

# Herald of Holiness

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## Again at My Work

**A**FTER a second enforced rest of several weeks, I am again at my desk hard at work in my loved employ of editing the dear old "HERALD OF HOLINESS." I must first express my thanks to my pastor, Rev. E. A. Girvin, who has so faithfully and efficiently written the editorials for the first two pages for the last two weeks. I am profoundly grateful to God who so graciously and mightily had His hand upon me in all my afflictions and has brought me back to my post. I am more than ever convinced that God is the best paymaster whom mortal man can serve. He has never failed me in a single one of the thousands of promises made me. He has ministered to me in hours of pain and bequeathed me strength in time of weakness, has imparted hope and buoyancy when I have been tempted to despondency, and has proved my unfailing and satisfying portion through all my weary months of suspense and suffering. I want to commend this God to my readers and assure them that they can not afford not to make Him their portion. If you have not done so already, I beg you to consecrate your all to Him while you hold this paper in your hands and trust Him for full salvation from all sin, and you will be delighted to find that He is not only able to pardon from the guilt of sins, but that He can cleanse from the pollution of sin as an inward principle. I praise God for a Church which stands for this full gospel, for churches dotting the land here and there where this truth is proclaimed and where multitudes are instructed in a gospel able to save to the uttermost.

I feel like taking the hand of every pastor and evangelist in our connection and joining in the mutual pledge to proclaim this full gospel with a new zest and new power and a larger faith and love than ever before. Brethren let us join in the pledge and then maintain it unfalteringly. Let us pray and trust and preach until the fire falls from heaven like it did on Mount Carmel and God saves and sanctifies multitudes under our ministry.

### Lessons From a Prayer-Life

FROM the most careful study we are able to make of the needs of our Church we believe the greatest of our needs is lack of faith in prayer, and the habit of praying to God about the minutest details of life. Also we think we need more attention to healing in our Church. All the denominations seem to have shrunk back from belief in divine healing as our privilege in Christ Jesus and have left this work to Christian Science and other fanatical sects. This is a very great mistake. We believe God is as willing to heal today as ever before in the history of the Church and we should claim this part of our rich heritage in Christ and use it. To help increase faith in these matters we propose to give for a few weeks to come some illustrations of answers to prayer in the life of a dear friend of the editor's who lives in another state but whose life is one long series of miracles in answer to prayer. We present a sketch of his life elsewhere in this issue, to which we invite special attention. We refer to Brother L. P. Brown, of Meridian, Miss.

L. P. Brown

[From a chapter of the autobiography of the editor soon to appear in book form.—B. F. H.]

I HAVE just returned from a week's visit to the home of L. P. Brown, Meridian, Miss. I have often visited his home and had him in my home for weeks at a time during the past thirty years. His home is like heaven to me. It is truly a holy home. It was during the early days of my Editorship of the Tennessee Methodist that I first became acquainted with this elect man of God. He was a staunch friend and supporter of the paper and during all this long period of time he has continued my steadfast friend. He is the most remarkable man I have ever known. He is one of the few men I have known who really meet all the requirements of a real, genuine man. My conception of such a man was outlined in a previous chapter of this volume and Lincoln P. Brown absolutely fills the bill as outlined in that chapter. He is a high-born man, the finest strains of blood which distinguish the very finest families in the Old South coursing his veins. As gentle as a woman, Joban-nean in the tenderness and depths of nobility of a great soul, he is yet brave as a Julius Caesar, and possesses the spirit of a martyr in every issue that meets him where principle or manhood is involved. His mental gifts are of a very high order; he penetrates to the uttermost of a proposition at a glance and grasps all the collateral features of it with a compass and an accuracy truly astonishing. His conclusions, though quickly reached, are always with unerring wisdom, discretion, and the highest judicial fairness. So much of the man naturally.

Early in life he gave himself to God and grew to maturity a stalwart Christian man.

Later he sought and obtained the Baptism of the Holy Spirit, and for a third of a century has carried that divine Blessing in his heart, giving a calm inward joy, strength and victory to his character, and irradiating his life with an influence and a fruitage unparalleled in the life of any single individual I have ever known. Multiplied thousands have been brought to Christ through his personal, private or public ministrations. It is a common thing for telegrams or letters to reach him from all parts of our Republic, from people who desire spiritual counsel and help, often notifying him that on such a day the parties would be at his home in Meridian, Miss., for prayer. Countless have been the times when in Peniel in his little prayer room in the home he has knelt with such persons in prayer and had the joy of seeing them beautifully converted or sanctified.

Prominent Christian workers, preachers, and laymen in visiting Meridian for Christian work, and while being entertained in his home, have silently come under conviction for sanctification and soliciting his prayerful help, without his ever having made an overt act to influence them, have been brought into the sweet presence of perfect love.

On one occasion when the memory of reconstruction days was fresh and bitter in the South, Bishop Mallalieu of the M. E. Church spent a week as his guest in Meridian while visiting the city on his Episcopal rounds. Two years after this the Bishop one day walked into Brother Brown's business house in Meridian and said to him, "I have thirty minutes of time between trains and have used it to come to see you. Two years ago I spent a week in your home and though never approached on the subject of sanctification in your home, I felt the silent charm and divine potency of that beautiful grace as exemplified in your sweet home and left there under profound conviction for the blessing. I never paused until I had gone down on my knees and paid the price and obtained this gracious experience of entire sanctification. Since obtaining the blessing I have written this book, which I present to you in love," and he handed him a copy of his "The Fullness of the Blessing of the Gospel of Christ." I could give numbers of names of prominent preachers and laymen who have similar experiences. Time would fail me to give the names and particulars where through his prayer people have been healed and rescued from the very jaws of death. One of the most famous evangelists of today, traveling all over the United States in the most successful revival work, years ago was seized with that dreadful Bright's disease. He was pronounced by the most eminent physicians in the country to be in the last stages of that disease, and without any possible hope of recovery. He visited Brother Brown at his home and he prayed for him in his simple, brief way and the evangelist was entirely healed. He never holds a meeting that he does not relate this experience, expressing his

joy and gratitude to Brother Brown for his kindly ministrations. It is proper to add that he does this against the earnest protest of Brother Brown who has often begged him not to use his name in connection with his healing.

I could fill pages with such recitals but content myself with the few words on the marvelous spiritual discernment which God has given this distinguished servant of His. I never knew a man who could read character as he can. An illustration will suffice to give my meaning. They could be multiplied by the score.

On one occasion Brother Brown was assisting me in a meeting in a city of the South where I was pastor of a large church. The Lord gave us a most remarkable meeting—the most remarkable and fruitful I have ever had in all my experience. One night he was approached, after the service, but while many lingered about the altar, by a prominent citizen of the place who asked if he might have an interview in one of the small rooms in the rear of the auditorium. Going to the room mentioned, they took seats and were alone. This prominent citizen told him that he was confused in his theology on the subject of holiness; that he could not agree perfectly with certain phases of the doctrine as enunciated by the party who was doing the main preaching in the meeting; but that he liked Brother Brown's presentation of the subject much better so far as he had heard him. He went further and explained certain of his perplexities. Brother Brown told him, "We had better seek help of the Lord first, Brother. Suppose we pray." They both knelt; Brother Brown telling him to pray first. Brown kept his eyes open, scanning him narrowly, with his heart lifted in silent prayer. Finally he reached his hand and touched the man's shoulder and said, "Brother, you need not pray any more. That is enough." Then looking him square in the eyes he said to him, "Do you think for a moment that God is going to let you fool me? Brother, you are not perplexed in your theology; sin is your trouble; you are a guilty man, you need confession and it strikes me very much as not only sins but crimes stand in your way." The man grew excited and for a moment begun as if to deny the charge, but finally broke down and wept and confessed.

It developed in his confession that in trying to conduct a college in the city he had financial reverses and failed utterly to make it pay expenses, much less a profit. In his extremity he had twice attempted to burn the building to get the insurance money but failed to succeed. In confusion and humiliation he gave the gruesome details and said, "I am a criminal and deserve the penitentiary."

"My meditation of him shall be sweet." Christ reveals Himself to the quiet soul. As we meditate upon Him, our soul enters into the holy place, and beholds Him face to face. Meditation is the soul inviting God to come in and to sup with it. Haste is death to the highest soul culture.—*Herald and Presbyter*.

## EDITORIAL SURVEY

### The Devil After the Preachers

In his warfare against the Church the Devil aims his chief attack against the preachers, knowing that if he can rob the preacher of his power, the church over which the preacher presides as pastor will likewise be powerless. For this reason his aim in this age is to secularize the ministry by tempting preachers by all sorts of fascinating get-rich-quick schemes. It is extremely sad that many preachers have been led thus to invest their meager savings in oil stocks and mining stocks and such uncertain investments, very much to their personal injury and sorrow. Very rarely one such investment turns out to be profitable while thousands of others are an entire loss. The strongest protest we have seen against this tendency of late was by Dr. G. W. RIDEOUT in *The Pentecostal Herald*. Writing on "The Holiness People and Their Money" in the issue of September 15th he says:

"In the matter of the believer's consecration the all-important question of money enters in. In Miss Havergal's Spirit-inspired hymn of Consecration, she sings:

"Take my silver and my gold,  
Not a mite would I withhold."

There is, I think, a better understanding of stewardship today than ever before, and there are more people giving a tithe or one-tenth of their income to the Lord's cause. I think it can be safely said, also, that the holiness people, as a whole, are the most liberal and cheerful givers to the Lord's cause. I am going, however, in this article to set forth some things on the money question, and to say some things which I think need to be said, because, unquestionably, there is great need of caution.

A lot of the Lord's money goes into "bags with holes in them," as the ancient prophet wrote centuries ago, and too often the holiness people are led to give away their money to unworthy causes; all over this country they are being worked to invest their money in enterprises—oil wells, gold mines, copper mines, and every conceivable kind of scheme—with the ostensible purpose of "making money for the Lord." I have seen and known of so much wreckage and disaster resulting from this kind of business that I think it is time to call a halt.

Let it be known that there are certain folk—some of them "preachers" and "evangelists"—who work the holiness people from presumably worthy but altogether unwise motives. They paint glowing pictures of the big money such and such oil stocks, copper, gold, silver, coal, gas and other kinds of stock will yield; they will show how that with those big dividends they will be able to put students through the holiness schools, support campmeetings, holiness work and do so much good, etc.

Let me cite a few cases:

Case No. 1. An evangelist of great power, having sweeping revivals, got his heart on gold mining. He got lots of people in the churches where he evangelized, and made friends to invest in his gold mine. He went west, somewhere, to dig gold; he never came back with the people's money, nor to soul-saving. He dropped out of sight and is never heard of any more.

Case No. 2. A preacher and soul-winner, prominent in the holiness movement, got the money-making idea. He formed a company and went into developing things. He used his friends largely and they put their thousands into the deal which "promised" great returns. He sunk vast amounts, everybody lost, and finally, he lost his reputation by falling into sin, and he preached no longer. He wrecked the people's finances who trusted him, wrecked a home, and wrecked himself.

Case No. 3. A very earnest holiness layman, mighty in his day, went into digging oil wells through an adventurer who induced him to believe there was oil on his place. He believed that the Lord had shown him things. He became so absorbed in his well (which was only a hole in the ground) that he lost interest in church and campmeetings, and soul-saving, lost his experience, took to drinking; and is now on his way to the pit.

Case No. 4. A holiness man left \$10,000 in his will to promote the cause of holiness in a certain state. His trustee instead of setting the money in circulation by means of evangelism, etc., thought he might make it a much bigger sum "for the spread of holiness," invested it in mining stock in which the whole thing got sunk, and promoters got the money instead of the work of the Lord.

Case No. 5. A certain preacher had \$20,000 left him. He put aside the tenth for the Lord. He started to invest his money, lost it, then borrowed the Lord's portion to invest, and lost it also.

Case No. 6. Somewhere—a thousand miles and more this side of Alaska—a number of men started a company to develop a line of business. (Not mining or oil this time). One good man who is an ardent, holiness campmeeting man, put over \$8,000 in. He never got a hundred dollars back.

Case No. 7. Somewhere, not in California, a good man was induced to put over \$10,000 in oil stocks which, of course, promised big returns and looked "sure." When I came around to the holiness campmeeting of which he was a prominent member one summer, he was not there; he had lost all his money invested in the worthless oil stock; it broke down his mind and nerves; it was too much for him—it killed him.

When I was on the road before the war in the financial interest of Taylor University, one of our oldest holiness schools, I came in contact with the money question among holiness people and church people everywhere, and I was constantly amazed at the way great numbers of our people failed to use their God-given money for the right kind of purposes. In many instances, I found people—good people—with their money so tied up in business ventures (some of them quite hazardous) that they hardly had a dollar for straight out-and-out spiritual work; others I found had abundance of money for fine homes, automobiles, fine apparel, travel, and everything else, but next to nothing for real holiness work, which would yield dividends for many years to come in consecrated lives of young men and women preaching a full gospel at home and abroad.

I secured the interest of a western farmer in a young woman student who was obliged to leave school for lack of funds. I called her back and this farmer friend paid all the bills. She graduated with high honors and noble Christian character, then married a splendid young preacher who, like herself, had dedicated himself to the mission field. They are doing a splendid work for God today, and this farmer reckons this among the best investments he ever made.

