

# HERALD of HOLINESS

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

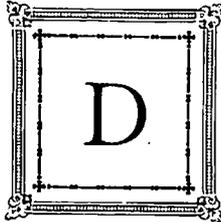
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## EDITORIAL

### Uction and Concentration Lost



DR. JOHN KELMAN, of Scotland, has been called to the pastorate of the Fifth Avenue Presbyterian church of New York City, and has accepted. He succeeds Dr. J. H. Jowett, who was also from across the sea. It has become the regular habit of this church and others to call pastors from over the ocean. This fact is exciting quite a deal of comment in the religious press on why this church continually neglects the home field when seeking stably for its pulpit. The Fifth Avenue Presbyterian church rises to explain that they had hunted the home field over but failed to find any preacher who would fill the bill. This does not sit very gracefully upon the home preachers. The *Continent* concedes the superiority of the foreign preachers, especially those of Scotland, and also English preachers. It also touches upon one of the most prolific causes of the inferiority of American preachers to those from abroad when it says:

Here, for instance, is where the hard thinking and wide reading come in. If American congregations were set on making great preachers out of their pastors, they would take off their shoulders just as much of routine detail as could be dispensed with and give them free time for their studies.

No man on earth can achieve great sermons if he has to spend his best hours chasing around the parish on fiddling errands.

We have often called attention to the mistake of crowding the time and thought of preachers with temporalities until they had no time for real prayer and hard study and systematic sermonizing. Some of our great American denominations have shut off the supply of great preachers until now the call is for pastors who are fine business men who can take care of the large temporal concerns of the church, and many preachers esteem it their great honor to be considered such preachers. This is a fatal blunder. This robs the preachers of the opportunity of concentration of time and mental powers on study and sermonic reading and preparation which are indispensable to making a great preacher.

This is a radical and fatal blunder already made by most of the denominations and there seems no chance for a remedy for the sad state. But this is not all. There is another lack in American preachers and one caused or largely helped by the one already mentioned, and this the *Continent* also mentions. Says the editor:

Yet there would remain to be supplied one other essential, lacking today singularly in Scotch preaching as well as American, without which no pulpit can ever be a throne of might.

Most people today call it passion. The fathers called it unction.

At Pentecost the apostles called it the power of the Spirit.

They got it by praying for it.

And the ministry today sorely needs to be reminded that the gospel is one food that is of sadly little use if served cold.

To stress this need would be but to repeat a vast deal that we have written in these columns as well as in other periodicals and delivered from many platforms. The need most of all is the power of Pentecost: but this is placed definitely beyond the reach of most of the great denominations, for they have denied and thrust aside the pentecostal blessing long ago as a fake or a fanaticism, a delusion befitting only the deluded people who teach a second blessing who are not to be fellowshipped under any circumstances, but must be shunned.

Yet here you have the result plainly brought out by one of the leading papers of one of these leading denominations. The result of the thrusting aside of this blessing of Pentecost is here shown to the sorrow of the old churches and their clergy. The very preachers coolly passed by when these large churches cross the Atlantic to find pastors have often been the very gentlemen who have led in this crusade of ostracism and denunciation of the holiness "cranks" and "fanatics" who were doing such a vast deal in misleading the people by their crazy teaching and superstitious propaganda.

We are sorry for the old churches but they have a sad harvest to reap from denying to their people and preachers this precious pentecostal blessing and teaching and power, and for so loading their pastors down with secularities and money raising and such things as to make of them more clever ecclesiastical constables than preachers. Today they are shorn of the vigor and power of really great pulpit men and they must cross the seas to find in Scotland or England preachers of power and ability to fill their largest pulpits.

### The Pastorate

WE were impressed by the words of our Superintendent of the British Isles District, Dr. Sharpe, at the General Assembly. He said the same things to us in a personal interview which he afterward spoke publicly on the floor of the Assembly. He urged the preachers to "maintain the pastorate," saying that in his country the preachers never changed pastorates save on account of death or some urgency of absolute necessity.

We wish every preacher in our church could have

heard his words. We regard the frequent changing of our pastors the darkest feature in the outlook of our church. We just can not train great preachers if we have such constant changes as we now have. There seems to be a pitiful restlessness either among our preachers or among our churches—perhaps among both. This should not so be. A preacher in going to a church ought to go for life, and determine that nothing shall loosen his purpose except some manifest providence. Churches should engage pastors with similar set purpose of life tenure of office. Long pastorates develop what is in man as few things can do. These long pastorates in a way force men to hard study and most of us need this compulsion. Men thus form studious habits and are forced to systematize their work, and after a few years they will find that they can make their sermons with more ease after such habits of study and system are formed than they formerly did in the earlier part of their pastorate.

It is devoutly to be wished that all who can exert any influence will try to encourage the long pastorates among our preachers and churches. It will prove best both for the preachers and the churches. Any man really qualified for the pastorate will grow in usefulness the longer he remains with any people. Most of our churches have no chance to help make great preachers or to find out how much any preacher is worth to them from the short pastorates which have unhappily become the fashion with most of our people.

### Result of a Gift

WE never know what God will do by means of our gifts to His causes. Sometimes a small donation under the blessing of Providence accomplishes blessings out of all proportion to the size of the gift.

An illustration is furnished in the history of Livingstone. When he went to Africa an old Scotch woman, Mrs. Mac-Roberts, had thirty pounds which she had saved up. This she gave to Livingstone and said in doing so, "When you go to Africa I want you to spare yourself exposure and needless toil by hiring some competent body-servant, to go with you wherever you go, and share your sacrifices and exposures."

He hired with that money his faithful servant known as Sebalwe. In the tragic hour when Livingstone was thrown down by a lion and had his left arm crushed and was about to be destroyed, this servant attracted the attention of the lion to himself and away from his master, hoping thereby to save his master. He thought it would be at the cost of his own life, but in the nick of time the guns of other companions who had come up brought down the lion. Thus Livingstone's life was prolonged for thirty years. How little did that noble Scotch woman think she was saving and prolonging the life of this great man for thirty years by her gift!

### What Next?

AN announcement has gone forth that 21,000 Methodist churches in the United States are installing motion-picture screens and projection machines in order to make motion pictures a part of the Sunday evening services.

Mr. D. W. Griffith, who makes this announcement, says: "These pictures will not be educational features or religious propaganda. They will be wholesome drama or light comedy, or just the stories we see every day in life and on the screen."

Just so. We are to have, in the end, just a repetition in the churches of the pictures seen daily in the picture shows on the streets. This is certainly a concession to the world which bodes evil and only evil to the cause of God. It is likewise a confession of impotency in the ministry to obtain a hearing from their own members and the unsaved around them.

The old-time revival fire would have been a far better expedient than the cowardly concession to the spirit of the world which seeks to get still further into the church by means of the demoralizing drama. What are we to have next?

### Inconsistency

THE Christian sentiment of the civilized world was insulted and millions of people were outraged and stood aghast, horrified at German brutality in the late war. The Germans put poison in the wells in Belgium and France for the death of the unsuspecting people who would drink from them. They also dropped poisoned candy from airplanes to kill innocent children who might pick it up and eat it. Certainly these were dastardly crimes and met the deserved condemnation of the civilized world.

Is it not just as bad to put the poison of doubt and higher criticism in the teaching given people on the Bible? Should we not condemn and execrate those who mixed deadly error with God's truth in ways to deceive and destroy?

This is just what is being done by most of the large colleges and seminaries, tripods and pulpits of the leading denominations of this country.

### Pastoral Difficulties

THESE difficulties have always been enough but of late years they have become more complex and formidable. The Church somehow has come to have so many problems and duties and social and financial matters for the pastor to look after; that it has become the pastor's gravest problem how he is to find time to pray and study.

No greater mistake can be made by any church than to burden the pastor with such a load of these duties as to curtail or forbid opportunity for prayer and study.

Dr. Gunsaulus says a timely word to young preachers who have small charges which have not arrived at the size when these other duties so absorb the time of the pastor. He says: "I would say to those who have pastorates where they have opportunity to read and study, this: For the sake of your future and those whom you can influence by and by, cease writing to the pastors of the cities asking them for a larger field. Do not for one moment think that any field is too small for you, if you have opportunity in that field for study, investigation, and—which is most valuable of all—meditation and writing. I am drawing upon the past with an almost wholesale freedom and rapidity. It would be utterly impossible for me to keep my place if it were not that for ten years of my ministry I gave myself unremittingly to such studies as are fundamentals to what I am trying to do today."

### No Credit to Rum

ALL KNOW Alvin C. York, the world's greatest hero of the recent great war. He killed 28 Germans, captured 130 prisoners and destroyed 30 machine guns. His own testimony robs booze of all credit for these achievements. He was not stimulated to these deeds of heroic bravery by alcohol.

He said himself: "I have not taken a drop of any sort of liquor for five years." Mr. York is a Christian and a sanctified man and an earnest worker in the cause of holiness. He never hides his light under a bushel. Modestly but firmly he stands true to God amid all the blandishments of society and the plaudits of praising multitudes everywhere.

God bless him and keep him true.

WHEN THE RUINS OF POMPEII were excavated 1,900 years after its destruction by an eruption from Vesuvius, a Roman sentinel was found standing at his post, sword in hand, in an attitude of defense. He was placed there on duty, and he remained at the spot in the face of that terrible catastrophe, and met his death in obedience to duty. How stand you today, Christian-brother, in this time of trial and disaster?

PREACH REPENTANCE, SIN, HELL, depravity, faith, pardon, regeneration, and entire sanctification. These are the essential themes too much neglected these days. The pulpit has given so much attention to sociology that society is rotting to its center. Individual salvation from sin and hell is what men should preach.

THE theory of evolution as "accepted by the best scholarship," has made of the biblical account of the creation of man a silly tale, fit only to answer the vague questionings of a race in its infancy. But, logically, the acceptance as truth of the theory of evolution, as it is developed and taught in all the great schools and preached in the great pulpits, carries with it more than relates to the physical part of man. It proclaims that man's spiritual nature is also in process of development, and that ultimate perfection, or holiness, lies within man's own powers.

That being true, man in his present condition of civilization is at the highest spiritual attainment of the race history. The story of the Fall of Man—the entrance of what is erroneously called sin into the world, is as puerile as the fable of his creation. As one of the wise ones puts it, "The only fall the race ever had was upward."

