "We are pushing ahead with our three-day conventions. The Lord is blessing with victory and a good number of seekers are getting through. Our work is going ahead with a steady growth. Amen! I am more than pleased with the HERALD OF HOLINESS. It is growing in grace by leaps and bounds since the General Assembly. Long live its leaves of healing for the nations of the world. It seems to have taken on a fresh coat of war paint for God and holiness. Amen."

The following telegram from J. R. Hunter, Delta, Colo., was received too late for publication in last week's issue of the HERALD OF HOLINESS: "Great old-time revival five miles out from Delta. Over fifty seekers Tuesday night and thirty-five Wednesday. We are acting as evangelist. This is needy field. Old-time joy bells are ringing."

Rev. and Mrs. J. N. Speakes announce the safe arrival of a daughter, Mary Lou. Mother and babe are doing nicely. The father is improving, and indications are that he will survive.

Rev. C. H. Strong, pastor of our church at Bloomington, Ill., wishes to announce the marriage of Mr. Ralph Rose, one of their fine Bloomington boys, and Miss Mabel Calkins, at their new home, December 16th. Both are members of the Bloomington Church of the Nazarene. A large cottage prayer-meeting was held that night, thus dedicating their new residence. They are on a trip visiting relatives in Arkansas.

The following lines are taken from a letter received by the managing editor from our church at Houston, Texas: "We are enclosing \$25 Christmas Love Offering for the little church at Houston. Only about fifteen members here, and no pastor, but we are expecting to secure a house in which to worship and soon become a strong church by God's grace. Pray for us. We appreciate our church paper above all other papers."

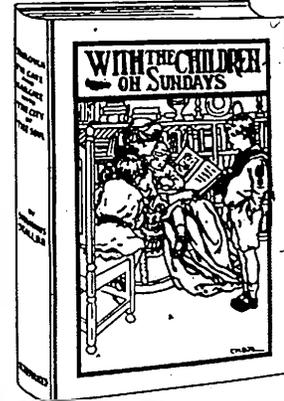
In a letter addressed to the HERALD OF HOLINESS Mrs. E. E. Wood writes as follows: "Mr. E. E. Wood recently stated that he expected to resume evangelistic work again by January 1st. His operation proved more serious than he anticipated, and, although the mixed tumor was successfully removed, and he is improving, yet, by order of his surgeon, he must cancel all dates for four months. He will be under treatment at Ann Arbor, Mich., for the next three months. Our God is sustaining, and we are trusting Him in these trying times."

### ANNOUNCEMENTS

Announcement—I feel led of the Lord to give up the pastorate of our church in Albany, Ore., and enter the evangelistic field. I am a young licensed minister in the Church of the Nazarene. Have attended the Northwest Nazarene College and had two years' experience in pastoral work. Mrs. Miller, an excellent musician, expects to join me a little later. Our aim is strictly Nazarene, without fear or favor, clear-cut and definite. Those desiring such help let us hear from you at once. Address 617 Center street, Oregon City, Ore.—Harold J. Miller.

A recommendation—Rev. F. N. Deboard of Davenport, Okla., whom I have known for ten years, an elder and an evangelist, is now available for revival work. His life is clean, his record clear, and he is a capable preacher. He has a good tent, and would like to make his slate from now until next fall.—Rev. E. C. Cain.

### With the Children on Sundays



THROUGH EYE-GATE AND EAR-GATE INTO THE CITY OF CHILD-SOUL

By Sylvanus Stall, D.D.

A book that will keep the children interested Sunday afternoons and make the day the happiest and brightest of the week. Large volume, size 8 1/2 x 7, full cloth. Cover shows family group picture in 4 colors. Price, \$1.50, postpaid

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ENROLLMENT 847

ATTENDANCE TODAY 539

OFFERING TODAY 1072

ATTENDANCE A YEAR AGO 415

OFFERING A YEAR AGO 866

This Register is made of sheet steel, size twenty inches wide, to which are attached steel hangers, grooved for receiving slides and figures. We furnish with each Register one top piece and five hangers, with set of 60 three-inch figures and SIXTEEN slides as follows:

Enrollment	Record Offering
Attendance Today	Record Attendance
Attendance Last Sunday	Attendance Last Sunday
Attendance a Year Ago	Cradle Roll
Offering Today	Home Department
Offering Last Sunday	Hymns
Offering a Year Ago	Psalms
	Boys
	Girls
	Bibles

\$4.00, postpaid

Extra Steel Hangers, 50 cents each, postpaid.