If I were to presume to offer any advice on this money question I think it would be in the following order:

First. From the many failures and wrecks I have known, I would caution ministers and evangelists, especially, to keep clear of this fortune-hunting business and refuse to enter into, or yield yourself, your time or your influence to any money-making schemes. Then do not permit yourself to sell directly or indirectly among your friends or constituency any money-making stuff. I think when preachers and evangelists step down to the level of agents for adventures in wild-cat, money-making schemes they lose their power with both God and men. Imagine, if you will, Paul getting up a "corporation" so as to make money for the poor saints! Imagine John Wesley or George Whitefield turning aside from evangelism to promote money-making schemes!

Remember, please, I do not say that business projects are evil; not at all. What I mean to say is, that it would be infinitely better for preachers to leave business developments to business men. Peter did not want the apostles' time even taken up with charitable activities. He said, "It is not reason that we should leave the word of God and serve tables. . . . But we will give ourselves continually to prayer and to the ministry of the word." I think Paul's admonition to Timothy is pertinent here also. 2 Timothy 2:4, "No man that warreth [preacher of the gospel] entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." When I stood before the bar of my conference to be admitted into the sacred ministry, one of the questions I had to answer was, "Are you determined to employ all your time in the work of God?"

Second. I would caution the holiness people against being led to invest their money in ventures of questionable and risky character. The country

is full of wild-cat, money-making projects. Sometimes these things are dressed up so as to make an appeal to religious people, and too often good people are very "gullible"; they yield too easily to the smooth and oily appeals of friendly agents who tell them about the handsome sums they will have to put into the Lord's work, when their oil well pops, and that mine begins to operate good.

Third. I would urge that the tenth be recognized and adhered to, and that this be carefully distributed so as to yield the best results. Let the home church be adequately maintained; let evangelism have a good support; let the holiness schools be sustained, and let the foreign mission fields be faithfully remembered, but do not hand out to everything that comes along. Investigate thoroughly before investing the Lord's money.

In conclusion, let us hear again what the word of God says on the money question. Timothy 6:9-11, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things!"

### Faith in God

Be not content with a superficial faith, get down into its deeper depths where you will find it restful, comforting and strengthening. Trust as if trust were all; meanwhile work mightily as if you had it all to do. S. J. HERBEN well says:

Trust in God and do your daily task, however humble it may be, in full assurance of faith. Have a part in the doing of the great things that God is accomplishing in and for the world, enterprises in which He needs your help. Don't be anxious; be hopeful. Don't be doleful; be cheerful. Don't be faithless; be faithful.

Fret not my soul,  
For things beyond thy small control.  
Do thou thy best and thou shalt see  
Heaven will have care of thine and thee.  
Sow thou thy seed and wait in thee,  
The Lord's increase.  
So many shrines, so many creeds,  
So many paths that wind and lead,  
While just the art of being kind  
It what the sad world needs.

—S. J. HERBEN.

### Christian Conduct

From the *Missionary Review of the World* we take the following incident as illustrative of the power of right living to turn the hearts of the unsaved to appropriate the true God and His Christ. It was a little thing to do—to make sure of the exact change—but what tremendous results came from so doing! Not only was one Chinese man transformed as a consequence, but many, many others will call him blessed in that day, and all because one missionary woman had cultivated the habit of doing as Jesus would do were He here in the flesh. But read the story itself:

The following instance proves how far-reaching may be the example of Christian conduct. Fourteen years ago a Chinese fish-seller in Hong-Kong sold some fish to a woman missionary. On counting her change she found he had given her too much, and she handed him back several coins of very small value. The fish-seller, who had never had money returned to him before, was much impressed with the honesty of the foreigner, and made inquiries about the religion which she taught. He came under Christian instruction, accepted Christ as his Savior, and was baptized. In the course of time he was ordained. Now he has thirteen churches in his charge. He travels round his great district and holds a communion service each Sunday in one of the churches, so that the Christians have the opportunity of attending a communion service once in three months. Some of the churches were formerly ancestral halls, where the spirits of ancestors were worshipped; but the halls have now been turned into places for Christian worship.

# THE PLAN OF REDEMPTION

*As viewed by One of its Subjects*

*A Series of Articles  
Prepared by*

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## IV. Sin

**W**E have an ugly subject this week. Sin, in any form, in all its aspects, any way we may view it, disguised as it may be, is an ugly thing. It has made an ugly place of this world, which once, as a whole, we have every reason to believe, was a paradise of beauty. As I sit down to write on this ugly theme, a necessary part of the series I have undertaken, I seem to see a gaunt and terrible specter, of threatening aspect, lowering upon me, representative of the evil power which has wrought all the havoc and misery to which my race has been subjected; and I, one of the victims of its malignity, sitting down under the shadow of that frowning presence, and taking up the task of describing it and warning other victims against it, and pointing the way of escape. And, brethren, all the work of a true messenger of the Lord Jesus Christ must be done under the shadow of that haunting terror.

What does the Bible have to say about sin? Sin and salvation are the two great themes of the Bible. And that means that sin is its chief theme, for it is sin that makes salvation necessary. It is doubtful if the Bible would ever have been given us but for sin. The Bible describes the creation of a sinless world, with a pair of sinless beings placed in it to use it and to found a sinless race. And yet we do not get through three chapters of this immense book until sin comes in. And all the rest of the way through, the book is a record of sin and its workings and the conflict of a mighty God and a feeble man against it. "God made man upright" (Eccl. 7:29); but in the picture of this conflict, the man is shown as prostrated by sin and fighting feebly from the under side, and God bending benignantly over him, and helping him as far as the foolish man will allow him. No doubt the angels in heaven look down and pity us, and I am encouraged by Hebrews 1:14 to believe they are doing all they can to help us: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Sin brought death, disease, destruction, and misery of every kind into the world. It broke up the peace and order of the world, and introduced confusion, variance, wrath, strife, jealousy, suspicion, and hatred. It divides, distracts, and separates. It sets man against man, brother against brother, and nation against nation. It brings discord and confusion into the counsels of families, churches, and states. It saps the foundation of noble characters and good institutions. It disappoints every earthly expectation and blasts every earthly hope of men. Every untimely death which has cut short a promising life,

and entailed sorrow upon a bereaved family; every divorce, which has separated husband and wife, and scattered innocent children; every crime; every war; every act of oppression or injustice of man against man; every device for the destruction of the homes, the happiness, the bodies or the souls of men is traceable, more or less directly, to sin.

What, then, should be our attitude toward sin? "Ye that love the Lord, hate evil," says the Psalmist in Psalm 97:10. "These things write I unto you, that ye sin not," says "the beloved disciple" in his first Epistle, 2:1. To the same tenor is Psalm 119:11, "Thy word have I hid in my heart, that I might not sin against thee." The wise man declared, "Sin is a reproach to any people." (Prov 14:34). Sin of any kind is degrading and disgraceful to the nation or to the individual; and we should regard it so. "Abhor that which is evil," says the great apostle in Romans 12:9. The word *abhor* is one of the strongest words in the English language. It expresses fear, hatred, loathing, detestation, and disgust for the object. This is the way the Word of God says we should regard sin. But is it so, generally? Do not the masses of the people about us speak and act as if sin were a necessary part of our life, and that nothing better is to be expected of us? Is not the speech of the people all about us, even of weak Christians, full of excuses for sin and palliation of sinful actions? People become so familiar with sin that they become content with it. May the Lord arouse us all to see the abhorrent character of sin of every kind.

The wise man said, in Proverbs 14:9, "Fools make a mock at sin." It must be a fool who would make a mock at sin; but the world at large, and the very neighborhood in which you live, my friend, is full of just such fools. Sin is a grievous thing in the sight of God or of good and sensible people. There are no nice sins, no tolerable sins, no excusable sins. It is one of the commonest things in the speech of the people we meet every day to make a joke of the most outrageous kinds of sin; the speaker representing himself as the person addressed, by way of a joke, as engaging in certain sins, even the vilest. Even preachers indulge in such jokes. The Bible, as we have seen, calls such jokers fools. What should we think of them? Should not our regard in such matters be in harmony with that which God himself has expressed in His Word?

Some persons seem to think that, because "God is love," therefore God can not hate anything. Not so. "Let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord" (Zech. 8:17). "All that do unrighteously are an abomination unto the Lord thy God" (Deut. 25:16). "Thou hatest the deeds of the Nicolaitanes, which I also hate" (Rev. 2:6). God is an irreconcilable hater of sin. I have often expressed this idea in preaching thus: "Sin is a conductor of the lightning of God's wrath. God's purpose and endeavor is to separate the sinner from his sin that He may save him.

If the sinner will persist in clinging to his sin, it is certain at last to bring the lightning of that wrath upon him." Should not God be expected to hate that which threatens to destroy the children of His love, and thwart His purpose "in bringing many sons unto glory"?

Men speak of "venial" or "trifling" sins. We may not be safe in saying that God regards all sins alike, or with the same degree of abhorrence. The different sacrifices prescribed for the different kinds of sins under the old law should be instructive to us in this matter. But it seems evident that the common standard of estimation of different kinds and grades of sin, prevailing among men, is very different from that of God. Men generally condemn most fiercely those kinds of sin which offend the variable sense of society or militate against the public interest. But one thing is certain: all sin, of whatsoever kind or degree, is a capital crime in the judgment of God. "The wages of sin is death" (Rom. 6:23). There is no mitigation; but, thank God, there is a remedy, as we shall see later.

Sin comes into every human life at two different times and in two different forms. It is a common thing for persons writing or speaking on sin to deal with it only as it is found in the realm of action. But it seems to me to be unreasonable and illogical to think of an action as having no root in a kindred principle in the inner nature; like a tree that was rooted in nothing, or fruit without a tree to bear it. It seems plain from the Bible record that the root of sin was planted in the nature of Eve before the evil action took place.

## Sin

**S**IN brought death, disease, destruction, and misery of every kind into the world. It broke up the peace and order of the world and introduced confusion, variance, wrath, strife, jealousy, suspicion, and hatred. It divides, distracts, and separates. It sets man against man, brother against brother, and nation against nation. It brings discord and confusion into the counsels of families, churches, and states. It saps the foundations of noble characters and good institutions. It disappoints every earthly expectation and blasts every earthly hope of men. Every untimely death, which has cut short a promising life, and entailed sorrow upon a bereaved family; every divorce, which has separated husband and wife, and scattered innocent children; every crime; every war; every act of oppression or injustice of man against man; every device for the destruction of the homes, the happiness, the bodies or the souls of men is traceable, more or less directly, to sin."

She parleyed with the temptation, she recognized the desirability of the object presented, then she welcomed the recognition, then she put forth her hand. Since her day, her descendants have all had a starting point for the process already lurking in their natures.

St. James' scanty sketch of the process of sin (ch. 1, v. 15) seems to suppose an evil principle within for the temptation to appeal to. The Savior said that the approach of evil found no such welcoming tenant within His nature (John 14:30). He made us like that, and it is His purpose to restore us to that condition. Sin waylays us at the very threshold of our lives. David carries its entrance back to the very germ of our lives (Ps. 51:5). The process of its transmission, it seems, is not to be identified with the process of the transmission of physical life. Sin is not a physical element.

This alien element in our natures is called by various names in the Scriptures, as: "the sin that dwelleth in me" (whence *indwelling* or *inbred* sin); "the carnal mind"; "our old man" (which I take to mean the man that was before grace came in); "the lust of the flesh"; or simply "sin"; and others. Its nature is described in Romans 8:7 as "enmity against God." It is the root of all opposition to God and righteousness. All that was said above about the deadly work of sin can be ascribed specifically to this inward principle, for none of these evil actions could have taken place if they had not sprung from this evil root. Sin is defined in 1 John 3:4 (R. V.) as "lawlessness." This description fits the inward principle better than the active form. The word seems to mean the absence of law or opposition to law. It is said of the carnal mind in Romans 8:7 that "it is not subject to the law of God."

The best description I have been able to employ of the part which indwelling sin bears in our conflict with evil is this: "It is Satan's garrison in the citadel of the soul, which sympathizes with the forces that assault the soul from without, and would traitorously let them in. There is no security until it is cast out. Most of the lapses and downfalls of persons who have actually commenced the Christian life are caused by this unexpelled principle of evil within. One of Mr. Wesley's terms for it was "a bent to backsliding."

As stated above, sin comes into the life at two different times and in two different forms. The root principle, though an alien element, is born with us. It breaks out in action when we come to a point where we yield to a conscious desire to take our affairs into our own hands and assert our independence of God's guardianship. The process of casting it out must, in the nature of the case, be in the reverse order. That which came in last must go out first.

The best illustration I have yet lighted upon of the difference between the two forms of sin and of God's method in dealing with them is the stone quarry. At the place where I lived, on one of my charges in Iowa, was a great limestone quarry. It as of great depth and the strata were of great thickness. The first thing the quarrymen did was a process which they called "stripping," removing the overlying drift which had been deposited by the elements since the rock was laid: twigs, leaves, mold, then soil, which might be a mixture of all these, with particles of pul-

verized or decomposed rock. That could be done with plows, scrapers, picks, and shovels. But when it comes to breaking up the bed-rock of four-foot to ten-foot layers of clear, solid limestone, that took dynamite. To my conception it takes a much greater putting forth of God's power to break the substratum of sin underlying each human life, the deposit of six thousand years (for the sin of the race is all one in character and power), than to sweep away with the breath of forgiveness

the surface accumulations of the fifteen or twenty years of the individual's sinning experience. But it can be done.

Put together these two texts from 1 John 1:5 and 7:

"God is light and in him is no darkness at all."