So evolution as taught and preached denies the most evident fact of human observation and experience—the existence of sin, cruel, vile, debasing, destroying, deadly sin. If he is a fool who says there is no God, whom he can not see, what shall he be called who denies sin, sin to be pardoned and cleansed from, of which he is aware in his own nature?

It is a consciousness race-wide that man is amenable to a power outside and greater than himself, and that whatever man may class as sin, it is an offense against that higher power, to be forgiven or set aside by that power alone. Because the fact of sin is evident to the consciousness of every sane intelligence, a penalty for sin is demanded as justice. An executor of penalty calls for a holy God, and the fact of a holy, omnipotent God creates a cry in the heart of man for deliverance from sin and release from its penalty.

The Bible is true to human history, human experience, and human need. Through sin man fell from holiness and immortality to depravity and death. His help can come only from without, and that from a holy God infinite in love and power. So the grace of God hath appeared unto salvation. God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. And if we walk in the light as He is in the light, the blood of Jesus Christ His Son cleanseth us from all sin.

While this salvation through Jesus Christ is progressive, and reaches its finished state after the close of this earthly life, yet there are clearly recognizable two crises, each marking a distinct work of divine grace. The first has to do with the blotting out of past sins in order to the impartation of divine life, and the other the cleansing of the nature and in-coming of the Holy Spirit in His fullness.

Strictly speaking, the first work of divine grace upon the soul of man in the way of salvation is that of conviction, through the direct operation of the Holy Spirit. This is wholly a work of grace, and in its inception is apart from man's volition. But unresisted conviction so certainly issues in repentance and all that which true sorrow for sin carries with it, that we are accustomed to speak of justification as the first work of grace, distinguishing from sanctification, the second work of grace. As we have said, each, justification and sanctification, marks an epoch in divine life, with the third and completing work in redemption to be wrought upon us at our resurrection.

Grouped together in what we style the first work of grace, we have conviction, repentance, pardon or justification, regeneration, adoption. Faith is the handmaid accompanying every step of the soul seeking God. Through the

## The First Work of Grace

By Charles A. McConnell

THE WORLD with its squalor and misery and degradation lies in the wicked one apart from God, doomed by its sin to everlasting woe. The world with its learning, with its philosophy and its speculations, with its wealth and its pride, with its inventions and achievements, lies in the wicked one apart from God, doomed to everlasting loss in outer darkness, through its sin. Nothing can change this lost world but a turning away from its sins, accepting God's grace in pardon, receiving divine life in a genuine new birth, and standing justified before the great God through the blood of the atonement, to walk on in faith in and into all the grace of God."

obedience of Christ unto death the forgiveness of our disobedience is made possible. Justification is the personal sentence of acquittal of one who has accepted the terms of mercy. Justification changes our relation to the law but does not change our nature. Justification removes the guilt of past sins; regeneration imparts new life. As the coming in of the fiery, cleansing, empowering Holy Spirit occurs at the moment of full consecration, in sanctification, the second work of grace, so the truly repentant sinner receives at once the impartation of divine life, is regenerated, born again, and comes into a justified relationship with God.

This new life of regeneration partakes of the nature of God. It produces in the moral character a radical change from the dominion of sin, the practice of sin, and the love of sin, to the love of God and the practice of holiness. Every truly regenerated soul loves God, loves the people of God, and pledges his willingness to obey the commands of God.

There is but one way from earth to heaven, and that way is one of separation from sinful acts—the way of holiness. Justification is based upon a complete cessation from sinning. God can not justify a soul in willful disobedience. In order to retain a state of justification before God, man must not only maintain his position of one pardoned from past sins, but he must be obedient and walk in all light. Salvation being necessarily progressive, the life received in regeneration will inevitably lead up to that consecration which brings the baptism with the Holy Spirit. A justified life

is a life lived in harmony with all the known will of God. As God is pledged to make known His will for and to each individual, a willing obedience insures the second work of grace, the sanctification of the spirit, the cleansing of the nature, and continuation of justification.

The Church of the living God consists of two classes and only two—the regenerated whose sins are all pardoned, and who, living free from disobedience, are pressing straight into the experience of heart purity and thus are justified, and the other class who, having retained their justification, have walked in the light and have received the experience of sanctification. It is the prerogative of God to justify a repentant sinner separated from his sins. It is the part of Satan to justify a sinner in his sins. It is not the regenerated church that understandingly opposes the doctrine and experience of holiness, salvation from all sin, the second work of grace, for to say that one is justified who draws back from heart cleansing, is to allow that God can justify sin. When one chooses to retain a sinful nature, refusing the cleansing offered by the Holy Spirit, God withdraws his justification and that one becomes again a condemned sinner.

The life of Christ in the regenerated can not oppose the Holy Ghost in His cleansing baptism. God does not oppose God. The truth is that the people who have the clear vision of a clean heart and that heart filled with perfect love in full consecration to Christ, as the standard of the life of the Christian in this world, are the ones who are more and more being called upon to defend the doctrine that men may be born again, regenerated, born of God, and have a conscious knowledge of sins forgiven; stand justified in the sight of God. It may be truly said that no people demand more of the experience of regeneration, of justification, than those called holiness people. They stand for radical experiences. They demand changed lives. They know that when the grace of God touches a sinner he is a changed nature, a new creature. Old things have passed away, all things have become new. The second work of grace has no need to belittle the first work of grace in order to find standing room.

However, in our appreciation of the marvels of grace experienced in the baptism with the Holy Spirit, we may sometimes have used such expressions concerning the un sanctified as, "only justified" or "merely justified." It would, perhaps, be better to say, "He is only regenerated" if we wish to mark a distinction. It is no small matter to stand justified in the sight of God. That state carries with it complete freedom from condemnation—possible to one only who is obedient to all light received. God can justify a man before He has completed His full work of salvation in him. Indeed, He does so; but man does not get beyond being justified in the highest state of grace.

The world with its squalor and misery and degradation lies in the wicked one apart from God, doomed by its sin to everlasting woe. The world with its learning, with its philosophy and its speculations, with its wealth and its pride, with its inventions and achievements, lies in the wicked one apart from God, doomed to everlasting loss in outer darkness, through its sin. Nothing can change this lost world but a turning away from its sins, accepting God's grace in pardon, receiving divine life in a genuine new birth, and standing justified before the great God through the blood of the atonement, to walk on in faith in and into all the grace of God.

PENIEL, TEXAS.

## The Sanctified Church

By W. R. GILLEY

SOME students of the Bible claim to be unable to find any warrant in it for the sanctification of any one. Some others will allow that the apostles and some other church leaders were holy. And still others allow the Bible teaches sanctification for any one that has special need of it—a sort of extra appendage to religion, a luxurious gift of God for those who are highly favored and are able to have such a costly thing. But I want to introduce to my readers a passage of Scripture that states the sanctification of the *whole church* as the grand objective of the atonement of Christ. So before you read any further, get your Bible off the table, wipe the dust from it, and turn the pages to Ephesians 5:25-27. If you have a Revised Version, you may read it there, too, as it will be even stronger in statement than in the King James Version. Read it. Read it slowly two or three times.

The whole church sanctified. Not just merely a local church or a denomination, but "it," "the church." To have just a local church wholly sanctified would be a great thing to behold. But Jesus Christ is looking for far more than this. He gave Himself for "it," "the church," the whole church—that He might sanctify and cleanse "it."

If we could insert the word "Methodist," "Presbyterian," "Baptist," "Church of the Nazarene," or some other denominational word in verse 25 between the word "the" and "church," and then drop out the twenty-sixth and twenty-seventh verses, every church in the land would want to bear that name. In some quarters there would be a great swelling of denominational pride. Sermons would be preached and articles written calling the attention of the public to the fact that they were the church of Christ's love. And because they were the church of His love the conclusion would be drawn that they were the only church with divine sanction.

But the reader will say, "Why surmise and argue the question of an 'if'? The word is not in there and you dare not put it in." My reply is that I do not intend to insert any of the above denominational words in the Bible, but that I do mean to say that the Bible means nothing less than that *with* verses 26 and 27 included. In so far as any church has a right to be called a church, its name could be safely included—provided all others were allowed the same privilege. Most all denominations condition full membership, and rightly so, on regeneration. Then, if the Methodist church or any other church is composed of regenerated people, this passage of scripture means to say that Christ loved it and gave Himself for it that He might sanctify and cleanse it. Yea, it says more than this, because it includes all the regenerate—all whose names are enrolled in heaven. And, because every denomination ought to include just these, then the grand objective is that all the Christian churches should be sanctified churches.

What a beautiful thing it would be to have *the church* all, sanctified! What streams of gold would be turned toward the great work of evangelizing the world! What consecrated talent of voice and pen would launch forth as a mighty army to save the lost! What channels would be open for divine glory to flow from the skies! What rivers of grace would come from the glory world! "Utopian dream," do you say? Yes, we agree. For it is likely that most of the denominations would resent our associating them with this Scrip-

ture, with this interpretation of sanctification included.

But, if other churches will not, the Church of the Nazarene is fully willing to be included in such gracious love with its concomitant blessing. That would be no small thing—to have all Nazarenes, ministry, officary, and laity, all in the beauty of holiness. But Christ gave Himself for this. This passage of Scripture means nothing less than this. Nay, as we said above, it means more. May we not have this, then?

Perhaps some one among us will say, as many other churches would be willing to say, "Yes, when we get to heaven; or at the coming of Christ; or in the millennium." But I want to insist that the church is to be sanctified exactly as the individual is sanctified. We do not put off till the millennium, or till heaven is reached, or Christ comes, to insist on the sanctification of the individual or some of the church. Then why not insist upon all, as rapidly as they can comprehend it, being sanctified? Is not this just as the early church did? Do not Peter and John at Samaria, and Paul at Ephesus, give us just such examples?

It is not an absurdity. It is not an impossibility. Nay, is it not because this Scripture is so largely true as regards the Church of the Nazarene, that streams of gold and hundreds, yes, thousands, of consecrated men and women are flowing out through this channel to the work of evangelizing the world? But the Church of the Nazarene contains some that are not yet sanctified; some, too, that have had time sufficient to bring them into the blessing. Dear reader, if you are perchance one of these, will you not take the full force of Ephesians 5:25-27 home to your heart and come up to the house of God next Sunday morning with the blessing or with a

big determination to have it before the service is over? Brother pastor, will Christ be satisfied with our ministry if we aim at anything less than this? So far as we are *the church* let us be "the sanctified church." Let us meet Christ's ideal. According to St. John 17:21, 23, Jesus saw and prayed for this as necessary to the success of His gospel.