Extra Slides, 5 cents each.

Extra Figures, 50 cents a set of 60c.

We will make to order any other slides wanted for 35 cents each.

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# HERALD of HOLINESS

Official Paper, Church of the Nazarene. Published every Wednesday at the Pentecostal Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

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

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## WANTS

[Under this heading will be printed announcements other than notices that can be stated as wants only. We have discontinued the printing of small For Sale ads. For pure Want Ads a charge will be made of 12 1/2 cents a line, no ad to be run under 50 cents.—Managing Editor.]

Wanted—Holy Ghost song leader and altar worker (man) with suitable light musical instrument, to assist in new fields. No one weak in faith wanted. Real battles ahead. No pay guaranteed.—James Willse, Rulo, Neb.

## DEATHS

King—Frank M. King of Huntington, Ind., died suddenly December 16th of apoplexy. He united with the Church of the Nazarene last May, after having been a member of the Methodist Episcopal Church for many years. In that church he had lived only a cold, formal, church membership life, but in a revival last spring he sought the Lord earnestly and was fully reclaimed. He gave \$1,000 to build a church in this city. His end was peace. The pastor officiated at the burial.—T. H. Agnew.

Thompson—Mrs. Annie Thompson, wife of A. H. Thompson, born in England, died in her home at Denning, N. M., December 31, 1919, after a short period of heart trouble, age 41 years. Sister Thompson was a conscientious, Christian woman, zealous in the work of her Lord to the very last. Her final words were, "Thy will be done." Funeral services were held in the Rawson parlors, and the remains taken to the Deming cemetery.—H. J. Kerns, Reporter.

Manning—Rev. William R. Manning, of Cisco, Texas, born March 6, 1857, heard God's call to come up higher December 9, 1919, age 67 years. He was converted at the age of 17, called to preach about two years later, served in the Methodist church until 1890, being sanctified in 1892. He served as pastor of the M. E. church in Cisco several years, and in 1911 united with the Church of the Nazarene. He served faithfully in preaching and as Sunday school superintendent until the day of his departure. J. C. Henson, R. L. Averill, and the pastor conducted the funeral services.—Thomas Ahern, Pastor.

Gerrish—Dr. M. F. Gerrish, M. D., of Seymour, Ind., died December 16, 1919, after a fourteen weeks' illness, age 63 years, survived by his widow and one brother. For years he served as president of the Silver Heights Holiness camp, New Albany, Ind. During the encampment of 1894 he was gloriously sanctified, and left a definite testimony as to Jesus' saving power. Was active in the affairs of the Seymour Church of the Nazarene, having been one of the organizers thirteen years ago. His companionship was sought, and his advice and counsel valued. Funeral services were conducted by Rev. George Church, of Indianapolis, Ind., and Rev. H. Higbee Lee.—J. D. James.

Larson—Mrs. L. V. Larson, born in Sweden, December 7, 1850, died at her home in Sioux City, Iowa, December 17, 1919, leaving a husband and eleven children to survive her. She was a member of the Church of the Nazarene and a very godly woman. She is the first member to die since the Sioux City church was organized, and the church feels the loss. Funeral services were conducted by the pastor, Rev. N. J. Hepburn.

## REQUESTS FOR PRAYER

230. A sister in Tennessee desires prayer for the salvation of her son.  
237. A sister in Washington requests prayer for her healing.

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- Western Oklahoma—S. H. Owens.....Bethany, Okla.

### EVANGELISTS' DATES

(Address given is for mail.)