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

## Sanctification

By H. O. FANNING

**T**HIS second work of grace, properly so-called, is a many sided experience. In it God designs to supply our every need for this present life. There is absolutely no place or room for a "third blessing" in this world in which we are now living. In it God has given to us all things that pertain to life and godliness, according to His divine power, through the knowledge of Him that hath called us to glory and virtue. No one has ever scaled its loftiest heights, sounded its fathomless depths, explored its utmost lengths and breadths, or exhausted its possibilities. Therefore, we are to expect to find wrapped up in the possibilities of this glorious experience all that we need for every exigency of life. As we progress in this experience we are amazed at the ever unfolding possibilities constantly spread out before us at the new beauties which greet our enraptured vision and the boundless provisions of grace for every possible emergency in life.

In the act of sanctification, the baptism with the Holy Ghost, we have at least a two-fold work—the purification of the heart; endowment with power from on high. In the purification of the heart we have the eradication of the carnal nature, the restoration to our normal condition as human beings. Many claim that we can not be holy in this sense because we are human. This is one of the strongest reasons why we should be holy in the sense of complete freedom from sin. Man was originally created both human and holy. He did not become human in the fall, but carnal. He was human, and he was without sin. He was in the body, and he was pure. Since man was created human, and had a human body, and yet was without sin, it naturally follows that he is not restored to his normal condition until sin is eradicated from his being. Sin is not an original, constituent element of human nature, but an interloper, a foreign element that must be exterminated and eliminated in order to man's restoration. He is not himself until he is wholly free from it.

Purity, in the sense of freedom from sin, is an unvarying quantity, is not a matter of

degrees, is not subject to comparison, and is the same in all. The blood of Jesus Christ cleanseth us from all sin. Time or place does not enter into the question. If it is efficacious in another world it is efficacious in this present world. If it is efficacious in eternity it is efficacious in time. If it will cleanse me in heaven it will cleanse me in Missouri.

Power is a varying quantity; it is a matter of degrees; it is subject to comparison. It varies in different individuals; it varies at different times in the life and experience of the same person. It is subject to increase. On this point Adam Clarke says, "The disciples were to be made instruments in the establishment of the kingdom of Christ; but this must be by the energy of the Holy Ghost sent down from heaven; nevertheless, this energy would be given in such times and seasons, and in such measures, as would appear best to the infinite wisdom of God." On, "Ye shall be baptized with the Holy Ghost," Mr. Wesley says, "And so are all true believers to the end of the world. But the extraordinary gifts of the Holy Ghost also are promised here."

In our Lord's commission and promises to His disciples He emphasized what Mr. Wesley was pleased to call the extraordinary gifts of the Holy Ghost. They were to preach repentance and remission of sins in His name among all nations, beginning at Jerusalem. In connection with this commission He said to them, "Behold, I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This promise was fulfilled to them on the day of Pentecost, when His prayer for their sanctification was answered, and they were baptized with the Holy Ghost. Immediately they preached the gospel in the Holy Ghost sent down from heaven, and marvelous results in the salvation of souls followed. A little later, when opposition became determined and persistent, the disciples assembled themselves for prayer. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." God has no less for us today. "There remaineth yet very much land to be possessed."

**W**HATEVER the work of entire sanctification is, it is performed by the God of peace. And could any work performed by Him be detrimental to mankind? May this God of peace sanctify you.

**T**HAT religious document known as the "Apostle's Creed" contains, as an article of faith, the *communion of saints*. Most of the orthodox churches repeat it each week as a part of their service. The Roman Catholic church defines the term and to them it means something. Protestant denominations, for the most part, have accepted the term without defining it, or at least do not emphasize its meaning. It is quite possible for a worshiper in an orthodox congregation to sit for a long period of time and not learn just what the term means. If he has learned the Roman Catholic definition of the term and hears it unexplained in any other way he will be led to believe that the communion of saints, as explained by the Roman church, is a standard article of orthodox religion.

The creed itself is supposed to be a short statement of the doctrines of Christianity as taught by the apostles and early fathers. It is not supposed to have been used by them, but as their teachings were opposed by skeptics, it became necessary for the church to state just what the apostles and early fathers taught. Each separate article of the creed grew out of the opposition to that particular point of doctrine. For instance, the term "He descended into hell" was placed in the creed because of some who said that Christ had been taken from the cross before He was dead and after being in the tomb three days came out, never having died. To emphasize the doctrine that He did really die, and that His death was a doctrine of the apostles, the creed was made to read "He descended into hell" (place and state of the dead), this being only possible if He had died.

We are informed by historians that the term "Communion of saints" was of later origin and that none of the earlier creeds contained it. The date of its origin is uncertain, but is first found in a sermon attributed to St. Augustine.

Following is a quotation from a Roman Catholic catechism prepared and enjoined by the third plenary council of Baltimore:

- Q. What do we mean by praying to the saints?  
 A. By praying to the saints we mean the asking of their help and prayers.
- Q. How do we know that the saints hear us?  
 A. We know that the saints hear us, because they are with God, who makes our prayers known to them.
- Q. Why do we believe that the saints will help us?  
 A. We believe that the saints will help us because both they and we are of the same Church and they love us as brethren.
- Q. How are the saints and we members of the same Church?  
 A. The saints and we are members of the same Church because the Church in heaven and the church on earth are one and the same church, and all its members are in communion with each other.
- Q. What is the communion of the members of the church called?  
 A. The communion of the members of the church is called the communion of saints.
- Q. What does the communion of saints mean?  
 A. The communion of saints means the union which exists between the members of the church on earth with each other and with the blessed in heaven and with the suffering souls in purgatory.
- Q. What benefits are derived from the communion of saints?  
 A. The following benefits are derived from the communion of saints: the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in heaven, while both the saints in heaven and the faithful on earth help the souls in purgatory.

We are not sure that this teaching, and the impression it gives is included in the canon

## Communion of Saints

By PAUL S. HILL

of the Roman church, but we suppose it is. At least this is what it is giving out for the thoughtful meditation of its people.

Anyway here is the doctrine of communion of saints as defined by the Roman Catholics. The question is, Do Protestants believe it, in part, or in whole, or not at all?

It has generally taken some truth to float error and the foregoing is no exception to the rule. Doubtless there are saints in heaven and saints on earth. Doubtless they are all of one and the same church. Doubtless there is a kind of communion between them; but in this day of Spiritism, Eddyism, and talking with and to the dead in general it is well to define just what the communion of saints is. We have two reasons for defining the term. First, we wish to state our belief; and, second, we do not wish to allow the spirit-rappers and their followers to put an orthodox tag on their erroneous doctrine of communication with the dead. Of course not all the dead are saints; and it is to be strongly suspected that many dead, of whom it is

## God's Need of Man

By BURTON T. HALL

**Y**OU have often heard of man's need of God, but did you ever stop to think of God's need of man? God employs angels to do His work in heaven, but He uses man to do His work on earth. After the Almighty of the universe had created the earth, with its rock-ribbed, timber-crested mountains and its grass-carpeted, stream-decked valleys, together with its animals of a thousand kinds, He gathered a hundred and fifty pounds of red clay, fashioned it into a body, a sort of biped, and in mercy stooped low enough to breathe into it the breath of His own immortality and then at once pronounced *man* the greatest piece of His creation. Man was created to be a companion of Diety; was given control of a planet twenty-five thousand miles around. Every tree of the forest, every grain of the field, and every brute of the herd was his. He could delightfully climb the wild hills, stroll through verdant fields, or recline on beds of moss, breathing the flower-perfumed air of the evening, while he talked with God and ruled a world. But alas! man disobeyed his Creator and fell from this exalted lordship of a world and the companionship its Creator.

But, "Where sin abounded grace hath much more abounded." God foreknew it all, and back in the council chambers of eternity, before the morning stars sang together, God the Father, Son and Holy Ghost arranged a plan by which man might come back to his Creator. God loves man. No difference how low he has fallen, God loves him; and down through the hoary ages of the past, God has always had a few men whose unselfish lives and labors reflected the graces of Jehovah.

Indeed, man needs God, but there are tasks

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claimed some are in communication, were not at all saintly. We say they were not saints at all and thus do not come under the term at all. But the burden of proof, if we take that stand, is upon us, and we do not wish to pass on the merit of each case.

As the article stands defined by the Roman church it leaves the door wide open, so that with a little stretch of the imagination there could easily be included in it all the revival of spiritism as we have it today.

We do not know whether Methodism has ever defined the term or not, but the Episcopal church has. Dr. John Pearson, D.D., Lord Bishop of Chester, writing on this part of the creed, sums up in these words: "They which first found this part of the article in the creed, and delivered their exposition to us, have made no greater enlargement of this communion as to the saints in heaven than the society of hope, esteem, and imitation on our side, of desires and supplications on their side; and what is now taught by the Church of Rome is, as unwarrantable, so a novitious interpretation."

But here again is the question, Do we believe that we have any part whatever in the "desires and supplications on their side"? Do the saints in heaven pray for us? Are they filled with desires for our good and do they make supplications? Did Mr. Wesley, the founder of the Methodist church, believe this? Did he put this meaning on the term and bring it from the Episcopal church into the Methodist? If this is the true meaning that the creed means to convey, then is it any wonder that so many people who in the several churches have been repeating the article as part of their belief should, under the strain of post-war conditions, seek to talk to their dead, especially when they can have the sanction of both science and religion?

We do not believe that this interpretation is the Bible one. The Scriptures do not declare for these things nor make them a part of our religious beliefs nor experience. However, the Bible does teach the communion of saints. Following are some of the features of this communion:

First, they have communion with God. "Our fellowship is with the Father" (1 John 1:3). Abraham was called the friend of God. (James 2:23.)

Second, with Jesus. "Our fellowship is with the Father and with his Son" (1 John 1:3). He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Third, with the Holy Ghost. The fellowship of the Spirit (Phil. 2:1), the communion of the Holy Ghost (2 Cor. 13:14).

Fourth, with angels at times. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1, 14). In heaven, "their angels do always behold the face of my Father which is in heaven."

Fifth, with each of the saints here. (See John 17.)

There are other features to the communion of saints, but these that are given are in the main all that there is to it. Fellowship with God the Father, Son, and Holy Ghost. Sometimes with angels, always with men of like precious faith who are living at the same time, and through Jesus a fellowship in all the things of the kingdom with "all saints."

to be performed that angels can not and Devils will not, do and God uses man. When the Lord wanted to start a new nation whose sons would be priests, prophets, and kings, He chose Abraham, a man of faith.

When he wanted to save a nation from starvation, He chose the meek and lowly Joseph. When He would deliver his chosen children from bondage, He chose a man of whom it is said that he "Would rather suffer afflictions with the people of God than be rich without God." When God wanted to rebuke proud Babylon, He chose three young men who had rather reflect the image of the Son of God through flames of furnace fire, or sleep all night on the shaggy mane of a lion than be clothed with royal garments and stroll through gilded palaces of sin.

Once more, when the Son of Man became a big brother to a prodigal world and paid the price of our prodigality on the cruel cross, and would spread the "glad tidings" to Gentile as well as Jew, He chose a young man who, although highly educated and occupying a prominent position in his nation, "counted all things as loss and regarded them as dung" that he "Might win Christ and the first resurrection."

When cold, dead, Spiritless, bloodless formalism had well nigh monopolized Christianity, God raised up Luther to tell us of grace. Later, when God would shake English formalism to its foundations, He laid His almighty hand on Charles Spurgeon and the Wesleys. John Knox stirred proud Scotland for all eternity. The Wesleys and Whitefield brought the fire to America.

Countless others who have dethroned kings, shaken empires and planted righteousness could be mentioned; but these suffice to show that when God wants to do a great work He chooses a man to do it. Oh, my brethren of the God-sent Nazarene movement, let us be men! Great God, give us men!—men who have convictions dearer than family or fortune, dearer than life itself. Men who will proclaim this FULL SALVATION though they sleep on the cold ground with a stone for a pillow. Men who had rather be right with God than royal with men. Men who will pray and pay, and go and sow until the utmost bounds of the earth shall know that "The blood of Jesus Christ cleanses from all sin."

## The Worth and Failure of Hinduism

[An address by C. A. R. Jantzen, D.D., President of Ewing Christian College (Presbyterian), Allahabad, India, delivered in the Student Volunteer Convention, Des Moines, Ia., last January. He gives in this, I believe, the best word-picture of Hinduism that I have seen. Use it in your mission study class.—ROY G. CODDING.]

THESE is no religion more elusive, more difficult of definition than Hinduism. It is not easy to define religion at all, but hardest of all is it to define the Hindu religion. My students to whom I was teaching the Bible lesson of the day only three months ago in Allahabad, agreed that a man might believe what he pleased, and even acknowledge his belief, and be still would be recognized as a Hindu provided he did not break with caste, the supreme break being baptism. It is hard, therefore, to state exactly what is the strength of Hinduism, but three things I venture to take time for. First of all, the spiritual temperament of its devotees. They are looking at the unseen rather than the seen. Spiritual things have a supreme place in the thought of those who are truly religious.

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## Our Educational Institutions: Their Importance

By A. M. Hills, D. D.

OUR Nazarene denomination can not flourish and achieve its heaven-appointed work without its own training schools. At the beginning, of course, our ministry was composed of men from perhaps a dozen different denominations who professed holiness, and wanted a congenial home where they could preach what they believed in peace, free from persecution. Among them were some of the noblest of men, kindred spirits with the sainted Dr. Breese. But with them came men of different theologies that can never mix or be favorable to holiness. There came also different ecclesiastical opinions which can never assimilate. And what was still worse, there came also ambitious, turbulent spirits who never could live in peace in their own denominations, and seem to have come to us to find new realms to fight and conquer. They have brought us our greatest troubles.