Christ wants a holy church to present to Himself. He will receive no other to sit as His bride in that day. As other churches fight holiness, oppose, or come short of holiness, they lose their first work of grace and die spiritually and lose their title of the church and can no more be included in the meaning of Ephesians 5:25-27. We Nazarenes, as far as we make up the body of the church, will see to it that "the sanctified church" is ready at the coming of Christ. If we are to do this, we must preach it constantly and insist that the whole membership comes up to this standard. To come to this standard the whole church must be sanctified exactly as each individual is sanctified. That is, go on at once unto perfection, get it now as a second work of grace. For it is only as each individual member is sanctified that the whole church can be said to be a sanctified church.

We believe that God is bringing us to this standard right now, getting us ready for one more great pouring out of His Spirit in rivers of grace that will bless this old world and give it another chance before His coming. While evil men and seducers are waxing worse and worse, deceiving and being deceived, God is getting ready a holy church as a channel of blessing and power to save the saveable and bring this gospel to the ends of the earth. Oh, ye Nazarenes, east and west, north and south, "Holiness as a Church" is our watchword and cry! Andrew Johnson would say, "God willed it. Christ bought it. The Holy Spirit brought it." Shall we, as a whole, say, "We've got it?"

LANSING, MICH.

## There Is No Middle Ground

By Rev. J. N. SIMON

PAUL said, "If any man have not the Spirit of Christ, he is none of his." Is it not true that some ministers are coddling some in the visible church to their damnation? If a man does not regard his right heart relation to God as the all-important thing, he is an unbeliever. Every candid man knows that the truth is to stand forever, and only those who are of the truth can stand.

It is written, "It is appointed unto men once to die, but after this the judgment." Then as death leaves us so the judgment finds us. This is especially true of all under the gospel. Then it is added, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Then it is plain, if we do not submit and receive Christ, and drink into His Spirit, were we to die in that state we would be lost. Of course if we were not opposed to Christ, because of who He is, we would identify ourselves with Him. Paul said, "If any man love not the Lord Jesus Christ, let him be Anathema [accursed]."

But Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Who He is makes our faith intense. There is no chance to evade truth here, or compromise. Because of who He is,

the absolute Truth, Way, and Life, we are for Him with a true heart, or against Him. To be indifferent is to be in league with the Enemy of all righteousness. Because of who He is, He determines our spirit.

Some would say, "I am not so bad as all that. While I do not identify myself fully with Christ, I am not wholly opposed to Him." Some might say this in their blindness, judging things after the spirit of men of the world. But by such a confession he rejects Christ, and puts himself on the plane of men and devils who antagonize God in His plan and loving purpose to elevate man to truth and harmony with God. Because of who Christ is it is simply impudent, if not blasphemous, to talk that way about this heart relation to the eternal Son of God.

If men professing the truth do not prize the Word of God, study it constantly, they are blinded by a depraved heart. Their relation to God is not a matter of much consequence to them: they do not love Christ and His truth. They do not pretend to receive it fully into their heart. Soon they will go into eternity without hope, because they have ignored God; and, because of who Jesus Christ is, have treated Him with contempt by refusing to be fully identified with Him. This is the spirit of every man in the Church who is disposed to compromise, and does not obey from his heart the gospel of the Son of God.

Paul said, "If any man love not the Lord Jesus Christ, let him be Anathema." But Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Where is the middle ground?

Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Will not then every candid believer in the visible Church ask himself, "Am I dead, or alive spiritually?" Does he not receive Christ with a true, honest, earnest heart? If not, he does not need to commit any other crime: that is enough. Under the gospel, he is an outlaw against God: he does not receive the Son of God.

Why do the ministry try to smooth it over, and smuggle a man into the eternal kingdom of God, because he is in the Church? Why not preach the gospel to him and the Church, that all may know that, "If any man have not the Spirit of Christ, he is none of his"?

Jesus says, if a man loves Him, he will obey Him: and He will come and live with that man. Paul says, if a man does not love Christ, he is accursed. Is it not about time we were through trifling with men under the gospel? Is it not about time that men under our ministry discovered there was no middle way?

"I am justified, but not sanctified." How long since? Suppose we drop these terms for the time being, and look at the plain gospel as addressed to all, and believers especially. Paul says, "If any man have not the Spirit of Christ, he is none of his." Where is the neutral position for a true heart to occupy? Jesus said, "He that is not for me is against me."

It is written, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Relatively, to occupy such a position in relation to our government, would make one amenable to arrest in time of war, to be imprisoned, or to be shot.

There is no crime that one commits, as to persistently, under the gospel, refuse to receive the Son of God as Savior and Lord. I hope all feel the force of this truth. If Jesus did not lie, if the gospel is true, there will be a sad separation between loved ones at the judgment: a parting to meet no more. Some who laugh now, will not laugh a little later.

Some may think I am making a serious matter of this. Professing better things, many see no occasion for this. They are immersed in the business world, life, and pleasure, and see no demand for my spirit of serious concern.

I know some who remind me of the anti-deluvians. In the face of all the preaching they had heard, Jesus says, "They were marrying and giving in marriage [all of which was legitimate in its way], and knew not until the flood came, and took them all away." He says it will be so when He comes.

Referring to this, He says, "Heaven and earth shall pass away, but my words shall not pass away." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the whole earth. Watch ye therefore, and pray always [not occasionally], that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The life of every man, and especially the believer, has direct reference to the coming of Christ—whether He come today, or in a thousand years. But where are we? Paul says, "If any man have not the Spirit of Christ, he is none of his." Laying aside special terms and phrases, Where are we at in our heart re-

lation to the Son of man? Where is the middle ground?

## God's Call

By EARNEST E. WIGGANS

St. John 11: 28, "The Master is come, and calleth for thee."

1 Thessalonians 4: 7, "For God hath not called us unto uncleanness, but unto holiness."

Leviticus 11: 44, "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy."

Hebrews 3: 1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus."

1 Peter 5: 10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Isaiah 52: 11, " . . . be ye clean, that bear the vessels of the Lord."

AS soon as Mary heard that Jesus called her, she arose quickly and came to Him. The Holy Ghost is in the world today doing the office work of God the Father. He convinces men of sin, righteousness, and judgment. He reproves men of sin.

## The Great Physician

BY F. C. DAVIS

A great Physician comes from God  
To heal the sin-sick with His blood;  
The remedy He freely gives  
And he who will receive it, lives.

No one of sin has ever died  
With once His remedy applied;  
And all who willingly accept  
Have found Him expert and adept.

No one could be more sore diseased  
As when the soul and mind are seized;  
Yet for sin's vile, corrupting sore  
The great Physician hath the cure.

While having power o'er human ills  
To cast them out when e'er He wills,  
He specializes with the soul  
And broken hearts, to make them whole

When called, He always from the start  
Reveals the patient's state of heart,  
And the disease of sin will trace  
Back to the first man of the race.

He never fails to diagnose  
And every case is watched so close,  
Nought is kept back or once concealed,  
But all the dangers are revealed.

No! never will a patient be  
Kept in deceit or flattery;  
And at the moment he believes  
The great Physician's blood relieves.

For verily, He hath the cure  
So efficacious and so sure,  
In His own blood which once was shed,  
Which was the Balm of Gilead.

He calls to repentance, and if man would promptly heed the call, as did Mary, they too could soon be a partaker of the heavenly things. If we expect to become a partaker of God's possessions, we will have to be holy.

God commands it. God demands it. Worldly things or things of the world are unclean with God. So God gives us the call unto high, holy, heavenly things. And the call comes by Christ Jesus, the highest and holiest of all. The Holy Spirit comes from a holy God. The call by the Holy Spirit is first to repentance (a turning away from sin, sins, and one's self, and the giving of one's self to the care and keeping of Jesus Christ).

"The Master calleth thee." Why not go at once and see what He wants? Surely we can make no mistake in our investigation. God never calls us to uncleanness, but He calls us to the exact opposite—holiness. He says, "I am the Lord your God: ye shall therefore

sanctify yourselves, . . . for," saith he, "I am holy." Ever the call from God is a holy calling and a call to be a partaker of holy or heavenly things.

Paul says, "Consider the Apostle and High Priest of our profession, Christ Jesus." Christ Jesus was holy; He was pure; He was clean—in thought, in action, in deed, in manner of living, etc.

Dear reader, we are to be like Him. God gave Him for an example. God gives us the Holy Ghost to lead us ever after Him into all truth and to show us things to come. The High Priest of our profession—we claim Him as our leader—High Priest, coming King, our Redeemer and Savior, our Portion, our All and all. He certainly leads us out of, into; as He gave deliverance to the children of Israel and lead them out of bondage into liberty and freedom, He will surely lead us out of sin into His glorious light and liberty.

" . . . be ye clean, that bear the vessels of the Lord." Let us write it thus and not change the meaning: "Be ye clean that bear the name of the Lord." If we are sons and daughters, then we are required to be clean. Our souls cry out: "O God, give us a clean people, a clean Church, a clean ministry, a holy priesthood, a holy people, a sanctified, separated people, that will worship Thee in Spirit and truth, leaving all worldly forms, social and material things in the background, and see in Thee their All—Thou who can satisfy every longing soul and fill every hungry soul with goodness. We find in Thee our spiritual need, our physical need, our social need, our enjoyment, our pleasure our every longing satisfied, and we need nothing but what we can have from Thee."

"Called . . . unto his eternal glory by Christ Jesus." "Called." We want to emphasize it—called to share His eternal glory, both in this life and the eternal glory to come; called by Christ Jesus, the highest, holiest, most noble call ever given.

"The Master calleth for thee." Arise and follow; leave thy sins; leave thy worldly pleasures, leave all and get all—get all grace, get eternal glory; leave all uncleanness and get holiness—holiness, the highest standard of grace for man in this life; separate yourself from all; sanctify yourself unto the Lord; yield yourself to His will, and then you can suffer for Jesus' sake anything the world may bring upon you. In so doing God will make you perfect, will stablish you, will strengthen you, will settle you. And, we add, "You may share His eternal glory and favor forever."

RICHMOND, IND.

## His Promises

Compiled by J. A. THOMPSON.

And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us (1 John 5: 14).