- A. B. Anderson: Pottlach, Idaho.....Dec. 22 to — Jarrette and Dell Aycock, 833 Kensington road, Los Angeles, Cal. Redlands, Cal. ....Dec. 31-Jan. 19
- W. R. Cain, Wichita, Kas.: Ontario, Ore. ....Jan. 4-18 Troy, Idaho.....Jan. 22-Feb. 8
- Cornell, Wash. ....Feb. 12-29
- James B. Chapman, Bethany, Okla.: Danville, Ill., 105 W. Fairchild.....Jan. 4-18
- Akron, Ohio, 77 East York.....Jan. 22-Feb. 8
- Kansas City, General Boards.....Feb. 18-20
- Indianapolis, Ind., 205 N. Randolph.....Feb. 22-Mch. 14
- Elkhart, Ind., 250 W. Marion.....March 15-April 4

- F. W. Cox, Box 441, Lisbon, Ohio.....Dec. 31-Jan. 15
- Indpls., Ind., 637 E. Ohio.....Dec. 31-Jan. 15
- D. S. Corlett and wife, 1326 N. Hill avenue, Pasadena, Cal. ....Dec. 31-Jan. 18
- Redlands, Cal. ....Dec. 31-Jan. 18
- Martha B. Curry, 130 Larch street, Providence, R. I.: Shreveport, La. ....Jan. 11-27
- Earl E. Curtis, 10 Stewart street, Lowell, N. Y.: Upland, Cal. ....January
- Mr. and Mrs. C. P. Ellis: Gem, Kas. ....Jan. 1-18
- H. Elliott, 910 16th avenue S., Nampa, Idaho: Buhl, Idaho.....Dec. 28-Jan. 18
- Nampa, Idaho.....Jan. 19-28
- Minneapolis, Minn., Gospel Mission.....Feb. 1-20
- Ontario, Ore. ....March 7-21
- Theo. Eisner and wife, 1428 Pacific St., Brooklyn: Newtonville, Canada.....Jan. 4-25
- Holland, N. Y. ....Jan. 30-Feb. 22
- Springfield, N. Y. ....Feb. 22-March 14
- L. N. Fogg, Sanbornville, N. H.: Boyne City, Mich. ....Jan. 1-18
- A. H. Johnston and wife: Klamath Falls, Ore. ....Jan. 4-25
- Grant's Pass, Ore. ....Jan. 27-Feb. 8
- George A. and Edie Moore: Goldthwaite, Texas.....Dec. 19-Jan. 1
- Owen-Parks Evangelistic Party, Bethany, Okla.: Jonesboro, Ark. ....Jan. 4-19
- F. E. Butney, 207 S. Millwood, Wichita, Kas.: Deering, Kas. ....Dec. 28-Jan. 15
- Flora M. Ruth, New Brighton, Pa.: Garden, Ohio.....January 1-15
- Holland, Pa. ....Jan. 18-Feb. 1
- Portland, Pa. ....February 2-15
- East Moonic, Pa. ....Feb. 16-20
- Wm. D. Shelor, 278 E. Eighth St., Bloomsburg, Pa.: Pleasant Valley, Neb. ....Dec. 28-Jan. 11
- Cincinnati, Ohio.....Jan. 10-25
- Bloomsburg, Pa. ....Feb. 1-22
- H. W. Sweeten, Troy, Ohio: Marion, Ill. ....Dec. 27-Jan. 12
- A. L. Whitcomb, University Park, Ia.: Olivet, Ill. ....Jan. 6-19
- Wilde-Knight Evangelistic Party, 870 N. Chester avenue, Pasadena, Cal.: Spokane, Wash. ....Jan. 1-25
- Walla Walla, Wash. ....Jan. 20-Feb. 15
- Yakima, Wash. ....Feb. 18-March 7
- Colfax, Wash. ....March 11-23

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J. H. SULSTON.

## Course of Study Change

Just before the 1919 Manuals went to press the Board of Education selected Fisher's "History of the Christian Church" as a substitute for Hurst's "Short History of the Christian Church" on account of information from the publishers that the latter book was out of print and a new edition was doubtful. Since then a new edition of Hurst's history has been issued and now we are informed that the present edition of Fisher's History of the Church is exhausted and it is uncertain when a new edition will be put out, in consequence of which the General Board of Education instructed us to supply Hurst's "Short History of the Christian Church" and to state reasons for listing Fisher's history in the Manual.

A new stock of Hurst's History is on the way to us and as soon as this shipment arrives we will fill all back orders. We will also send a copy of Hurst's History on all orders now on hand for Fisher's History.

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