It now becomes apparent to every thoughtful observer in our church that we must have schools to train our own ministry and our own teachers and theologians and editors. In no other possible way can we have a harmonious biblical, holiness theology, and a united holiness church to propagate it.

Pasadena University, our largest and most important school and apparently destined to sound the keynote and set the pace for all our other schools, must be especially watched; and fostered and prayed for and loved. No false, discordant note must be struck here; nothing hostile to truth and unfriendly to holiness must be taught or tolerated. At the present time we have a deeply spiritual life and atmosphere. We have deliberately taken our stand with the Apostle Paul to count all other things relatively "but loss for the excellency of the knowledge of Christ Jesus our Lord."

We are not ashamed of the great apostle, or his Gospel, for it is the power of God, both efficient and sufficient to save the world. St. Paul was probably the most learned man of his age. He had a master-mind and was the great theologian to interpret the gospel for all future ages. He was widely read; he had traveled much; he knew the world and men. Therefore we think his judgment about knowledge is worth having. He was master of the learning of his learned age, whose thought was philosophy, whose speech was eloquence and song. But he thought there was something more important than all that was taught in the schools of his day—a knowledge infinitely more desirable, that went deeper, and soared higher, whose results were broader and more enduring, and bounded only by eternity itself. Everything else was of trifling worth compared with "knowing Christ and being found in Him."

Now this is not in harmony with prevalent modes of thought. This is an intensely secular age. Modern machinery has added to mankind the power of a billion of men. This has led to an unparalleled increase of capital. The great Gladstone stated that in the first half of the Nineteenth century the civilized nations amassed more wealth than in all the Christian centuries that preceded it; and that in the next twenty-five years it amassed more wealth than in the previous fifty. And what shall be said of the incalculable sums of piled up wealth in the next forty years?

Suffice it to say that men have become money mad. The popular god of the upper classes is gold, the almighty dollar. We have become a nation of mammon-worshippers. To think that such a spirit would not affect the educational world is an idle dream. The whole trend of education is to fit the young for money-making, to secure honor, pleasure, and self-indulgence.

The proofs of this are abundant. We read vastly more in the public papers about college athletics than about scholarship. A sprinter is more famous than a college poet. An oarsman

or a high-jumper gets more honor than an orator. A theologian can not be mentioned with the pitcher of a baseball nine, and a Greek scholar is not to be compared with the backstop of a football team. So great is the zeal for this kind of manhood that our young men of our great educational institutions risk limbs and life for athletic honors.

And hand in hand with this trend has gone another. The Bible has been put under the ban in the educational world. About forty-five years ago Judge Taft, of Cincinnati, yielded to the clamor of the Catholics and by a court decision put the Bible out of the city schools. It led to the practical expulsion of it from the schools of the United States. Talmadge called the Bible "The Royal Exile."

And while this was being done evolution and higher criticism have been assaulting and undermining its influence in our colleges and universities. It has thus come about that many of the great educational institutions have become the nurseries of infidelity and immorality and vice. Professor James Henry Lueba of Bryn Mawr made an investigation into the beliefs of American colleges. He reported his findings some four years ago. He found that 50 per cent of the most distinguished professors do not believe in God. Only 27 per cent of the most eminent do believe in Him, and only 35 per cent believe in the immortality of the soul. These are startling facts which our church must face.

One writer examining the colleges critically gives us this summary: "Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of classrooms it is being taught daily that the Decalogue is no more sacred than a syllabus of a speech; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standard; that democracy is a failure, and the Declaration of Independence is only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are but passing shibboleths; that conceptions of right are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber, children are an incumbrance; that the sole effect of profligacy is to fill tiny graves; and that there can be, and are, holier alliances without the marriage bond than with it."

Among the scores of institutions whose curricula and classrooms were examined, many were found to be schools owned and controlled by religious denominations, including Methodists, Baptists, Presbyterians, and Congregationalists. These churches have usually kept close to the landmarks of old theology. But some of the rankest things are being taught in the orthodox schools, built by the consecrated money of pious donors for the advancement of Christian education. Regardless of the motives which prompted the founding of these schools; regardless of their history and traditions; the complex issues of morality, and all the pressing problems of political economy, marriage, divorce, the home, religion, and the destiny of the soul, and the claims of God are put through the merciless examination of carnal professors, as if they were examining fossils, or minerals, or chemical elements, or gases. The voice of God, in His inspired Word is treated with no more respect than the chattering of monkeys or the inmates of an insane asylum. The human mind full of carnal passions, is the only thing in the estimation of these men worthy of serious attention. Anything that hinders or circumscribes the natural bent of our natures is an enemy to all progress. They tell us that we can not be true and live the abundant life, until all dogmatic shackles are struck off. Ethical codes are no more nor

CONCLUDED ON PAGE SIXTEEN

## Dear Young People:

Do you recall a talk we had a few weeks ago about Romans 1:20? Paul, you remember, was talking of the excuses which men make for not understanding about the things of God. "We can not see God," people say; "how then can we understand these hard questions about Him? His power and Godhead and the great plans which the Bible says He is carrying out? All these things are mysteries to us and there is no use trying to understand or believe them."

And because men have always talked in that way Paul rebukes them and says something like this:

"Stop a moment, brother! You say you can not understand because you do not see? Let me tell you what to do. Lift up your eyes and look at the things of God which you can see. His works are all about you—and if you will look at them and consider them, they will enable you to see very clearly these other invisible things, even His power and greatness and goodness, His justice and sternness and faithfulness, His love and benevolence and holiness. You can not say then that it is impossible for you to understand, for as long as the things which God has made lie like an open book before you, you are without excuse."

I am writing to you the second time upon this subject, children, because it is such an important one and I want you to get the truth of it into your hearts. So I am going to tell you the true story of a woman who fell into unbelief and how she found her way out.

This woman had been taught to believe that the dead would rise again, and she wanted to believe it still. But doubts began to creep into her mind, and though she tried very hard to fight them off they kept gathering, like a heavy black cloud, which folded her in and she did not know how to escape.

She went to several people for help, but did not find it. You see, not every one has the light, and the preaching in the power of the Spirit that you have, and this woman became so discouraged and sad and hopeless that her health failed.

Have you ever thought what a terrible belief it is that the grave is the end of it all for us? That we are buried out of sight and crumble into dust and become *nothing*? That we will never again know life and light and love and happiness?

That there is no place prepared where we may live with God and be united with our loved ones forevermore?

Oh, it is a dark, hopeless belief and it is no wonder this woman was miserable and ill.

One day she sat by her window sewing, but her mind was busy with sad, dark thoughts, so by and by she put her sewing down and looked out into the yard. It was a dreary winter day, late in February. The earth was gray and lifeless, as if it were a cold, dead body lying helpless in the icy tomb of winter. Naked trees shivered in the north wind and a few withered leaves rustled under bare lilac bushes.

"How dreary and dead it all is," said the woman dejectedly to herself. "It doesn't look as if anything living could ever come out of that frozen ground again. And yet winter's reign is nearly over. Within five or six weeks what a change will have taken place. The earth, brown and throbbing with life, will be carpeted in tender green. My early bulbs will be sending up stalks of fragrant hyacinths and tulips will flaunt their gay banners. Jonquils will wave golden bells, peonies be pushing up curling red fronds and all my shrubs putting out little young leaves. Sap will be running in trees and grapevines swelling into buds and leaves. Birds will be singing, the sun shining, spring breezes blowing, and there will be life, life everywhere. How glad I am that winter is almost gone, that spring is coming, and that it is such a short time to wait."

And then suddenly a great truth flashed into her mind. "The earth sinks into the grave of winter," she said, "but not to stay. At the ap-

## THE HOME

Conducted by Mrs. J. T. BENSON

## The Woman Who Doubted the Resurrection

pointed time it has its resurrection and comes forth into newness of life. And shall man, who is infinitely greater than nature, go into his grave never to rise again?" Then she seemed to hear Paul's tender, pitying voice speaking to her across the centuries, saying:

"Poor, foolish one, dost thou not remember that the grain of wheat which thou sowest is not quickened except it die? And does not this teach thee that so also is the resurrection of the dead?"

Tears began to flow from her tired eyes and something hard in her heart melted and flowed away with her tears and the empty place was filled with the love of God. "Oh, we do live again!" she cried, "and the God who brings life and warmth and beauty to a dead earth will not leave me in the grave. How good He is. How wonderful are His plans and how kind His thoughts toward us, poor helpless beings that we are."

She slipped to her knees, pouring out her heart in gratitude for the hope there is in the gospel of Christ and telling God she wanted to serve Him faithfully and humbly the balance of her days.

Her husband found her a little later, the Bible open in her lap and a peaceful, happy look on her face. She told him of the experience she had had and then said:

"Of course I should have found an answer to all my doubts and questions in this Book of God. But I was in such darkness and so bewildered that I lost the power to take hold of anything. And then God in His mercy called my attention to the great miracle which has taken place before my eyes every year of my life and I saw the truth of the resurrection in nature. Oh, it is not a full revelation such as is given in the Bible, but it gave me help I needed and could take in. And now I have been reading Paul's wonderful sermon on the resurrection of the body—I Corinthians. It is so clear and plain and so full of hope and comfort that my heart has been thrilled with happiness."

What had taken place, young people? Just what the apostle said, "The *invisible* things of him, from the creation of the world are *clearly seen*, being understood by the things that are made."

## Suggestions for Fall Work Outdoors

Are you one of those women who always wonders why her neighbor's flowers do better than her own?

"Mrs. A. has such luck with her flowers," says Mrs. B. "I believe anything she sticks into the ground will grow."

"Well, it is pretty certain then that she is careful what kind of ground she sticks things into," said Mrs. C. "I don't believe in luck when it comes to flowers, anyhow. I put my faith in good soil and proper attention."

What is good soil? Many years ago a florist taught me how to prepare good soil for my plants and since that time I have never failed to be successful with my growing things. Select an out of the way corner in the back yard for your 'good dirt' pile. Put down a layer of leaves about two inches thick. Spread cow manure over that, and a layer of dirt on top. Repeat until you have what you think you will need.

"It takes from eight to twelve months for this

to rot thoroughly. But it pays to fix it and to add to it from time to time, so that you will always have some in course of preparation. When it has rotted with leaves and earth and manure well blended, you have a rich, black soil which, with the addition of a little sand, will be the delight of the ferns and flowers in your porch boxes, hanging baskets, and pots.

## LEAF MOLD

"I hope you don't burn the leaves when they are raked from your lawns in the fall. They are too valuable to destroy. Pile them in a back fence corner and don't mind if the pile is a big one. It will soon sink under the pressure of winter rains and snow. Leaves will hardly rot under a year, but when they do crumble into black, moist mold you have something which all successful flower growers prize highly. Mix a handful or two with your rich earth and sand when potting plants. And put a light dressing of it around all plants you are going to carry through the winter in the house. It keeps the earth moist and soft. Ferns in particular like it and nature always provides it for them in their wild state.

Fork some of this mold into your flower beds and the earth won't get hard and pack in them next summer. And if you have enough of it spade it into your garden plot.

## HARDY SHRUBS IN COLD SECTIONS

When the weather becomes really cold sprinkle leaves around your rose bushes, shrubs, peonies, etc. Then put a layer of manure over the leaves. In the spring part of this mulching will be rotted and can be forked into the ground, making splendid soil for the plant, and the balance may be thrown on your "good dirt" pile. Never use manure for lilies, or any plant which springs from a bulb.

## DO NOT OVERLOOK THE GARDEN

A few hours' work in the fall has much to do with determining what sort of garden you will have next summer. Always have it forked or flowered, the deeper the better. The alternate freezing and thawing during the winter months makes the soil light and loamy, and you won't be annoyed with cutworms next season. I know of nothing which repays one more than fall plowing. You may divide a plot of ground, giving one-half of it this treatment and letting the other go and within two years it will be hard to realize that both had the same kind of soil originally.

Do not wait until spring then to prepare for your flowers and garden; do all that can be done now. And by and by when you sit by your comfortable fire-side and hear old winter's roar outside you will have the satisfaction of knowing that your garden and plants will be ready for the earliest possible attention next spring.

## A Question

Many of your boys and girls are studying history. Who is the greatest historian the world has produced, do you think? Write the name of your choice, and the nature of the work he did, and send to me with your own name and address written clearly.

## Hindu Reasoning

In the shop of a zealous Hindu at Simla there hangs a collection box on which is printed in Hindu, Urdu, and English, "Cows' Supporting Fund." The money collected is used to support cows that are too weak to work, or cows that have been purchased from Mohammedan butchers. Hindus think that they will be rewarded for preventing cows from being butchered, but when some one asked how the Hindu orphans were supported the answer was: "Why should we support them? They must have done something very bad in a former life to be overtaken by such a punishment."

In the second place, there is their doctrine of the objectivity of God. That is to say, the recognition of the fact that God is constantly revealing Himself in life and supremely revealing Himself in the incarnations which they recognize. Some of them recognize twenty-two, but more commonly nine; and perhaps most interesting of all, is the fact that they are looking for a tenth, the sinless incarnation who is to be born of a virgin and is to come upon a white horse bearing a great sword with which he is to destroy the wicked.