And if we know that he hear us, whatsoever we ask, we know that he will give us the petitions that we desired of him (1 John 5: 15).

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall (2 Peter 1: 10).

Turn you to the strong hold, ye prisoners of hope; Even to day do I declare that I will render double unto thee (Zech. 9: 12).

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly (Psalms 84: 11).

Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked (Psalms 97: 10).

For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off (Psalms 37: 28).

And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him (Psalms 37: 40).

## Salvation Efforts in Kumamoto

By MRS. STAPLES

(In a personal letter to Dr. REYNOLDS)

I WISH that I might be able to tell you how much the Lord has blessed me in soul and body this summer. I feel like a new person. I praise Him with all my heart for the strength which He has given me. I was so glad to get home again, and have been exceedingly busy in visiting our people and going to our out-stations. I have been going to Manda and Omuta twice a week. The other day at Omuta we had a good meeting; sixty-four were present and some have been seeking the Lord.

The work in Kumamoto is much blessed of God. How it does encourage and bless our hearts to see the growth in our Christians! Their testimonies are as clear as a bell, and an earnest spirit of prayer seems to be on the people. The work in the weaving factory continues. It is a very difficult place to work, there being so many and mostly ignorant people, but God is now and then allowing us to rescue one. Perhaps I told you before that we have had four Christian funerals this summer, one of them being the old woman that you baptized. How glad we are to feel that she is where there will be no more suffering! Poor soul, she suffered so much.

My English class of fifteen officers still continues, and I feel that God is using me to give them the gospel message. My class of fifteen employees of the First National Bank also continues with interest, and my only object in teaching them is to give them the light of salvation.

The school is getting along beautifully, with God's blessing on it. Hiroshi is so faithful in every way. I teach only one day each week. On my return home I stopped at Kure, and we had a precious meeting with ten or more seeking the Lord. Shiro is getting along most splendidly there and is so faithful in every way. When you were here I told you about our work in the city hospital. Since that time we have been able, with the Lord's help, to reach three or four others—very fine girls. They are always educated there, and we have great hope of them.

## Dr. Santin in El Paso Church

By REV. S. D. ATHANS

Upon our return to this city from the great and glorious General Assembly, Dr. Santin and I were pleased to find our native church kept in the love of God and pushing the work of soul-saving in the good old-fashion way.

Dr. Santin spent his last Sunday in this country with us, and preached for us, both morning and evening, with unusual unction and power, with the result that not less than twelve persons, mostly young men, came to the altar to give their hearts to God. Just before the evening service began, an American brother who was once in the enjoyment of the blessing of holiness, but who had lost out, came to our church determined to again seek and find his lost inheritance, and, thank God, he did before the preaching began.

Dr. Santin and his family left this morning for Mexico City, to push the battle for God and holiness in that great center of the Mexican republic. As for me, I am at it again, with sleeves rolled up, with greater faith in God, and with more determination than ever to preach the glorious gospel of our blessed Savior, in its purity and power. We earnestly covet your prayers, for the battle against the powers of darkness is not an easy one.

## Thieving in India

One of the greatest temptations that seem to come to India's Christians is that of stealing. Especially is this true among those who came from a low caste. For generations India has had thieving castes and those who live by petty stealing. Indians themselves say that the nation is permeated with the spirit of theft. Hence they have become great adepts at stealing, and also are expert in giving the most reasonable excuses for having done so. They find little

difficulty in keeping a most innocent face during the time of questioning concerning the absence of certain things up to a certain time. When they consider it opportune, their faces will take on a most deceiving, hurt expression, entirely throwing a newcomer off his guard. This trait of stealing and the one of lying are so deeply rooted that missionaries believe there is more hope for the children than for those who are more mature. The following will illustrate the cunning practiced upon a certain occasion. This instance was taken from the *Times of India*.

With regard to the thieving propensities of these frontier tribesmen, Colonel Repington writes: "These frontier banditti are the smartest robbers in the world, and many are the tales of their prowess. Nothing seems safe from them, and for the sake of a rifle they will run almost any risks, taking arms occasionally even from the racks of our guardrooms. The incident best illustrating this is of an officer who lost a valuable mare out of his regimental horse lines. He offered a large reward, and the mare was brought back by a bandit who pretended that he had found it by some chance. The officer was so amazed by the theft that he told the man that he would give Rs.200 if he would repeat the theft, warning him that the sentries on the horse line would shoot him if they saw him. The mare was duly tethered with the usual heel ropes, and the officer kept watch nearby. The night wore on and nothing seemed likely to happen, when he noticed that a little heap of grass appeared to be in a different place from that in which he had first noticed it. Watching closely, he saw that whenever the sentry's back was turned, the heap came a little nearer, and finally it came close up to where the mare was tethered. The bandit then cut the heel ropes when the sentry's back was turned, and, seizing his opportunity, leaped on the mare's back and galloped off in the darkness. A shot rang out and then another, but neither shot told. The officer waited in great amusement, feeling that his money was well lost, but the moments went by, no bandit appeared, and gradually his amusement turned to fury as he realized the truth. The mare never came back. The bandit had secured both the mare and her price."—Selected by K. HAWLEY JACKSON, Buldana, Berar, India.

## "Exceedingly Happy, Perfectly Content"

MISS EUGENIA PHILLIPS WRITES

From Coban, Guatemala, Central America.

How quickly time is passing! I can hardly realize that it is almost Christmas time again.

Soon I shall have been on the field three years. Sometimes it seems to me that we are advancing so slowly, and then at other times it seems that the Christians are making marked progress; but I refuse to be discouraged because I believe God is going to send us a sweep of victory at this place. More and more I realize that the Holy Ghost is the One who must do the thing, or nothing is done. As never before I am learning to appreciate how much the blessing of sanctification means.

We are building a stone wall to support the bank back of the school. During the heavy rains the bank began falling away so rapidly, and the house was so near, that it really looked alarming; so, as Brother Scott had given me instructions to have it fixed, I plunged into it, although I dreaded the job. We must buy lime from the Indians, and often they come at most inconvenient hours, so at almost any time I may have to stop and go to weigh the lime.

Also the examinations come in about three weeks, and we are busy finishing up sewing, carpentering, and school work. Then two days after school closes our conferences begin in Salama, and I shall have at least one class in Bible study each day, besides other classes, so I shall have to hurry to the conferences over roads worse than any I have seen in the States. I relate these few things to you that you may see a little of the missionaries' life, and know better how to pray.

Three nights a week I am taking lessons in Spanish from a druggist, a married man with a

nice family, and who is considered the best teacher in Coban. I give him half an hour of English for the half hour of Spanish, and am glad to tell you that the Lord is helping me very much, both to speak and to understand the Spanish. In my congregation here I have one sister who never prays without asking the Lord to help me with the language until I can give them the beautiful message of the Holy Ghost in perfect Spanish, and I do believe the Lord is helping me in answer to her prayers.

On Thursday afternoon, a few of the Christians go to the hospital as personal workers, and for three Sundays several of us have gone to the jail here for meetings. We need your prayers for the outpouring of the Holy Ghost on the men in the jail.

We are exceedingly happy and perfectly content, knowing that we are in the will of God; and though the battle sometimes presses hard He has never failed us, and we have strong confidence that He never will.

Some are earnestly seeking sanctification in the church here, while a few are professing to seek it and a few really have the blessing, I believe. The church doors that open into the street we leave open, and many stand at the door to listen who do not enter. A few of the more courageous ones enter. We want you to pray that the Holy Ghost will talk to their hearts.

Personally, the Lord keeps me with victory and in perfect peace. I am glad that I am here—glad for everything that He has permitted to touch my life—and I am wonderfully encouraged to fight the good fight, to finish the course, to keep the faith. Pray for me.

## The World's Open Doors

By MRS. LILLENAS

IT HAS been reserved for the twentieth century to behold practically the entire world, open to the missionary. Instead of doors locked against us with walls to be broken down and gates to be forced, we stand on the threshold of a new day, with doors wide open and an easily accessible highway leading to practically every nation.

These long-locked doors have been opened with the keys of commerce, medical science, educational systems, printing presses, and modern civilization. God has also used famines, fevers, droughts and floods to enable us to more easily enter these strongholds.

Then, we can not but believe that the present situation is due also to the shedding of the blood of martyrs. God is vindicating these 75,000,000 brave, self-sacrificing souls who buried themselves in heathen darkness, shone as lights unknown by the moving multitudes, died of dreaded diseases, were mobbed, torn to pieces, burned or buried alive, filling lonely graves or no graves at all but who to the last held fast the word of truth—I say, God will vindicate, and now is vindicating, these martyrs. In Africa, China, India, Japan, and every land, are multitudes of such spirits whose faith is as unswerving and devotion as loyal as those who laid the foundation for the work. The heathen mind, so clouded with false teaching, can not but be convinced; and it is coming to acknowledge that a God greater than gods of wood and stone has prompted this sacrifice covering a period of hundreds of years. The memory and the history of such men as Livingstone in Africa, Judson in India, Morrison in China, has percolated the selfish, immoral religious ideas of that Chinaman, that Hindu and that African until we are made to feel that his heart is an open door to the preaching of the gospel.

The world's war, bloody and atrocious as it has been, has in a great measure opened to us these partially unoccupied fields. The religious views of Germany have received a blow. We do not say that other ideas and ideals just as far from truth as German Rationalism are not now being introduced and advanced, but German Rationalism as a German product has been placed in the heap of discarded teachings. Furthermore, we submit that the great system of mobilization of soldiers will be to the mis-

sionaries' advantage. For example, the decay of the caste system in India has been hastened by the common life of the soldiers of all castes. In fact, it has been true of all nations. The flowers of Confucius, Buddha, Mohammed, and other religionists have been compelled to march side by side, to travel in the same coaches, serve under the same regulation, and submit to the same principles. The world has at last shaken hands and God will use this acquaintance in enabling us to gain our objective, namely, the souls of these men.

We must not overlook the great prominence of missionary literature as an incentive to our present missionary work. When Christ gave His command there was not one Christian book; even the first Gospel narrative was not yet written. The Church for nearly a century had no literature, and had to wait fifteen centuries for a printing press. Today missionary hymns are in our hymn books, missionary magazines and reviews on our tables, and it is stated that about one-seventh of our religious publications deal either directly or indirectly with missions. Many of our strong works on holiness and on full salvation subjects have been translated into the native tongues, and more than four hundred translations of the Bible have been made into the languages and dialects of the people whom we need to reach.