And in the third place, not only is there a spiritual temperament among the Hindus, not only is there a sense of the necessary objectifying of Himself on the part of God, but there is an omni-receptiveness that perhaps is found in no other religion. There is nothing which Hinduism regards as altogether foreign to itself. It has all but absorbed animism. It has altogether absorbed Buddhism. It is ready to absorb Christianity, if Christianity is willing to be absorbed. The Hindu, therefore, is ready to hear the message, perhaps more ready than any other religionist in the world.

These things give us a starting point. They give us constant points of contact which we are not slow to use, but there is the other side, which I put before you with a regret so profound that I cannot express it. I love India and the Indians. If I had a hundred lives, I would want to give them all to India. My earliest memory is of the morning when my mother took me up in her arms as a boy of three and let me stoop and kiss the forehead of my father, who had been murdered that morning. And that fact, the first memory of the dim days of childhood, so far from alienating my thought, has bound it to India with bands of iron, and when I speak of the failure of Hinduism, I speak of it almost with regret of a Hindu.

First, its pantheism. Second, the doctrine of Karma, growing out of the doctrine of metempsychosis (the transmigration of souls), and that, again, the corollary of pantheism. And then the caste system.

Keeping before us these three underlying aspects of Hinduism, I place before you six negations with regard to Hinduism. First, it has no father God. Second, it has no brother man. Third, it has no doctrine of the sinfulness of sin. Fourth, it therefore has no scheme of redemption and no redeemer. Fifth, it has no theory of a victorious life. Sixth, it has no hope of a personal immortality.

I recognize the fact that I am treading on tremendously dangerous ground when I present these first two points, because it has come to be regarded by the Hindu himself as a part of his religion to proclaim the fatherhood of God and the brotherhood of man. But, according to Hinduism, God is not a person. God is "it," or God is "that." Personality is a limitation. The true "Ishwara" is the "nirguna Ishwara," the God without attributes. Fatherhood would be a limitation of God. Fatherhood is a relation that can have existence only between person and person, if by fatherhood we mean those relations of mutual love and trust and sympathy and tenderness which they connote to you and me. Hinduism can not consistently present God as a father.

In the second place, Hinduism can not recognize its fellow-man as a brother in any sense in which you and I could accept him, for the caste system absolutely and inevitably and eternally separates men from one another. There is no passing from one caste to another. I realize that the Arua-Samaj, that reform movement in India that has gained such power, repudiates caste, but the repudiation is very often only a nominal one, and the Arya-Samaj, after all, is a protest and a revolution against orthodox Hinduism. If there is one thing—say it again, without fear of contradiction—if there be one thing that is of the essence of modern Hinduism, it is the caste system.

I happen to be myself an outcaste, of course, but suppose I were a Brahman, why the very shadow of the outcaste would pollute me, and though I grant you, and gladly grant, that the pressure of the caste system in its outward manifestations has decreased, while I grant you that in our colleges, especially, the Sudra and the Brahman meet on a common platform and study at a common desk sometimes, yet caste in its ultimate hold upon the people and in its absolute refusal to yield to any power is unchanged.

One of my students said to me a few months ago, "I leave this college a Christian, but I have not the

## My Prayer

By ANNABEL LATIMER

*May the life that God has given you  
Be as straight, as firm, as strong, as true  
As it was when first He thought of you.*

*May the feet that God has given you  
Be as straight, as firm, as strong, as true  
To lead to the goal He set for you.*

courage to confess my faith. When I was leaving home, my father told me that he had heard I was interested in and inclined toward Christianity, and he said, "My son, become a Christian if you will, but remember the day that you become a Christian, your father will be glad to see your throat cut and glad to perform the operation himself."

Now, that was not because his son was losing faith. He had already lost it. It was not because his son was listening to the call of Christ. He had already accepted it. But because he feared that his son would break caste by being baptized. And therefore, I say again that Hinduism has no true brotherhood until it gives up that which is today its very life, the caste system.

Hinduism has no doctrine of the sinfulness of sin. It is not sin that is evil. Indeed, there is no vital distinction between sin and holiness. It is action that is evil. What I need to do is not to cease from sin, but to cease from action. A man responding to my preaching when I said, "We are all great sinners," said, "Yes, padre, I am a great sinner. I have killed a great many mosquitoes." That has its humorous side, but that is not why I told it. It is because it has its horribly real side that I repeated it. That man could not have a sense of guilt in the presence of a Holy God.

Once again, there is no doctrine of pardon and redemption, and therefore no doctrine of a savior from sin. Karma, the acts of previous existence, follow me to the end. I am in their inexorable grasp, and they can not be forgiven, they can not be changed, they can not be abrogated in any way, for they are as a law that holds me. My only hope is to work out that accumulation of activity until I run down like a spent clock and the end comes. So Hinduism has no doctrine of redemption or of a redeemer.

Hinduism has no doctrine of a victorious life. The life of victory is the negation. If I can only stop doing, that is victory. The thought of a life spent in conflict and victorious conflict with sin, and then of uplift for those at my side who are fighting and by the grace of God winning, that thought is not there. I must go away into the jungle, the cave, the forest, the mountain fastness, if I would be holy. The victorious life of contact with and triumph over sin is not there.

The hope of personal immortality is not there. The thing that I can hope for is that when my Karma have ceased their activity, when I have reached passivity, then my personality will fall back, as the drop into the ocean, into the eternalness of God. The thought of servants that shall see His face, who shall spend eternity in His service, who shall lose themselves in the beauty of that vision and live forever in the doing of His will, it is not there.

And I remind you, dear friends, as I present to you these negations, that the positive affirmations to which they are opposed all center in Jesus Christ. In Jesus Christ, the crucified, you have the fatherhood of God. In Jesus Christ, our great leader brother, as He sacrificed Himself for us men and for our salvation, you have the brotherhood of man, you have the sacrifice that reaches out to men everywhere.

I was talking to another of my students last January. I said to him, "Chunder Mohan, where do you stand in your religious life?" He said, "I am a disciple of Jesus Christ." I said, "Why?" He said, "I have been studying the incarnations, and as I have studied them, I have reached the profound conviction that the incarnation which has the message for me and for India is Jesus Christ."

"What is the message, Chunder Mohan?" said I. "The message is the message of sacrifice. Yes, there was another incarnation, Buddha Gautama, that said something of sacrifice, but, after all, what did Buddha sacrifice but a kingdom. But Jesus Christ gave up everything for us."

Men and women, in Jesus Christ is brotherhood, and nowhere else. The beauty of the holiness of Jesus Christ is the mirror in which gazing we know our sin and humble ourselves. "I have heard of Thee with the hearing of the ear, but now mine eyes seeth Thee, wherefore I abhor myself and repent in dust and ashes."

It is in Jesus Christ and His cross on Calvary that you and I have redemption! He is the One to whom we can look for life, and abundant life, and overflowing life. It is in Jesus Christ that you and I find the victorious life, for His prayer for you and me was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." He it is, Oh, men and women, He it is that can give you and me the victory.

In that future of glorious immortality, Jesus is life's beauty. "We shall be like Him for we shall see Him as he is." The Lamb is the light of that New Jerusalem, the foundations of which you and I are laying here below.

Oh, men and women, I plead with you, if you would give to Hinduism what it needs, give to India what it needs, join with those who have found the truth there, in giving that truth to all, enthrone in your own heart's experience the Lord Jesus Christ. I dare to close with this question: Have you found in your own experience these truths? How are you going to tell them unless you have felt them? Do you know God as your father? Do you know what the brotherhood of man is, as a thing that grips your life and brings you upon the altar of sacrifice with Jesus Christ? Do you know the horror of sin and turn from it with loathing? Have you found the redemption that Jesus gives? Do you know anything of the victorious life, and is your eye set on the hope which He has revealed? Make Jesus Christ King in your personal experience, and then help us, the sons of India—I dare to put myself with them—help us to make Jesus Christ King in that great land with its infinite possibilities.

## HOME CAMPMEETING, BROOKLYN, N. Y.

We come to you this week with the report of our first convention which was held in the Utica Avenue Church of the Nazarene of Brooklyn, N. Y., of which our beloved brother, Rev. William Howard Hoople, is their splendid and faithful pastor. This convention will go down in history as one of the great epochs in the spiritual life of Brooklyn. Surely God is in this move. There was one all-night of prayer, in which the saints were so blessed they could scarcely live through it, and for a day or two the glory was on the people in such a wonderful way that at times it was impossible to preach, and some services we had no preaching at all, but the saints literally shouted, wept and laughed, and danced before the Lord with holy glee.

The convention was arranged by our District Superintendent, Brother Angell. He is a splendid general and a fine overseer. Some fourteen of his pastors were with us in the convention. They had a great rally every morning, meeting at 10 o'clock. They read papers and discussed various problems connected with the New York District. The afternoons and nights were given up solely to evangelistic work. During the six days we had some seventy souls to get to God.

This was a great and a glorious convention. In all of my ministry for the past forty years I have never been in a convention where there was a more beautiful spirit than in this one. The last day was a wonderful and a glorious day. Brother Ruth preaching in the morning and evening. He got on his knees and prayed God to give him twenty-five souls in the last service, and the Lord be it that just a little, for He gave him twenty-seven, so the reader will know that twenty-seven souls in one service is a tremendous revival for this day and age of the world.

Brother Hoople, the faithful pastor, had everything in hands, the ladies of the church prepared the meals for all the workers and delegates—and my, how they did feed the people. And such love and friendship, and fellowship and companionship with each other was perfectly beautiful. Brother Hoople is one among the greatest men in old New York city. He is large physically, but he is much

larger intellectually, and when it comes to the spiritual side, old Hoople is simply a whale. He is one of the biggest brothers I have, I think, in the United States. He is surely loved by his people. They will do anything big Brother Hoople asks them to do and gladly, and with a shine on their faces and a shout in their souls. I don't think him and I looked at each other for a week without laughing and crying both. He entertained Professor Wells and wife and this writer in his beautiful home.

And to show you now the greatness of this convention, in a week there, there was raised for all purposes some \$1,400. Fourteen hundred dollars for a small church in a week is simply giving hilariously. But such singing and shouting and giving as a person will seldom see in a lifetime. It was beyond description.

The readers will remember it was in this town of Brooklyn where our old friend John Norberry, better known as "Keep on Believing," has been pastor for several years. Here is a fact interesting to the readers and some good news for you. We have found that our conventions are going to be so large that we are almost compelled to have three preachers in the party, and John "the Beloved" has been given a leave of absence by the John Wesley Church of the Nazarene in Brooklyn, and will join the Coast-to-Coast Party, beginning in Chicago, November 23d, to be with us until June 1st. Brother Norberry is a great preacher, a tremendous exhorter, and one of the finest altar workers in the great holiness move of America. If a man will just have anything at all that looks like religion Brother John can pray him through. So you see the preachers for this campaign work now will be Ruth, Norberry, and Robinson, Professor Wells and wife. That will make us a strong team. We believe we can have a revival of old-time, heartfelt religion anywhere this side of the pit. All we will need is to get our feet down and get the message before the people and preach them a salvation from all sin, which is provided by the atoning blood of Jesus.

This great Nazarene campaign is strictly a Second Blessing Holiness rally in every place that we go. We desire that the District Superintendents put on a big rally in every District and gather in all our good men from all parts of the District and let us go in and bombard the Devil and pray the thing through and get the fire down and the glory on.

It will be interesting to the readers to know that we had several noonday services with the business men at the old John Street M. E. Church. This is the first M. E. Church that was built in the United States. Probably one in Philadelphia was built about the same time. In this remarkable building is a large clock still running, that was sent over by John Wesley as a gift to that church one hundred and fifty-four years ago. Brother Ruth preached one day, and this writer preached two days, and Professor Wells and wife sang for three of these great noonday services. This added much to our conventions in Brooklyn, for they came over in droves after they found out at John Street what we were doing in Brooklyn. So you see if we shell the corn down the pigs will get after the wagon.

Our great service the last night run until fifteen minutes after eleven, and then amid shouts of praises and sobs and tears and warm handclapping we sang, "God be with you till we meet again," and "We will never say good-by in heaven," and closed one of the greatest conventions that it has been my privilege to take part in a number of years. On Monday we came by the John Street Church and had our farewell service with them; from there we went to the home of our precious little saint, Rev. I. N. Jump, on West Fourteenth street, and had one of the greatest dinners that I have been served for several years, I think. Sister Jump is the pastor of our church in New York city. We then boarded the westbound train for Washington, D. C., and on through to Ashland, Ky. We are opening well here and are expecting a great time. But we have been in a great snowstorm here for two days and nights, which may interfere some. May the richest blessings of heaven rest upon the readers of this, our first report. Pray much for us.

REPORTER.

### HAMLIN DISTRICT ASSEMBLY

The Seventh Annual Assembly of the Hamlin District convened at Plainview, Texas, Wednesday morning, November 3d, with Dr. John W. Goodwin in the chair. Dr. Goodwin had been conducting revival services since the previous Friday night, and the delegates and preachers found on arrival a very spiritual atmosphere. The glory was down and the fire burning. Dr. Goodwin is a preacher among preachers and a presiding officer of no mean ability. He endeared himself to the District in no small way.

The entire Assembly was characterized by a most harmonious spirit of brotherly love. The visitors, and there were many, could but say, "Surely, this

## NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

### In Our Place

THE writer of the book of Judges records in the victory of Gideon's band over the hosts of Midian, that in the crucial hour of the battle the three hundred were found "every man in his place round about the camp." To say the least, such order and discipline is most unusual. It verily appears that in this order and discipline Gideon had more than overcome all the loss sustained by desertion. In its moral and spiritual aspect the matter of victory or defeat in such a battle is of minor consideration. The spartan band that perished at Thermopylae lost no glory in their defeat, and Gideon's band gained but little glory in their triumphant victory. Their stand, with every man in his place as well as their faith and fearlessness had won for them unfading glory. This motto "Every man in his place," is alike suited to the camp and Church. It is a standard of order and discipline that the Church should strive to realize as well as the army.

In a well organized army every man has his place. The man with a mathematical head goes to the engineer corps, while the man with the medical training to the medical corps. It is not only natural but necessary that the man with the most of Napoleon should fight his way to the supreme command. To be in the wrong place may prove as disastrous as to be in no place at all. The success of the army depends in no small way to the degree to which every man finds his place. In the Church of God the same is true. Manifestly God has made and trained every believer for a definite place in the Church. Such is his place: "To mistake it is a misfortune, to assert it is a disgrace and a crime." The Word says we are many members with many offices. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering, or he that teacheth, on teaching, or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Rom. 12:6-8). The doctrine laid down here is that every true Christian in candid and sober consideration of the measure of faith that God hath dealt to him, his physical, mental, and moral qualifications, should settle upon some post of duty or field of labor for which he deems himself best fitted. But no man, not one, is to "neglect the gift that is his."

In general, seeming inability to find one's place in the work of the Lord springs from a dislike for spiritual labor, or lack of discipline. In the case of the former the excuses most frequently made are that they are either not fitted for the task to which God has called them or it is the duty of some one else. If it is not included in the work of the minister it is a duty of the deaconess; and if not of the deaconess then the president of the Y. P. S., etc. With others, if they only held certain positions then they could perform

the task. But real honor consists in doing well what God has called us to do, and not in the possession of high office or great talents. No man's usefulness is increased by going out of his sphere. On the other hand, a Christian who is keen for work will soon find his place; and that with little trouble, either because of lack of position or because places of service are held by others. It should ever be remembered that spiritual labors cannot be turned over to others without the individual and the cause of Christ suffering great loss. The highest improvement of the individual, and the greatest good of the whole are best secured by each being and doing what God sees best to determine.

Some men and women are manifestly created for the pulpit. A Whitefield or Wesley, a Spurgeon or Catherine Booth were evidently ordained to the throne of eloquence. Their clear heads, warm hearts, gift of utterance, love for Jesus, and love for saving souls, together with the clear leading of the Spirit made certain their place. But all are neither so called or so endowed. Must they then have no part in the ministration of the Spirit? Is their love for God and for souls, their earnestness and persuasiveness, gifts of a different order from those of a Whitefield, to be dissipated in secular things or wasted in idle dreams? No! for in the vineyard of the Lord there is a place for every calling and every gift.

In a commencement address to a body of seminary graduates a speaker once said, "It will be unusual if one of this class is so endowed as to be able to strive and prevail with the multitude, but there is not one who can not labor with the individual and small groups as did Jesus throughout the greater part of His ministry." And so it will be with the vast majority of the followers of the Master. Few will attain unto places of power and note, but all can tell his neighbor of the great salvation wherever he can find him—whether in the public meeting or in the prayer service, by the wayside or fireside, in the sick-room or in whatever place God brings a soul within his reach. A harvesting crew can cut and thresh grain which many a farmer sowed and cared for. The same is true in the work of God. A few reapers can harvest the crops that spring from the seed cast to the ground by many a sower.

Reader! are you using all your gifts in the service of the Master? It is not so much the character or greatness of your gifts, for that you are not responsible, but the use you make of them. Have you found your place? Then stick to it. Work there, even though it be the humblest corner of the most out of the way vineyard.

Acts 2:42, 43.  
Judges 8:15-24.  
Acts 4:32, 33.  
Acts 8:26, 38.  
Luke 8:38, 39.  
Luke 7:44-46.  
Luke 9:57-62.

is the fulfillment of the Lord's prayer in John 17, "That they might be one."

The anniversaries were gladly attended and given the closest attention. Brother and Sister J. B. Roberts presented the needs of Rest Cottage, Pilot Point, Texas, in a way that awakened new enthusiasm. Sister Bessie Williams represented the Peniel Orphanage very ably. Joseph N. Speakes was present to tell us about Church Extension. He also represented the Publishing House. Over one hundred subscriptions to the HERALD of HOLINESS were received. Brother Ed Roberts presented the Home Mission work and aroused great interest and put an impetus into the work that will be heard from later very satisfactorily. He preached an able sermon on Thursday night.

On the informal ballot for District Superintendent out of ninety-three ballots cast Rev. Allie Irick received eighty-two, and the nominating ballot was made the official ballot and Brother Irick declared elected. He was called to address the Assembly and

later accepted the office of District Superintendent.

On Saturday night Misses Mangum and Hargrove presented the Foreign Mission work, arousing us anew to our duty to those "over the seas."

For all purposes \$10,000 was raised in the Assembly. A love offering was taken for our outgoing District Superintendent, Brother Hall. On Sunday morning a love offering was taken for our beloved General Superintendent, Dr. Goodwin, amounting to \$368. At the preaching hour Dr. Goodwin preached a great sermon.

At 3 o'clock in the afternoon the ordination took place, in which a class of seven, the largest class for many years in this District, were ordained. Following this good service President London of Central Nazarene College presented the school work in his inimitable way. He gave the District a new vision of the possibility of the holiness schools.

This was pronounced to be one of the best Assemblies of the Hamlin District. There were a number of changes on the District. Several new churches

**I. L. FLYNN, Reporter.**

W. J. DICKERSON, *President.*

## H. O. FANNING.

Send us the names of persons who love God and holiness in every city, town, village, and hamlet of the Hamlin District, who want revivals and to build



Painted on white muslin with bound edges. About four feet square. Can be used in halls, stores, shops, factories, barber shops, railroad camps, billboards, or any place *where they can be seen by the unsaved*. Price, \$1.40 each. Six to one address for \$1.35 each. With rollers at top and bottom, 15 cents extra. Order by number.

HELPERNS, who will become voting members at \$5.00 a year, or associate members at \$1.00 a year. A half-pound package of tracts furnished with each associate membership.

2100 Troost Avenue, Kansas City, Mo.

## Serious Famine in China!

CABLEGRAM

HERALD OF HOLINESS:  
KANSAS CITY, MO.

Famine terrible. Please help.

PETER KIEHN.

The foregoing cablegram refers to the famine in China. They tell us that conditions are beyond description. We must cable money at once to our missionaries to help relieve the situation. Will our people everywhere pray about this great need and if possible make a remittance to E. G. Anderson, General Treasurer, 2109 Troost Avenue, Kansas City, Mo.

By Rev. PETER KIEHN

**P**RACTICALLY no rainfall for a whole year has brought to us famine conditions. Last year's crop was a meager one, and no crop at all this year has put the price of grain so high that it is beyond the reach of the ordinary people. When the wheat crop had proved to be a failure we hoped that rain would fall so that corn, millet, beans, and sweet potatoes could be planted, but week after week, month after month passed, and no rain fell; and at this time of the year, when everybody should be busy gathering in the last of the fall harvest and fuel for the winter, the fields are bare. They have been bare the whole year.

In some sections in America we have frequently had two or three years of crop failure in succession, and we managed in some way to get along. But where the country is so densely populated as herein our field (over five hundred to the square mile) one year without crops brings on starvation.

Following are some of the conditions that are existing here:

*First.* Many are leaving their homes to go where they can earn enough to keep alive.

*Second.* Only one meal a day is eaten in many villages, and that one meal is a soup made of millet and green leaves from the trees.

*Third.* Clothing and bedding are pawned for a little money to buy food. With winter coming on, what will they do when it gets cold?

*Fourth.* Children are taken to the streets and sold for several dollars a child. This is done in order to keep the other members of the family alive. No doubt a large percentage of the little girls who are sold are taken to large cities and sold to houses of ill fame. What a splendid investment would it be if we had means to give these children employment for the winter and spring months and at the same time bring them to Christ. Then after next year's wheat harvest they could be sent to their homes to be little lights for Christ.

Christ pitied the people because they were like sheep without a shepherd. How much these are to be pitied! They are without God in the world, at the same time without food and clothing. No doubt this is one of the great opportunities to show this people that we have the spirit of Christ in helping them while they are in this great need.

Some one says, "We want to help the needy, but they must be those who are really in need. Let us imagine a mother or a father taking the ten-year-old daughter whom they both love dearly, and selling her for a few dollars lest she and her brothers and sisters all starve. The Chinese parents love their children, and unless they were in desperate need they would not sell them."

Whatever we wish to do we must do quickly, as winter is soon here and the greatest suffering will be in the winter and in the spring.

We want to do all we can, and I am sure the Lord will help in some way.

up a permanent work on full salvation lines. All the evangelists and preachers on our District who want work and have open dates please confer with us at once.

ALLIE IRICK, Superintendent.

## EASTERN AND NEW ENGLAND NOTES

The Brooklyn Nazarene churches are ever and anon putting in "All Day Meetings." "Holiness

Conventions," "Home Campmeetings," that keep the old pot of full salvation boiling. They take advantage of all the "Holidays" and make them "Holy Days" by putting an all day holiness meeting in one of their churches.

The mother Methodist church of America, at John street, New York City, N. Y., is now celebrating her 103d anniversary. Rev. Drs. Cadman, Hillis, the two leading Brooklyn divines, are among those who are preaching at these daily services.

The last week or more, full salvation has been given right of way again in the old noonday prayer-meeting at John street, New York City. It is said indeed to see how this once blessed meeting, which was a soul saving center, has been given over to Alliance teaching and Tongues and other things, that have nothing to do with getting folks saved and sanctified to God.

An old friend and brother in Jesus of many years' standing, Evangelist F. W. Cox, writes us from Lisbon Ohio, where he and his wife are holding evangelistic meetings. Brother Cox does good work in pastoral and evangelistic work.

Brother Joseph Fletcher, who has been identified with the holiness movement in and about Brooklyn, N. Y., for about twenty-five years, has been living away from the city for some time past, is expected to move his home to Brooklyn, N. Y., once more, as he and his family are members of Brother Hoople's church at Utica avenue. Brother Hoople is looking forward to the Fletcher family to help push the work of holiness in that church.

The Rev. W. M. Hoople, who has been for fifteen years pastor of John Wesley Church of the Nazarene, has severed his pastoral relations with this church to accept an urgent call of the Utica Avenue Nazarene church of Brooklyn. This leaves Brother Norberry as pastor of John Wesley church.

"Keep on believing."

JOHN NORBERRY.

## PASTORAL ARRANGEMENTS DALLAS DISTRICT

General Superintendent, J. W. GOODWIN, D.D.

District Superintendent, P. L. PIERCE.

District Secretary, Mrs. E. J. BIERKES.

District Treasurer, G. E. WADDIE.

Bonham, Oakland, E. D. Bisset, Bonham, Texas

Assistant Pastor, Casey Grimes

Cedar Hill, Valvesta, C. C. Cluck, Dodd City

Feather Mill, Independence, J. L. Bates, Whitshoro

Colliera, Ash Grove, Copseville, Sam King, Lufkin, Texas

Dallas, G. E. Widdie, 321 E. Tenth St., Dallas, Texas

Denton, G. M. Aklin, 227 W. Tenth St., Denton, Texas

Garke, Milano, Eaton, Payne's Chapel, .....

.....J. Wesley Roeder, Garke, Texas

Houston, W. D. McGraw, Houston, Texas

Good Exchange, J. W. Land, Vidlar, La.

Johnson's Chapel, Martin's Chapel, I. T. Williams, Pittchett, Texas

Kilbuckville, Robert Strickland, Kilbuckville, Texas

Lufkin, N. B. Atterberry, Lufkin, Texas

Mc. Hope, E. A. Alexander, Jacksonville, Texas

Port Arthur, J. W. Best, Port Arthur, Texas

Peniel, Siere W. Hampton, Peniel, Texas

Pinkey Point, J. A. Shuen, Peran Gap, Texas

Sherman, M. V. Dillingham and Mrs. Bessie Dillingham

Texasboro, R. B. Gilmore, 710 Brown St., Texarkana, Texas

Manager Peniel Orphan's Home, Over Hudson, Peniel, Texas

Assistant Manager Peniel Orphan's Home

Mrs. Nettie Hudson, Peniel, Texas

Superintendent Benadah Home, J. T. Upchurch, Arlington, Texas

## AMONG THE CHURCHES

WICHITA, KAS.

—The glory of God fell upon the congregation in the morning service last Sunday, the praises of the saints taking the entire time of the service. Truly, the glory of God shone round about the people. Since the Assembly over \$1,000 has been raised, in addition to regular expenses for repairs on the church and parsonage, paying of evangelists, etc. On this Sunday \$300 was asked for to bring all bills up to date. A non-member wrote her check for \$100, and in less than five minutes \$240 more was raised. The revival spirit is on the church with seeking souls at the altar every Sunday.—G. H. Hopkins, Pastor.

WOODBINE, KAS.

—A good meeting closed on November 14th in the Church of the Nazarene here. Above sixty seekers were at the altar and about fifty professed to be saved or sanctified. A goodly number will unite with the church. Perfect love truly dwells with this people, the people loving their pastor and the pastor returning their love. The day following the close of the meeting Brother McCollum, the pastor, fractured two ribs. He desires the prayers of God's people.—Ural and Alma Hollenback.