The Church is now alert to our new opportunities, new movements are being inaugurated, new plans are being laid for the soon evangelization of the world. The Methodist church alone plans within the next five years to put \$80,000,000 into mission fields. Other movements are planning in a similar way. Within the last five years the Oriental Missionary Society has canvassed the entire country of Japan, placing in every home a portion of the printed word of God. A similar work is being done in Korea. Shall we stand aside because of our less proportioned membership, our lack of wealth and our heavy burdens elsewhere and allow others to occupy these splendid fields? or shall we not double or even treble our former accomplishments?

Open doors, did we say? We need not pray longer for open doors—they are literally off their hinges. As only one illustration, look at China. For over three thousand years she seemed scarcely to turn over in her sleep. Now she is a republic; the country is netted with railways; hundreds of newspapers are published, the opium trade is abolished, her educational system is changed, and her army established. All this is nothing less than a miracle. In 1900 she was seething with hatred for foreigners, and on the edge of the Boxer rebellion. In 1910 she was still suspicious of foreigners; but today the foreigner is welcome in China and in his traveling is protected by well-drilled and uniformed policemen. For about ninety years before the Boxer uprising the Protestant Church had been at work in China. During the first thirty-five years only six converts were made; later there were 350; later on, 2,000; and by the end of the nineteenth century there were a hundred thousand. Ten thousand were slain in the Boxer uprising and since that time the missionary work has prospered as never before. Some statistics estimate the Christians at 250,000 at present. China is the home of one-fourth of the human race. There are less than 4,000 Protestant missionaries in China; so that if a missionary fulfills his mission he must reach 100,000 souls. We believe China to be the greatest open door of the world today. So far we have been able to send them only seven missionaries and were it not for our faith in these men and women whom we have sent, and in their being God-called, we would fear lest their efforts be lost in the great province of China. We have only taken our first step, we predict that within the next twenty-five years thousands of missionaries will be thrust into this open country. If they follow the course already pursued by many missionaries they will not be preaching the gospel or establishing mission training schools where the Bible is taught but they will be teaching the natives how to farm, how to read and clearly speak the English language and the women how to

sew and become better housekeepers. We insist that what China needs today is the preaching of the cross of Christ. And judging from the work of our churches at home and the type of missionary work now being launched by these churches, we must depend largely upon churches and societies believing in the work of full salvation to preach this gospel. Our mission work is as unique as our homeland work.

What can be said of China can be said of a great majority of the world's nations. Japan, Korea, India, Africa, Palestine, South America, Mexico and the whole world is now ours. "The harvest is great."

Now, the proposition that faces every pastor is how to make his congregation see these open

doors as they are in reality. There is no difficulty in securing a response to the needs that are actually at our doors; but to make the people see the white harvest and the pressing needs of these countries that lie beyond the reach of our physical vision—this is our task. I insist that missionary information and not missionary enthusiasm is the most lasting. System, not spasms, is God's method. "The signs of the times [Bishop Thoburn said], the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze and from every nation under heaven bid us lay systematic plans to conquer the world for Christ.

How may we best present the need of these fields and produce a lasting missionary spirit? An occasional trip from a missionary with an enthusiastic meeting can not do all the work. Neither will an annual missionary convention do this, nor only an occasional missionary sermon from the pastor. These are all good and will add fuel to the flame, but any one is not sufficient within itself to produce the permanent missionary interest that we so much desire to see saturate our entire denomination. Methods of missionary work, systematically carried out, planned by the pastor in council with those who may have the work at heart, we believe will be found to be of permanent value. We need some missionary machinery; so far we have very little. We can see no reason for weaving our own carpets by hand, spinning our own yarn, or attending our services in an ox cart when machinery has given to us quicker and more satisfactory means of living. We have no right to censure our congregations for their lack of missionary interest if we are doing nothing to produce this interest. Methods are the vehicles in which we ride to attain our purposes.

There are numerous methods which can be easily worked in large or small places, to great advantage. Through the Sunday school, a one-month missionary offering, an annual Children's day program, occasional illustrated missionary talks, an envelope system of giving, birthday offerings, the support of a child in some field—all of these can be made effective and productive of missionary life. In the young people's societies, mission study classes, missionary prayer bands, public missionary programs, correspondences with missionaries on the fields, some direct missionary support will stimulate more of the missionary spirit. The Woman's Missionary Society with its textbook, charts, and maps is a splendid school of missionary training for our women. There are charts that would awaken at once the interest of the most unresponsive person on this subject, since 50 per cent of all information we receive comes through the eye. If you find your preaching has not affected the people as you desired, then use charts and maps and object lessons.

No plan will work of itself, the difficulty in the lack of missionary interest is very likely not because of your church but it probably lies with the pastor himself. Are you a missionary pastor in spirit? Have we caught the vision of the broad fields? Have we our own mission fields well in hand? Some one has said that the best remedy for a sick church is to put it on a missionary diet. Try it—it may help you. The work of missions is the biggest, the most far-reaching, the most divine task which confronts the twentieth century man.

Bishop Brent said, "The only relationship big enough for one man is all the rest of mankind." The consecrated missionary church is not a cistern but a living fountain. Brethren, let us pray for missions, give to missions, preach on missions, and be missionaries until every church in our connection shall be a center of missionary zeal.

Daniel Webster said, "If we work on marble it will perish, if we work upon brass, time will efface it, if we rear temples they will crumble in the dust, but if we work upon immortal souls, if we imbue them with the just fear of God and the love of fellow men we engrave on those tablets something that will brighten all eternity."

## Our Missionaries to Those in Heathen Darkness

### AFRICA

Rev. and Mrs. H. F. Schmelzenbach, Miss Lillian Cole, Rev. and Mrs. H. A. Sibley, Rev. C. P. Nielsen, Rev. and Mrs. J. E. Peur, Miss Eva Elizabeth Rixee, Miss Minnie C. Martin, Miss Ora V. Lovelace.  
Address all at Piggs' Peak, via Barberton, Swaziland, South Africa.

### CAPE VERDE ISLANDS

Rev. John P. Diaz, Brava, Cape Verde Islands.

### CENTRAL AMERICA

Miss Eugenia Phillips, Coban, Guatemala, Central America.  
Rev. and Mrs. J. D. Franklin, Salama, Guatemala, Central America.

### CHINA

Rev. and Mrs. Peter Klein, Miss Pearl Denbo, Tatumtzu, Chihli Province, North China.  
Miss Ida Vieg, Rev. and Mrs. O. P. Deale, Rev. and Mrs. Leon C. Osborn, Chaocheung-shien, Shantung Province, North China.

### CUBA

Rev. and Mrs. Frank Ferguson, Apartado 31, Trinidad, Cuba.

### EASTERN INDIA

Rev. and Mrs. George J. Franklin, Miss Lola Hargrove, Miss Maud Varndoe, Miss Leola Grebe, Miss Myrtlebelo Walter.  
Address all at Klsiorganj, Mymensingh District, India.

### WESTERN INDIA

Rev. and Mrs. L. S. Tracy, Khardi, Thana District, India.  
Miss Jessie Harford, Miss Viola Whitson, Murbad, Thana District, India.  
Miss Eva Carpenter, Yastud, Thana District, India.  
Rev. and Mrs. A. D. Fritzlan, Rev. and Mrs. K. Hawley Jackson, Buldana, Berar, India.

### JAPAN

Rev. and Mrs. William A. Eckel, Higashi G. Chime, Gojohashi, Shikoku Ku, Kyoto, Japan.  
Rev. J. I. Nagamatsu, Kyoto Fu, Fuku-chiyama, Japan.  
Rev. M. L. and I. B. Staples, Rev. Hiroshi Kitagawa, Korahon, Kumamoto, Japan.  
Rev. and Mrs. P. C. Thalerer, 35 Nakazinshi Machi, Okayama, Japan.

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Rev. and Mrs. S. D. Adams, 3907 La Luz St., El Paso, Texas.  
Rev. Santos Elizondo, 815 South El Paso St., El Paso, Texas.

### PERU

Rev. R. S. Winans, Apartado 5, Puerto de Eten, Peru.  
Miss Mabel Park, Miss Esther Carson, Pucunmayo, Peru.

### ARGENTINA

Rev. and Mrs. Carlos H. Miller, Parana 481, Buenos Aires, Argentina.

### MISSIONARIES ON FURLOUGH

Rev. and Mrs. R. S. Anderson, 451 Oak St., Greenwood, S. C.  
Rev. and Mrs. Roy G. Coddling, 2109 Troost Ave., Kansas City, Mo.  
Miss Leona Gardner, 136 Fourth Ave. N., Nashville, Tenn.  
Miss Julia R. Gibson, M.D., 63 Orient Ave., Brooklyn, N. Y.  
Rev. and Mrs. J. L. Hinds, 18-B Hackberry St., Waco, Texas.  
Miss Priscilla Hitchens, 300 Sycamore St., Mt. Washington, Pittsburg, Pa.  
Miss Myrtle M. Mangum, 1120 East St. N. W., Ardmore, Okla.  
Miss Virginia Roush, 115 West Second St., East Liverpool, Ohio.  
Miss Glennie J. Sims.

CHRISTMAS LOVE OFFERING!

By E. G. THIESS  
Superintendent, Dallas District

The words "Christmas Love Offering" send a delightful appeal thrilling through my very being that I can not express. The whole arrangement is beautiful to me.

As we walked through our Publishing House during our General Assembly it was delightful to know that our offerings had helped to pull the load of debt from over this splendid equipment and had thus set it free to herald holiness to the ends of the world.

But when Dr. Haynes told us of the large number of splendid book manuscripts, which books were so badly needed and could be published at a profit, that had been lying on the shelf for so long a time on account of the lack of finance with which to publish them; and then when Brother Jack Sanders explained that we were losing about \$5,000 a year profits and by no means supplying the demand for our beautifully arranged Scripture calendars because of a lack of \$10,000 capital, my heart cried My! My! My! Such a waste!

Then with a second thought another heart cry exclaimed within: My! Such an opportunity to make more money to spread more gospel to make more money to spread more gospel to make more money to spread more gospel!

Therefore, as we enter the exuberant Christmas spirit of giving, I am heartily in favor of laying our tithing books aside and on the first day of the week of celebrations, Sunday, December 21st, placing on the table a Christmas Love Offering, as capital for our Publishing House, in the name of Him who washed us from our sins in His own blood and whose birth we celebrate.

SOW THE COUNTRY WITH HOLINESS LITERATURE

By Rev. E. E. WORDSWORTH  
Superintendent, Ohio District

To the Ohio District and Church of the Nazarene Everywhere:

The last quadrennium shows marked progress in our Publishing Interests. Reports given at the General Assembly verify this statement. Nevertheless the Publishing House is greatly in need of increased capital. It must have more capital to do the work that God has called us to do. We must respond at once with liberal donations to this most urgent need.

The printed page unquestionably is one of the greatest agencies in this our day for the promulgation of the gospel of holiness. Through this medium we can sow holiness knee deep over this

ISAIAH 54: 2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles: and make the desolate cities to be inhabited."

land. Neal Dow championed the cause of prohibition in Maine and made that great state the first one in the dry column, but it is said of him that he sowed old Maine knee deep with prohibition literature. This was a stupendous task, but the achievement immortalizes Neal Dow.

Our Publishing House is a soul-saving institution. Shall we not then publish more books, increase the circulation of the HERALD OF HOLINESS, issue more Sunday school periodicals, send forth more gospel tracts, stimulate the Publishing Interests of our great and growing church? Brethren, for the sake of Jesus and the cause of holiness and a lost world, we must do it.

During this ensuing quadrennium \$100,000

# Christmas Love Offering!

## "One of the Great Events in the History of Our Church"

### Sunday, December 21st

A Letter to the Church by Rev. R. T. Williams, D.D.  
General Superintendent

Dear Brethren:

A FEW days ago at the General Assembly in Kansas City the Board of Publication gave their report of the work done by the Publishing House during the quadrennium just closed. This report revealed splendid financial progress, and a most remarkable increase in the output of religious literature.

There was one sad feature brought to the attention of the General Assembly, namely, the financial loss to the House in the publishing of the HERALD OF HOLINESS, our official paper. This, however, was to be expected, as all church papers are published at a financial loss so far as we are informed. In the face of this fact, the Assembly voted to reduce the price of the paper, which will necessarily result in a still larger loss so far as money is concerned. This deficit must be met in some way either by the Publishing House or by the general Church. As the HERALD OF HOLINESS is an absolute necessity in our carrying forward the work of the Church.

We were told by the management of the Publishing House that with an adequate working capital, the House could make enough profit on other publications—such as calendars, books, etc.—to cover this loss, thus avoiding the necessity of calling on the Church to provide for this annual loss.

should be given to our Publishing House to capitalize it. The Board of Publication is very anxious for a forward movement. Let us stand by them and help put this thing "over the top." Let every pastor and layman do his best. Everybody lift. This will mean that the printed page will reach the millions of earth's population and thousands of souls be swept into the kingdom. Oh! beloved brethren, let us do it, and thus cause hell to have pandemonium, but the angelic hosts a jubilation and our hearts and lives will be greatly enriched!

"THE HEART OF THE CHURCH"

By H. H. HOOKER  
Superintendent, Alabama District

The success of the Hallelujah March for the purpose of paying our Publishing House out of debt sent a thrill of joy around the world while heaven rejoiced and hell mourned. This great victory almost marked an epochal period in our church. Since then we have watched with great joy the increased business of this vital institution of the church. We believe the Publishing House to be to the church what the heart is to the body. As the heart sends the life-giving flow to all parts of the body so the Publishing House sends the life-giving message to

## —and the District Superintendents write in this manner!

all parts of the church and world. If the body is weak, no other member of the body can perform its function successfully; likewise, if the Publishing House is weak no other institution of the church can perform its work successfully. Let us rise up and strengthen our Publishing House so that every other institution of the church may be strong to do the work that God has called us to do. I believe for the following reasons we should give our Publishing House a twenty-five thousand dollar working capital:

- 1. We can do it.
- 2. The need demands that we do it.
- 3. It would enable the Publishing House to get into the hands of our people the literature they need at this crisis of the world's history.
- 4. It would prove to all concerned that we are behind this great work with blood and money.

At any rate, we should not ask our Publishing House to do the enormous amount of business necessary for the movement, without the essential working capital with which to carry on this business.

The General Assembly unanimously and enthusiastically voted to give the Publishing House, *our own Publishing House*, on Sunday, December 21st, a Christmas offering, a Christmas gift, of Twenty-five Thousand Dollars as capital with which to carry on our work. This is surely a modest amount, and should be raised with all ease; and will be if all our people everywhere will take a vital interest in this worthy undertaking.

We should never undertake anything and fail. It is for the cause of holiness, the kingdom of God, the salvation of souls, the Church of the Nazarene, that we are making this gift. Let us march on the appointed day with rejoicing, with liberality, laying our offerings down, keeping in mind the promise of God that if we would bring our tithes into the storehouse, He is to pour us out a blessing so large no room can be found to contain it.

Let us fast and pray, and work, too, that this may be one of the great events in our history.

## —and the District Superintendents write in this manner!

It would start a pandemonium in hell. It would start a great jubilee in heaven and glorify God by enabling us to reach every member of the Church of the Nazarene. Let the Alabama District begin to pray and lay aside all other work and come up to the foot of the Lord on the 21st day of December with a share of the twenty-five thousand. Let no man say that it can not be done; it can be done; it must be done; it will be done! "All things are possible to him that believeth."

CHRISTMAS OFFERING!

By W. B. PINSON

Superintendent, Little Rock District  
At the Fifth General Assembly of our great church we determined to make the Publishing

House a "Christmas gift" of \$25,000, which is far too small, but may we not enter into this pleasant privilege with such earnestness, with hearts aflame with the Holy Ghost, and with such a supreme desire to do great things for God, that every District will give so largely that we will far exceed that amount, and, amid rejoicing for the opportunity to celebrate the Christmas-tide in such a great cause, spread the gospel of full salvation through the printed page, enlarge our book department, and tracts by the thousands to those needing help? God is looking to us to heed the "Macedonian Call" and make a mighty effort, and to awake to our great privilege by sending these "silent preachers"—the tract, the book, and an enlarged circulation of our paper the HERALD OF HOLINESS, the "Best Paper in America"—to the millions of earth and thus feed the hungry, carry light to those in darkness, help the needy ones of earth, and give glory, honor, and praise to Him who hath saved us and washed us in His own precious blood. Let us do our best; give freely, lovingly, liberally, largely, for this great cause, and God will bless us for "OUR CHRISTMAS GIFT" to "OUR PUBLISHING HOUSE."

OUR CHRISTMAS LOVE OFFERING

By Rev. J. T. MAYBURY

Superintendent, Washington-Philadelphia District  
One of the greatest factors in carrying on and extending our work is our Publishing House with its issue of books, papers, Sunday school literature, tracts, and calendars. We simply can not do the good we should—get our message to the people and build our denomination—without printed matter. We have made a magnificent showing since we started our Publishing House, and our literature is now going abroad in the earth scattered like leaves from the tree of life. *But we must increase.* Our growing movement demands it, and the great need everywhere for pure literature demands that we multiply manyfold our present output.

Enlarged business means increased expense and that calls for more capital and so our General Assembly voted that our church be asked to give the modest sum of \$25,000 as a Christmas Love Offering, not to pay a debt but to provide capital for our growing business. We can do this and more and do it easily. There will be millions of dollars spent in buying Christmas gifts this year which will be given as love tokens. People will deny themselves and go in debt to make these gifts. Why should not we Nazarenes include our Publishing House in our list of recipients?

Some are able to make large gifts, others not so large, and, some only a mite; but let all give something. Make this offering a matter of prayer. "Our people will pray as they give and they will pray for the things for which they give." There is a sweet sense of satisfaction in knowing we have done good that will enhance our Christmas joy.

LOVE OFFERING DAY, DEC. 21ST

By Rev. HOWARD KEREL

Superintendent, Southern California District  
At the great "million dollar" General Assembly which closed October 6th, and which marked the greatest advance movement our great church ever made, it was unanimously agreed that the church take an offering on December 21st, to be known as the Christmas Love Offering for the Publishing House. This offering is not for the purpose of paying debts, but to put into the hands of the management a fund which will enable it to print books and other matter that it could not otherwise do without ready funds. I am sure our people will remember December the 21st, and make it also memorable, first, because of their generous and hearty response, and secondly, as marking a good forward movement in the publication of good

MALACHI 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

books and other religious matter with which this old world should be sowed down knee deep.

We can not all be missionaries, preachers, or printers in fact, but we can all give, and every giver becomes a missionary preacher, or printer in effect. That is, every giver becomes an open channel through which God can reach out and bless the world. The colored woman who sat up in the gallery and prayed twelve people out of their seats, and to the altar added another powerful preacher to the meeting by becoming an open channel through which God could move upon twelve people whom the evangelist could not have reached. So let us all remember December 21st as the Love Offering day for the Publishing House, and put the cash so badly needed into the hands of the Board of Publication.

TWELFTH DAY, MONDAY, OCTOBER 6TH  
MORNING SESSION (CONTINUED)

The Nominating Committee submitted the following as nominees for the General Orphanage Board and their names were placed on blackboard: T. H. Moore, Oscar Hudson, W. B. Pinson, Mrs. S. E. Galloway, Mrs. S. P. Richards, Mrs. Bessie Williams, Mrs. John T. Benson, G. B. Collins, A. K. Bryant, Brack McLain.

New tellers were appointed as follows: C. A. McConnell, W. R. Gilley, G. W. Thompson, E. C. Pounds, C. M. Long, Sam Snowbarger, W. I. De Board, B. H. Haynie. First ballot was cast and tellers retired.

Dr. H. F. Reynolds, on behalf of the General Foreign Missionary Board, presented Leslie F. Gay and John T. Benson as nominees to the General Foreign Missionary Board. By prevailing motion the Secretary was instructed to cast white ballot on behalf of the Assembly electing these two men to this board. The ballot was cast and Leslie F. Gay and John T. Benson were declared elected.

Report of the Committee on Education was read and on motion adopted. Like action was taken on the report of the General Board of Education.

Committee on Education submitted further report in which they presented the following as nominees to the General Board of Education: At large, DeLance Wallace, J. B. Chapman; representing educational districts: F. J. Shields, J. E. L. Moore, N. W. Sanford, S. S. White, R. E. Dunham, A. O. Henricks, H. Orton Wiley, W. B. Tait. On motion the Secretary was instructed to cast the ballot electing the above named as members of the General Board of Education. Ballot was cast and they were declared elected.