JACKSONVILLE, KAS.

—The Lord is with us in the work here. On November 10th we began a two weeks' meeting, which resulted in the salvation of five seekers and the sanctification of one. Since our taking the pastorate we have received three in church fellowship. Our people have the HERALD OF HOLINESS in nearly every home of the church.—Chester A. Harris and Wife, Pastors.



## Circulation Manager

Among the many departmental changes made during the past year in the personnel of the Publishing House one of the most important ones has been the selection of Brother Charles W. Jones to take charge of our rapidly growing subscription department, which embraces the HERALD OF HOLINESS and all our Sunday school literature.

Any one who knows Brother Jones will not doubt his ability to successfully conduct the affairs of this department to the satisfaction of our many subscribers. His nearly four years' experience with the Publishing House has given him an insight into the real needs of this branch of our activities, and we bespeak for him your heartiest co-operation and prayers.

PHILLIPS, NEB.

—We are engaged in a real battle here. On Thursday night many folks slept but little; some are fasting; they are cussing and discussing the meetings in some corners. Some have prayed through in their homes and others at the altar. We are delighted to see real Holy Ghost work.—C. P. Ellis.

BESTVILLE, SASK., CANADA

—In the providence of God and by the invitation of Rev. W. B. Tait we were permitted to come to this place. Upon arrival we were told that this was a very hard place, but we have long since learned that there is no hard places with God. From the beginning to the end God was with us. Several prayed through to victory and two were sanctified and the church was greatly helped. Praise God! the gospel has never lost its power. We expect to fight this battle through until the crowning day.—Joseph H. Jones.

THE PLAINS, OHIO

—The little Nazarene church at The Plains is still giving the Devil some bother. We closed our last revival October 17th. Rev. F. W. Cox and wife were the evangelists and did good work. The revival did not result in the harvest of souls we wanted to see; yet it was by no means a failure. There were some saved, some sanctified, some healed, and some added to the church. Some were made glad and some were made mad, especially the Mormons. Finances came easily; the evangelists were well paid and as a token of their love the church presented the pastor with a six-volume set of Encyclopedia. We are determined to keep pressing the battle.—W. W. Loveless, Pastor.

MORRISTOWN, IND.

—We just closed our revival meeting in our church here. The Lord gave us a great meeting. We thank Him, not only for saving a few souls, but for reviving the hearts of His children. The last night was a wonderful service. After the altar service we had an old-fashioned handshake that shall never be forgotten. Sister Baldwin conducted the song service.—Morris M. Himler, Pastor.

STOCKTON, CALIF.

—We closed a revival meeting here October 31st, with Rev. A. N. Nilson. Brother Nilson preached well and we saw some results from his faithful and fearless presentation of the truth. Stockton seems to be one of the places known as a "hard field." Perhaps it is so. But if there are any "soft fields" we have not as yet lit on any one of them in California. If anybody else has he seems to know enough to say nothing about it, for preachers from all quarters would hound him half to death to get him out and give them one chance at a "soft" thing. There is, however, good fighting in Stockton. No

one can well doubt the existence of a personal Devil, who has had anything to do with religious work in these parts. But God has a people here. There are as true saints here as you will find anywhere in the world. God has not forsaken the town. There have been several cases of good, clear, old-fashioned regenerations and sanctifications. And so we keep on praying, believing, fighting, and have glorious victory along the line.—P. G. Linawever, Pastor.

#### OLIVET, ILL.

—Best of all, the Lord is with us. Sunday was indeed a great day. Much prayer had been made through the week. The Spirit of the Lord was on the saints. It was easy to pray. It was easy to preach. The congregation was large. Attention and interest fine. Conviction settled down on the people. At the close of the service the people left quietly and thoughtfully. Confessions began in the dining hall. The afternoon was spent in much prayer. At the evening service the conviction deepened. Seekers did not wait for the invitation song, but began coming as soon as the altar was opened. A great altar service followed with souls in the fountain. Quite a few have prayed through this week in the dormitories and some in the homes. Surely God is blessing Olivet University church and school. We desire your prayers for this great work. More than a hundred young preachers and missionaries here in training for life's great work. We must keep the holy fire on our institutions of learning. Pray for us.—J. E. Gaar, Pastor.

#### WALLA WALLA, WASH.

—Our revival meetings were certainly a success. The Word was preached, the seed sown, and eternity alone will reveal the results. The church, we believe, is in a better condition to stand the trials and tests and better able to cope with sin than heretofore. A goodly number were saved, reclaimed, or sanctified and "We feel like traveling on." The attendance was good, especially on the Sabbath when the house was full. Brothers E. M. Cornelius and James Campbell were splendid help. God bless these clean, intelligent young men more and more is our prayer.—Mrs. Charles Maxson, Reporter.

#### BERKELEY, CALIF.

—Sunday evening, November 14th, was the closing service of an eighteen-day meeting with Rev. Harry Joseph Elliott as evangelist. The Lord graciously helped Brother Elliott to preach the truth in convicting power. Sinners sought pardon, believers were sanctified, and all who attended were edified. Brother and Sister R. J. Kennedy were engaged as singers and we thank God for such consecrated young people, who sing the gospel to the glory of God. All expenses of the meetings were easily met and \$850 raised toward paying off the mortgage of \$1,650 on the church. We thank God for victory and are determined to make it warmer than ever for the Devil.—Agnis Jordan, Reporter.

#### CEADARVALE, N. MEX.

—We just closed a good meeting here at the Nazarene church the first. Evangelist J. B. Crofford assisted our pastor, Sister Sadie McNeese. The power of God was on all through the meeting. Some got saved and two were sanctified and the saints were wonderfully blessed. To God be all the glory.—Mrs. C. B. Smith, Secretary.

#### CONNERSVILLE, IND.

—We came here September 30, after accepting the pastorate at the Assembly. Four seekers bowed at the altar the first Sunday night, and but few barren services since, prayermeetings included. We have had thirty-one seekers at the altar in about two and one-half months. The majority were happy finders. Some came into the church. Sunday school growing nicely, an increase of twenty-seven in last month. A revival is in progress now with Evangelist Ash at his best. The first few nights of the meeting were hard sledding, with only six seekers, but pastor and evangelist stayed all night at the church waiting on God, and in substance got the assurance, which was really the next night—several seekers, hilarious shouting, weeping, and victory. This is a fine people to serve. The only difficulty is the parsonage proposition. Pastor's things in storage, family in Kentucky with relatives. Committee formulating plans to buy parsonage now.—Rev. Charles F. Pegram, Pastor.

#### GLENDALE, ARIZ.

—We are glad to report great victory at Glendale. We began revival campaigns on October 4th, the pastor in charge. God gave victory from the very beginning. On the first Sunday night the 50x50 tent was crowded and at least one hundred people outside. Souls prayed through from the very beginning. District Superintendent E. F. Wilde and evangelistic party came to us at the close of the second week and were with us for two weeks. We secured a 60x90 tent and it was crowded practically every service. The preaching and special singing

of Brother Wilde was greatly blessed of God; also the quartet rendered great service in song under the Holy Ghost. Sunday, October 31st, was a great day; twenty new members were received into the church; in afternoon we raised over \$3,500 in cash and pledges to build a new church. In the evening Brother Wilde preached a great sermon and seventeen came to the altar, most all praying through. There were at least 125 professions during the meeting. It was said to be the greatest revival ever held in this town. To God be all the glory.—L. T. Wells, Pastor.

#### SIoux CITY, IOWA

—The Lord is blessing the Nazarene church in Sioux City. Brother and Sister Spell and dear girls have endeared themselves to not only the members but to outsiders also. Seven new members were taken in the church recently, mostly young people. The Young People's meeting is growing in interest and spiritual strength. During Brother Spell's absence the young people take turns leading the Thursday evening prayermeeting. Last night after prayer-meeting a barrel was packed with fruit (canned) and a box with groceries for our school at Olivet.—S. M. Doebler, Deaconess.

#### BLOOMINGTON, ILL.

—Thanksgiving Sunday was a great day with us. The increase in our congregations each Sunday is very gratifying to all. In the midst of our building a calamity overtook us in the way of sickness and affliction. One of our men while donating work on the church fell and broke a leg. For a time it looked like it would not heal. God heard earnest prayer in his behalf and answered. He is recovering. One of

the women got an ulcerated eye and had to be in the hospital fourteen weeks. It looked like she would lose both eyes. God answered prayer in her behalf and now the doctor says the ulcer is four-fifths gone. Both of these members had given heavily on the new church. Another member was given up to die by the doctors. Again the Lord heard in his behalf and today he is a well man about his work. One man that has been the subject of many prayers for two years has just gotten saved.—C. H. Strong, Pastor.

#### CLIRENCE, MO.

—A fine class of seventeen members, nine of them by letter, and eight on confession of faith, was received into our church Sunday morning. This is very gratifying to us as an addition to our church membership. But it means much more than that. We regard it as an expression of growing confidence in our work, and of a determination on the part of our people to cast in their lot with us, and to join with us in pushing this work to the largest possible measure of success. It is an indication of the delightful spirit of harmony and co-operation existing between the Missouri Holiness College, in whose chapel we worship, and our church. This spirit is developing into larger proportions, and our people are catching larger visions of the possibilities of this great work. Best of all it is an indication of the presence and power of God in our midst, and of the tokens of saving grace He is giving us in our work. Souls are being saved and sanctified, and another fine class will be coming in in a short time. Our preaching services are in charge of Brother A. W. Irwin, and the preaching is being done in a highly satisfactory manner by Brother Irwin and others of our students. The Lord gave us an especial time of salvation in our children's meeting Sunday afternoon, and it was continued in our evening service. Brethren, pray for us that God may do greater things in our church and school.—H. O. Fanning.

#### SALEM, ORE.

—We are glad to report victory for the Salem Nazarene church. We are on the upgrade. God is working and bringing things to pass. Our pastor, Brother Wells, is at his best. Souls are getting through to God. Thirty-three members have united with our church since last Assembly; others are looking our way. We are expecting a gracious revival soon.—Elizabeth Baxter, Secretary.

#### MOONOC, IND.

—We are glad to report that the blessing of the Lord is upon us here. We just closed a most profitable three weeks' revival campaign last night with Rev. J. Stuart Martin as evangelist and W. E. Albee, our pastor at Harris Chapel, as song leader. The preaching and singing of the old-time gospel came forth with power and was blessed and owned of God. About thirty-four souls claimed victory at the altar, some of these being both saved and sanctified. The workers were given a very liberal offering, which was raised with the utmost ease. We took a nice class of fourteen new members into the church. We purpose to let God have His way and give Him all the glory and by His help make a mighty war against the Devil.—Lyle O. Green, Pastor.

#### SIAMROCK, OKLA.

—We closed a good meeting with the Church of the Nazarene here last night, Rev. A. Landor, pastor. Mrs. Eupha Beasley had charge of the music. The last few days of the revival were great, closing with the large hall packed to its utmost capacity. The altar was filled with seekers and almost every one prayed through. There were forty-seven good cases of pardon and purity during the meeting and twenty-one united with the church. A number of subscriptions were taken for the HERALD OF HOLINESS.—I. M. Ellis, Evangelist.

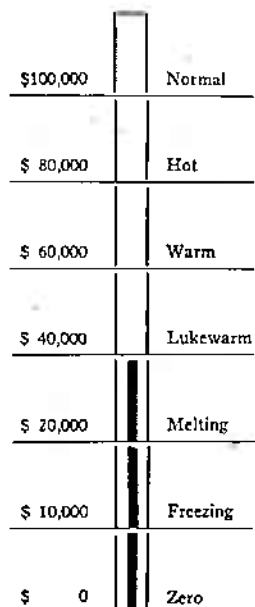
#### SOUTH BEND, IND.

—A large number of seekers prayed through to definite victory in the meeting just closed. Among the number were two backslidden preachers and a young man who was called to the ministry. Many elderly people were saved, one an old man of sixty who had fought sanctification for years and believed in no hell. He was saved and sanctified and died and went to heaven while the meeting was in progress. Sister Lula Barnard, of Lowell, Mass., conducted the song service. She is most excellent as a leader and soloist. All of the workers were well paid, and in addition the writer received a new suit of clothes. Brother Short, District Superintendent, on November 7th, organized a church of seventeen members.—James Miller, Evangelist.

#### REDLANDS, CALIF.

—Brother T. C. Leckie, our pastor, has been conducting a series of Tuesday evening Bible readings, which have proved wonderfully helpful and spiritually uplifting. This city needs a revival of old-fashioned religion.—Will H. Cooper, Reporter.

### Practical Thermometer Indicating our interest in Homeless children



### Wanted

#### MORE PEOPLE TO SHOVEL FUEL

The mercury in the thermometer continues to climb, thank the Lord! We have reached the "lukewarm" state. This is the state that caused Jesus to declare, "I would that ye were either cold or hot, but because thou art lukewarm I will spew thee out of my mouth."

This is an obnoxious state. It is nauseating. We can not stay here; we must see the mercury rise. Cash and pledges are the fuel that will crowd it up. We need more people to shovel fuel. Large shovels, small shovels, middle-sized shovels, just so all are shoveling. "What is in thine hand?" Use it. Think of our own children being homeless and without parents, helpless, cold, and hungry, then look at the thermometer.

GENERAL ORPHANAGE BOARD.

## NASHVILLE, MICH.

—The work here under our new pastor, Brother Edwood Taylor, is moving on in his will. New faces are seen in nearly all the services and conviction is on the people. The Sunday school is increasing in attendance and interest. We believe God is mindful of this sacrificing people, and that He has great things in store for us under the ministry of Brother Taylor.—Mrs. W. E. Hanes, Reporter.

## ARIZEL, COLO.

—Rev. T. C. Etherton is in high spirits these days—he is soon to move into the new parsonage. The new church building is started and the money nearly all pledged—three members pledging \$1,700. We thank the Lord for these evidences of His approval.—T. H. Celander, Reporter.

"The HERALD of HOLINESS was sent to me last September and since then both my husband and myself have been sanctified and joined the Nazarene church. We think it is the best paper that we ever read."—Mrs. Arthur B. Hale, Oregon.

"The HERALD of HOLINESS gets better as the days go by. We mean to have it 100 per cent HERALD of HOLINESS on this District."—Charles A. Gibson, Superintendent North California District.

"We need this holiness paper (HERALD of HOLINESS). It replenishes the spiritual fire around the family altar that keeps us in touch with the saints all over the land."—Mr. and Mrs. F. G. Merriman, Washington.

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MISS EMILY GUSTAFSON

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

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Are you interested in Missions?  
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Pasadena, California

## CABLEGRAM

NAZARENE,  
Kansas City, Mo.

Peking, Nov. 25, 1920.

Sutherland Smith arrived Peking.

This signifies that Brother and Sister Sutherland and Brother and Sister Smith had reached their destination.

## TELEGRAMS

HERALD of HOLINESS: Chicago, Ill.

The great Coast-to-Coast convention closed Sunday night with church full of people and altar full of seekers. Rev. John Norberry brought the closing message. The singing of Professor Wells and wife captured the crowds. Rev. C. W. Ruth's Bible readings better than ever. Church could not seat the crowd that came to hear Rev. Bud Robinson tell the story of his life, Thanksgiving evening. Twenty-seven denominations and one hundred thirty churches represented at convention. Over \$10,000 raised for Foreign Missions in Sunday afternoon service with Miss Vieg and Miss Hargrove, returned missionaries, and Rev. Stella B. Crooks in charge.  
W. G. SCHURMAN, Pastor.

HERALD of HOLINESS: Indianapolis, Ind.

Dr. Reynolds, Evangelist Flanery, Miss Mangum with others and Aeolian Quartet were used in conducting revival and a four-day missionary convention. Three thousand dollars raised for Foreign Missions. Thirty-five subscriptions for HERALD of HOLINESS. One hundred and fifty seekers. Forty dedicated their lives to missionary fields. Pastor and wife received \$75 for suit and dress. Dr. Reynolds was a great inspiration for all of us in preaching and pushing the battle.

E. O. CHALFANT, Pastor.

HERALD of HOLINESS: Connersville, Ind.

Five services Sunday. Meeting closed with forty-four seekers. Nine new members. Great healing service. Finances given hilariously. Evangelist Ash at his best. Church in good condition. Pastor given a violin. The end is not yet.

REV. CHARLES F. PEGRAM, Pastor.

HERALD of HOLINESS: Vincennes, Ind.

Closed greatest revival in history of Vincennes church. George and Effie Moore, evangelists. Both did great preaching. Scarcely barren service. Great crowd. Finances came easily. Twenty-two subscribers to HERALD of HOLINESS, eight received in the church; more to follow. Pastor presented with good watch. Altar crowded tonight.

STEPHEN C. JOHNSON, Pastor.

HERALD of HOLINESS: Chicago, Ill.

The greatest Foreign Missionary rally in history of Chicago First Church. Raised over \$10,000 for General Fund, \$1,000 for China famine fund. All this brought about by much prayer and co-operation. Thank God for a pastor like Rev. W. G. Schurman, with a vision for large things.

STELLA B. CROOKS, Field Secy.

HERALD of HOLINESS: Monroe, Wash.

Gracious victory in meeting here. House crowded to fullest capacity every night and many turned away. Twenty seekers last night, fifty to date, and the end is not yet.

F. B. SMITH AND FAMILY.

HERALD of HOLINESS: East Liverpool, Ohio.

Great revival on. Oscar Hudson, Texas, leading. Over forty professions yesterday. Continue another week.

R. P. FITCH, Pastor.

HERALD of HOLINESS: Georgetown, Ill.

Great Thanksgiving at Olivet. Many boxes received from churches. Wonderful revival on. Pastor Gaar preaching. Sunday great day. Many blest. Continue this week.

J. E. L. MOORE, President.

HERALD of HOLINESS: Toledo, Ohio.

Old-time revival. Altars full. Church filled to full capacity. Evangelist Edna Wells Hoke brought great messages. Finances came easily.

Rev. W. H. HAFER, Pastor.

## "JUST BETWEEN US"

Week-to-Week Visits With  
"Our Folks" on Matters  
of Mutual Interest

### Green Hands!

Nobody wants them! If you were a business man you wouldn't advertise for inexperienced help and pay salaries to train men and women to conduct your business. You would refer the inexperienced applicant to a business college or a course of study. You don't want inexperienced teachers to instruct your children or your neighbor's children in reading, writing, and arithmetic. You want your public school teachers to show their normal school diploma.

Then why, in the face of all this, are we so careless and slipshod about our preparations for church and Sunday school service. If our public school teachers need training to fit them for school work, surely our Sunday school teachers must have training before they attempt to lead our children in the paths of Scripture knowledge.

Would it be unreasonable or extreme if we should require of our Sunday school teachers that they take a prescribed course of study and receive proper credits for their work before they attempt to teach a Sunday school class? This wouldn't minimize the work of the Holy Spirit or in any sense lessen our dependence upon Him. But let us be careful that we do not put the cart before the horse. Doesn't God in all reason and wisdom expect us to do everything that human hands and brains can do and then to humbly seek, and in faith expect, His blessing upon our labors that they may be fruitful to the salvation and edification of precious souls?

In a recent publication—"Fundamentals of Prosperity"—by Roger W. Babson, the following statement is made: "If we want our children instructed in the fundamentals of prosperity, upon which their future depends, we send them to a Sunday school for a half-hour a week with the possibility of having them taught by a silly girl who doesn't know her work. In any event the parent seldom takes the trouble to ascertain the quality of the teaching." Perhaps this indictment would be a trifle far-fetched in the case of a majority of our Holiness churches, but the fact is obvious that there is a sad lack of training and standardization in our system of supplying teachers for our Sunday school work.

Do we belong to the class of Christians of whom the Master said, "For the children of this world are in their generation wiser than the children of light." Luke 16:8.

If so can we reasonably expect to be included in the company spoken of in Daniel 12:3—"And they that be wise shall shine as the brightness of the firmament."

At Publishing Headquarters considerable time and thought has been spent in selecting the best books on the different departments of church and Sunday

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school work. Much space has been given to advertising these volumes in our periodicals. From a purely business standpoint this is done at an absolute loss. Our margin of profit on these supplies is more than consumed by the work and space required to bring them before our people. But Publishing Headquarters feels that their responsibility to the church is not faithfully discharged unless they seek out and present to the people such books as are needed by the different departments of the church, to help them to attain the greatest possible efficiency in the service of the Master.

Publishing Headquarters is always glad to send a list of books that deal with any particular phase of church or Sunday school work. We are here to serve.

## NOTES AND PERSONALS

Attention of the lovers of full salvation living near Detroit to the Home Campmeeting to be held in the Palace Roller Rink, Woodward and Forest avenues, Detroit, Mich., December 7th to 12th, inclusive, by the Coast-to-Coast party, consisting of Rev. C. W. Ruth, Rev. Bud Robinson, Rev. John Norberry, and Professor Kenneth Wells and wife, singers.

Rev. Burton A. Hall, 717 E Avenue, Coronado, Calif., writes that an epidemic of smallpox in the town where his next meeting was to have been held has caused its postponement, thus leaving December open for another call. Address him as above.

Rev. Haldor and Bertha Lillenas call attention of churches to their address on the coast, which is Rte. 1, Box 657, Pasadena, Calif. They have some open dates for meetings on the Pacific coast.

In an interesting report Rev. Newton Kendall, Rte. 3, Caldwell, Idaho, informs the readers of the HERALD of HOLINESS that he is back in the evangelistic field, ready to go anywhere to preach the unsearchable riches of God.

We are in receipt of a letter of recommendation from the church at Davenport, Okla., of Rev. W. F. Cleghorn, Bethany, Okla., who is entering the evangelistic field.

### An Appreciation of Dr. B. F. Haynes

WHEREAS, Our beloved brother, Dr. B. F. Haynes, is still permitted to be with us, to cheer us by his presence, and guide us by his ripe experience and wise counsel; and

WHEREAS, His career has been one of the most illustrious in the annals of the modern Holiness Movement in America; and

WHEREAS, As pastor of a great church of another denomination, in Nashville, Tenn., in the years 1887 and 1888, and as proprietor and editor of a religious journal for many years after those dates, he so resisted the principalities and powers, the rulers of the darkness of this world, and the wicked spirits in high places, and so fought for and witnessed to the cause of holiness, the kingdom of Christ, and the eternal and immutable principles of righteousness, as to bring upon himself financial ruin and ecclesiastical martyrdom; and

WHEREAS, As an eloquent and powerful preacher of the glorious gospel of Christ, an evangelist of rare ability and exceptional success, and a scholar, author, and writer of profound knowledge, clear culture, marvelously original thought, as well as an exquisite style and diction, he has devoted much of his time and strength for the past seven or eight

years to the editorship of the HERALD of HOLINESS; therefore be it

Resolved, That we, the Tennessee District Assembly of the Church of the Nazarene, hereby express our thanks to God for sparing to us for continued service our esteemed and beloved brother; that we congratulate our publishing house for his retention as editor of the HERALD of HOLINESS; that we thank Dr. Haynes for his splendid, timely, and spiritual editorials; that we gladly give voice to our gratification with his work; and pray that he may be permitted to continue his consecrated labors for many years to come.

The following telegram was received too late for inclusion in our issue of November 24th:

HERALD of HOLINESS: Brooklyn, N. Y.  
"Pastor Norberry, John Wesley Church, given leave of absence to go on Coast-to-Coast Campaign with Evangelists Ruth and Robinson, but remains pastor where he is greatly beloved by church and outsiders for his Godly life and successful ministry. We bid him Godspeed with our blessing and substantial purse. Hope returns as pastor next year." George CUTLER, Church Clerk.

## ANNOUNCEMENTS

### Annual Meeting

Notice is hereby given that the annual meeting of the Correlated Boards will be held in Kansas City, Missouri, beginning at 9 o'clock, February 16, 1921. All members of General Boards and all District Superintendents should plan to attend this meeting. E. J. FLEMING, General Secretary, Church of the Nazarene, 2109 Troost Avenue, Kansas City, Mo.

### Annual Meeting of the General Board of Foreign Missions

The General Board of Foreign Missions of the Church of the Nazarene will convene in annual session on Monday, February 14, 1921, at 9 a.m., at missionary headquarters, 2109 Troost avenue, Kansas City, Mo. All members of the Board are urged to note this early announcement and arrange to be present at the opening session of this meeting; and any person having business that should be referred to the Board is requested to forward the information to headquarters.

E. G. ANDERSON, Secretary.

H. F. REYNOLDS, President.

ATTENTION, DISTRICT SECRETARIES.—Prior to each detailed information to each District Secretary with a request that a copy of the "Official Directory" be mailed him at the earliest possible date following the close of the District Assemblies. That request has been complied with by but very few of the District Secretaries. As it now stands the General Secretary is without important information necessary to serve the church to the best advantage. Will the District Secretaries at once send us their addresses and also address of District Treasurers?—E. J. FLEMING, General Secretary, Church of the Nazarene, 2109 Troost Avenue, Kansas City, Mo.

### Indiana Missionary Conventions

A number of missionary conventions will be held on the Indiana District during the next few weeks. The first convention will be at Indianapolis at the West Side Church, of which Brother E. O. Chalfant is pastor. We are expecting a great time at this convention. A number of workers will be present. Among the workers expected will be General Superintendent H. F. Reynolds, General Secretary E. G. Anderson, Miss Myrtle Mangum, and Miss Lela Hargrove, returned missionaries from India; Miss Ida Vieg, returned missionary from China. This convention begins on Thursday, the 25th, continuing over November 28th. Following this convention Rev. Stella B. Crooks, Field Secretary of the General Board of Foreign Missions, and Miss Lela Hargrove, returned missionary from India, will hold conventions at the following places on dates mentioned:

Mitchell	December 6, 7
St. Paul and Mt. Zion churches	December 8, 9
Hicknell	December 10
Vincennes	December 11, 12
Princeton	December 13, 14
Markey	December 15
Breese Chapel	December 16
Elly	December 17
Franklin	December 18, 19
Boonville	December 20, 21
Middletown	December 22

Other conventions will be held later and dates announced as soon as possible. We urge our people

in the vicinity of these conventions to attend, as we believe the meetings will prove of untold blessing to all who have the privilege of attending.

E. G. ANDERSON, Secretary.

## WANTS

WANTED—To buy two 30 x 60 tents; also one 40 x 60. Will consider other sizes in secondhand tents; also state how long used, general condition, and price. Address Everett O. Chalfant, 1015 Bellevue Place, Indianapolis, Ind.

## Rejoice!

### A SERVICE FOR CHRISTMAS

A new Christmas exercise for Sunday schools. It is not a rearrangement of several old programs, but all the songs, recitations, and exercises are used in this Service for the first time. Order your supply or send for a sample copy today.

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