Report of Committee on Rescue Work was read. A supplemental report was also read recommending change of the name of this board to read: "General Board of Social Welfare," which was adopted. A second supplemental report was read and adopted recommending that greater publicity be given to this branch of our work. By prevailing motion a revision was made in the wording of paragraph relative to the Bethany Training Home, after which the report as a whole was adopted.

It was voted that the Committee on Judiciary present nominees to the Assembly for the General Court of Appeals, and a further motion prevailed instructing them to present the exact number required for the court.

The tellers submitted the following report on the first ballot cast for the General Orphanage Board: Votes cast 169; necessary for election 85. Oscar Hudson received 160, Mrs. Bessie Williams 114, G. B. Collins 108, Mrs. J. T. Benson 93, T. H. Moore 84, Mrs. S. E. Galloway, 81, A. K. Bryant 81, Mrs. S. P. Richards 50, W. B. Pinson 49, Brack McLain 25. Oscar Hudson, Mrs. Bessie Williams, G. B. Collins and Mrs. John T. Benson, having received the necessary majority, were declared elected.

A motion prevailed that the three next highest names be declared nominees for the second ballot. The second ballot was cast and the tellers excused.

It was voted that two representatives elected from each standing board constitute a committee to arrange the time for the annual meeting of all the boards.

The Committee on Church Extension submitted their report. After an amendment prevailed, substituting the amount of \$100,000 for \$250,000, the report was adopted.

A motion prevailed that the General Board of Social Welfare consist of five members and that the Committee on Nominations present ten names as nominees for this board.

In order to give consideration to the capitalizing of our Publishing House it was voted that this matter be made the special order of the day for 3:30 this afternoon, and that the special order of the day for 4 p. m. be the presentation of the report of the General Statistical Secretary.

It was ordered by motion that the Board of General Superintendents together with the General Secretary appoint the editors of the new manual.

It was voted that the legislation of this General Assembly shall take effect five days after the announcement is made in the HERALD OF HOLINESS that the Manual is ready for distribution; provided further, that the General Superintendents shall have authority in case of necessity to execute the provisions of the new Manual prior to that time, an announcement of such cases of necessity to appear in the HERALD OF HOLINESS.

On motion an extension of time was granted.

Tellers reported on second ballot for the election of members to the General Orphanage Board as follows: Votes cast 140; necessary to election 71. T. H. Moore received 69, A. K. Bryant 62, Mrs. S. E. Galloway 9. Inasmuch as there was no election, the motion prevailed that the Secretary be instructed to cast the ballot for the name receiving the highest number of votes. Ballot was cast for T. H. Moore and he was declared elected.

On prevailing motion the General Orphanage Board was allowed to nominate three additional members to this board to represent other sections of the country, Theodore Ludwig, H. D. Brown, and Mrs. Carrie Sloan were then nominated by the board, and on motion the Secretary was instructed to cast the ballot for the Assembly electing these three additional members to this board. Vote was cast by the Secretary and they were declared elected.

The Judiciary Committee then submitted the fol-

# The Fifth General Assembly

## Secretary's Digest

lowing nominees for the General Court of Appeals: H. D. Brown, E. A. Girvin, J. B. Chapman, B. F. Haynes, E. E. Angell.

A motion prevailed that Page 63, Paragraph 13 of the Manual be amended by the elimination of the following words: "One to be a General Superintendent."

By prevailing motion the secretary was authorized to cast the ballot for the Assembly electing the above named nominees as members of the General Court of Appeals. The vote was cast and the five men were declared elected.

A motion prevailed that the Rules of Order be suspended for all committees yet to report, with reference to a majority constituting a quorum in acting on the business before these committees.

It was voted that no more memorials should be referred to the committee on Manual after 1:30 p. m. today.

A motion prevailed that the secretaries of the various committees be instructed to deliver to the General Secretary the Minutes of the committee meetings to be kept on file by him.

Announcements were made and the Assembly adjourned to reconvene at 3 p. m.

### AFTERNOON SESSION

The afternoon session opened with General Superintendent Reynolds in charge. G. E. Waddle led the song service and E. T. French from Brooklyn, N. Y., read the Scripture lesson, which was 2 Timothy 2: 1-15, after which he offered prayer.

The Minutes of the morning session were read and on motion adopted.

A motion prevailed that Page 63, Paragraph 12, of Manual be amended changing name of board and number of members to correspond with previous actions of the Assembly.

By common consent the Secretary was authorized to make necessary minor corrections to harmonize the actions of the Assembly.

Supplemental report of the Committee on Publishing Interests relative to manner of selection of the Editor of the HERALD OF HOLINESS was read and adopted.

By prevailing motion the special order of the day was moved forward from 3:30 to 4:30.

Report of Committee on Judiciary was submitted. After a motion prevailed that a division of this report be made, section 1 was read and adopted. Part 2 after some considerable discussion was on motion stricken out. The entire report was then adopted as amended.

A motion prevailed that we have a contingent fund of 5 cents a member annually to cover traveling and incidental expenses of the General Court of Appeals, and such other expenses as may be deemed necessary and proper by the Board of General Superintendents. A further motion provided that the General Missionary Treasurer be the custodian of this fund.

As the time for the special order of the day had arrived, the General Statistical Secretary submitted his report, which was enthusiastically received. The report showed a marked increase in nearly every branch of our work, in some instances reaching as high as 600 per cent. The report was adopted.

A motion prevailed that this General Assembly make immediate arrangements to provide a working capital of \$25,000 for the use of the Publishing House. In order to raise this fund a further motion was carried that we give the Publishing House a Christmas offering of \$25,000.

The chair announced the following as members of the Manual Editing Committee: H. Orton Wiley, J. B. Chapman, E. G. Anderson, E. J. Fleming.

It was voted that we consider further report of the Committee on Manual. Partial report No. 4 was read and considered by sections. After due consideration sections Nos. 1 to 12 inclusive were adopted, after which the entire report was adopted. Partial report No. 5 of the Manual Committee was then read and considered by sections. The eight sections after being adopted separately, were on motion adopted as a whole. Partial report No. 6 was taken up section by section, and Nos. 1, 2, 3, 4, 5, were read and adopted. Section 6 was read and it was voted to divide. Part 1 was reread and adopted. Part 2 after some discussion was stricken out. Section 7 was read and adopted, after which the entire report was adopted as amended.

A motion prevailed that legislation requiring verbal changes in the Manual such as the formation of boards, etc., be referred from now on to the Manual Editing Committee.

Motion prevailed that Page 62, Paragraph 3 of Manual be changed to read eight instead of six members of the General Foreign-Missionary Board. A motion prevailed that the Assembly adjourn to meet at 8 p. m. in the Sunday school room.

Announcements were made. Benediction by E. J. Lord.

### EVENING SESSION

The evening and last session of the Assembly opened in the Sunday school rooms of the church at 8 p. m. with General Superintendent J. W. Goodwin presiding. C. A. Kinder led the song service, after which H. D. Brown led in prayer. For a Scripture lesson the Assembly quoted the First Psalm in concert.

Minutes of the afternoon session were read and approved.

The following resolution was adopted and referred to the Board of General Superintendents: "That forms for church letters of transfer, ministerial and deaconess transfers, and such others as may be deemed desirable at this time, appear in the Manual."

The Committee on Nominations presented the following nominees for the committee in charge of the Evangel and Colporteur Tract Society work: J. F. Sanders, C. E. Cornell, C. A. Kinder. The report was adopted and they were declared elected.

The Committee on Nominations reported the following as nominees for the General Board of Mutual Aid: A. H. Kauffman, F. M. Messenger, David Anderson, Dr. C. E. West, E. J. Fleming. The report was adopted and they were declared elected.

The chair announced the appointment of Dr. J. E. L. Moore as an additional member to the Manual Editing Committee.

The following resolution was read: "In view of the fact that we have changed our church name to one of the most beautiful names of any denomination in the world, viz, the "Church of the Nazarene," we should now harmonize the name of our official paper with our splendid name. Therefore, be it *Resolved*, That we change the name of the HERALD OF HOLINESS to The Nazarene Herald." After some discussion the motion to adopt was lost.

A motion prevailed that the Manual be amended to provide that the District Secretary when a layman, shall be a member of the District Assembly by virtue of his office.

The Committee of Nominations submitted ten names as nominees for the General Board of Social Welfare and names were placed on the blackboard as follows: A. J. Vallery, J. P. Roberts, Miss Lue Miller, Mrs. Phoebe Sanders, W. C. Frazier, Mrs. DeLance Wallace, Mrs. S. E. Galloway, Mrs. Emma Johnson, A. K. Bryant, Dr. J. Howard Sloan. Vote was cast for five members and tellers retired.

Report of Auditing Committee was read and on motion adopted.

Report of Committee on Pastoral arrangements was read. The following amendment was carried: "That twenty-five copies of the Minutes of each District Assembly be forwarded to the General Headquarters each year." On motion the entire report was then adopted as amended.

A motion carried that we give Statistical Secretary C. A. Kinder a vote of thanks and pay him the money he has expended for postage and incidentals. A hat offering was taken at this time and given to him, amounting to \$20.30.

E. J. Fleming was nominated and unanimously elected as General Secretary by a rising vote.

C. A. Kinder was nominated and unanimously elected as General Statistical Secretary by a rising vote.

A motion prevailed that the General Secretary be paid \$200 and the Assistant Secretaries \$25 each.

Report of Committee on Deaconess Work was read and adopted.

Report of Committee on State of the Church and Country was read and adopted.

Report of the Committee on Temporal Economy was read. A division of the report was ordered. Section 1 was read and after some discussion was adopted. Section 2 was read and the following amendment was carried: "That the word syntopic be stricken out and the word standard inserted." Section 2 was then adopted as amended.

Section 3 was read and adopted after the following amendment was carried: "One of whom shall act as General Railroad Secretary."

Section 4 was read and on motion stricken out. By prevailing motion the entire report was then adopted as amended.

The chair appointed the following committee, in harmony with previous report, to investigate equalization of railroad fare, etc.: DeLance Wallace, Dr. Edwin Burke, C. A. Kinder.

The tellers reported result of the election of members to the General Board of Social Welfare to be as follows: Votes cast 110; necessary for election 56. J. P. Roberts received 91, Lue Miller 87, A. J. Vallery 82, Mrs. Phoebe Sanders 64, Dr. J. Howard Sloan 58, A. K. Bryant 35, Mrs. DeLance Wallace 30, Mrs. S. E. Galloway 29, W. C. Frazier 28, Mrs. Emma Johnson 26. The following having received the necessary majority were declared elected: J. P. Roberts, Lue Miller, A. J. Vallery, Mrs. Phoebe Sanders, Dr. J. Howard Sloan.

Report of the Committee on Sunday schools was read and adopted.

Report of the Committee on Foreign Missions was read and adopted.

Report of the Committee on Temperance and Prohibition was read and adopted.

Report of the Committee on Boundaries was read. An amendment carried to add Manitowish-Saskatchewan to the report defining the boundaries of this District. A further amendment prevailed that the following words be added to the report:

Remaining Districts not mentioned herein, to remain as formerly." The entire report was then adopted as amended.

Report of Committee on Young Peoples' Societies was read and adopted.

Report of Committee appointed to investigate sale of Printing Machinery by D. C. Ball was submitted and adopted.

The following resolution was presented by the Orphanage Board through Oscar Hudson and adopted:

WHEREAS, The Orphanage Board has been created for the purpose of bringing about concert of action in a nation-wide movement to help the unfortunate child; and

WHEREAS, This will require widespread and intensive agitation; and

WHEREAS, This agitation can be done effectively only as the board secures the co-operation of the church, therefore, be it

Resolved, 1. That our people take this work upon their hearts by praying for its success.  
2. That our District Superintendents and pastors arrange for anniversaries in their District Assemblies, whenever it is practicable to do so, where the work may be represented; and by arranging

for services in local churches where special speakers may represent it."

A motion prevailed that two more members be added to the General Board of Home Missions and Evangelism. A motion carried that the eastern delegations and the southeastern delegations be allowed to each nominate a representative to this board. N. H. Washburn was nominated and elected. B. L. Patterson was then nominated and elected.

It was voted that a reconsideration be given to Paragraph 2, Page 61, of Manual relative to representatives in the General Assembly from the general boards. An amendment carried that the words in old Manual be reinstated, making the item to read as follows: "One representative chosen by each of the general boards of the church."

The Chair announced the following as members of standing committee to prepare proposed rules of order, Manual revision, etc., for the next General Assembly: E. A. Girvin, Dr. J. E. L. Moore, B. F. Haynes.

A motion prevailed that, if not in the Minutes, it be the sense of this Assembly that the General Superintendents appoint a committee to be a Manuscript Committee to act in connection with the Board of Publication.

Report of General Secretary-Treasurer E. G.

Anderson on General Superintendents' fund for the past quadrennium was read and adopted.

Report of Committee on Resolutions was read and adopted.

General Superintendent Williams then spoke on behalf of the General Superintendents, thanking the Assembly for their patience and kindness and for the sweet spirit manifested, and asking pardon for any offense which might have been given. His closing request was: "That we love one another and pray one for another."

A motion prevailed that the Minutes of the evening session be left with the Secretary for correction, to be finally approved by the presiding officer of this session.

A motion carried that if there has been any item of regular business overlooked, that we delegate that business to our General Superintendents to act in harmony with the laws of our church.

It was voted that the Assembly stand adjourned, without date, and the chairman, General Superintendent J. W. Goodwin, declared the Fifth General Assembly closed. General Superintendent H. F. Reynolds offered the benediction.

Thus closed the greatest General Assembly in the history of our church.

E. J. FLEMING,  
General Secretary.

## 500 New Churches in Four Years!

### Work of the General Board of Home Missions and Evangelism

By  
REV. U. E. HARDING  
Field Secretary

Writing of the great rally in the interests of Home Missions and Evangelism, Rev. L. Milton Williams, president of the General Board of Home Missions and Evangelism, referred as follows to the vision of the home work experienced by the General Superintendents in their visitation of the churches and Assemblies:

"Looking over the field, as they have had ample opportunity of so doing, during the last four years, the General Superintendents, have come to realize more and more that we as a church were not meeting the requirements as they should be met. In other words, the youngster was now able to make far greater speed; there were great fields yet untouched, and still other fields right here in this great land of ours that were not making the progress that should be made. Consequently, they have been preaching to the District Assemblies, and laying it on the hearts of the people here and there, that to more successfully carry on the work and broaden out in foreign lands, the foundations in the homeland must be strengthened. They have talked and proclaimed the great need of 'home missions and evangelism' until many of the District Superintendents and pastors have caught the vision also. During the last few months the matter has been brought to the attention of the laity and the 'folks at home,' and large amounts have been raised for this particular branch of work, the Assemblies held up to the time of the General Assembly having pledged in excess of \$82,000 to be raised during the Assembly year."

Since the epoch-making General Assembly the Board of Home Missions and Evangelism, adopting as their forward movement cry, "500 new churches in Four Years!" has laid plans to realize the vision of the General Superintendents and the action of the District Assemblies held during 1919, in which, to date, over \$90,000 has been pledged to carry forward the great work of Home Missions during the coming Assembly year.

Adding to this sum the proportionate amount of the \$100,000 pledged by the General Assembly for the quadrennium, the church will have \$125,000, at least, to use in entering the Home Mission fields in various parts of the country during the twelve months ahead.

The Board is getting into action.

The calls are coming in.

Workers are responding.

Best of all, the manifest approval of the God of battles is apparent in all its efforts.

The general plan is to enter cities and states where the Church of the Nazarene has no work, or where our work is in a weak condition, with

strong workers and remain at it until strong centers are established. Revival effort is the secret. Revival work—Holy Ghost inspired and led—will bring things to pass, and make possible the establishing of *organized* holiness churches in many new centers.

To this end the Board is coming in touch with all the District Superintendents, with various evangelists and song leaders, and is in correspondence with those who even now are sending in urgent calls for workers. It is possible to secure good United States army tents, soon to be put on sale, and it is our purpose to secure some of these tents for use in various Districts and other opportune places.

We believe in *organized* holiness.

--There is no question mark anywhere in that declaration.

The latest news of the General Board of Home Missions and Evangelism is most encouraging. The Kentucky District Assembly pledged over two thousand dollars for Home Missions, and adopted as their slogan for the coming year, "Ten new churches on the Kentucky District." This is truly a forward movement for this small District, and, under the wise leadership of its Superintendent, Rev. C. R. Pollard, and the co-operation of the General Board workers, this slogan is sure to be realized during the coming year. In addition to these workers Rev. J. A. Williams and Rev. W. W. Hanks, who are familiar with the work of this District, will also co-operate throughout the year.

The Mississippi District pledged \$1,120 for Home Missions as part of its forward movement, representative of one of the greatest Assemblies in its history. This District, although one of the youngest in the church, is going forward rapidly under the wise leadership of Rev. S. E. Galloway, its Superintendent. The General Board will co-operate with this District in entering new centers and the establishment of new churches.

While in a Home Missionary Rally on Saturday night of the Little Rock District Assembly—such a rally as we have seldom witnessed—people shouted, cried, praised God until nearly midnight, and pledged over five thousand dollars—to be exact, \$5,220—to be used on this District during the next two years. They also planned to have the money raised to buy five tents for pioneer work throughout the District. Truly, the Holy Ghost was present in this great service, and to Him all honor and praise is given for things accomplished.

To secure the blessing of *organized* holiness for any community requires an *organized* effort on the part of its promoters.

So the board, through its representatives desires to co-operate with the District Superintendents, in any and every way, to put on District and city campaigns. The Board wishes to meet in the preachers' and other District meetings, and together lay plans with the preachers and evangelists for the greatest drive on the longest front across this great land of ours that has ever been known, leaving everywhere strongly entrenched centers of holy fire to burn until Jesus comes.

Remember! It is one thing to raise this money, but it is another thing to spend it in a way to get the best results. We must pray, plan, and push—and all together.

Such a work requires capital. The money is ready, we feel sure. But that no plans of the Board may be held up on account of capital to put them into effect, we urge the Districts to begin payment at once on the pledges made at the General Assembly. Send all money pledged for the general fund of Home Missions and Evangelism to Rev. E. G. ANDERSON, Acting Treasurer, 2109 Troost avenue, Kansas City, Mo.

We will be glad to hear from District Superintendents, evangelists, and pastors at any time. Be free to offer suggestions. We need men workers, and shall be glad at any time to consider applications for places in our bands of workers.

Mail intended for the General Field Secretary, Rev. U. E. HARDING, should be addressed to 2109 Troost avenue, Kansas City, Mo.

### Doing too Much at Home?

Under the above caption the *Missionary News* prints the following story. Does it answer the question? Read it and see:

"A daughter of a Reno church member came from Ruby Valley, Nevada, recently and said there had been no church services there for seven years. It is a place of about one hundred seventy-five people. The Episcopal church was supposed to go once a year, but it usually neglected even this slight responsibility. These small communities are generally too far from the larger towns to be served by them. There are many places in Nevada where children have grown up and have never seen a Sunday school. Two young women at the University of Nevada heard an announcement made about Sunday school. They went to the professor and told him they would like to go very much, as they had never had an opportunity of visiting a Sunday school in their lives. When a boy nine years old in a small mining town was asked if he had ever been to Sunday school, he answered, 'No.' What in — is that?' Another boy who was with him said, 'I know what Sunday school is. I went once when I was at Reno.'"

## A Forward Movement for Kentucky!

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

The Kentucky District Assembly opened in a raintorm, but the people came filled with heroism. It soon became evident that the work on the District had moved steadily on throughout the year. While Kentucky was not represented at the General Assembly by its delegation, it was not on account of its lack of loyalty or vision. The reports showed some increase along financial lines and the work more firmly seated than ever before. District Superintendent C. B. Pollard, appointed by General Superintendent R. T. Williams, to fill out the balance of the year, had greatly endeared himself to all by his faithful labors among the churches. He was elected from the coming year with enthusiasm and has the work well in hand.

The District raised \$2,000 for home missions and \$2,000 for foreign missions for the coming year. The District was never so fully united. Rev. W. W. Hanks, who had much to do in the early days of our work on this District, and who is much beloved by all, was present and rendered valuable assistance. He has been running a mission among the poor people in one of the outlying sections in the city of Ashland, Ky., but expects to enter the evangelistic field in the interests of home missions in the near future. He is full of vision, heroism, and sacrifice for our great cause. The Home Mission Board has a valuable man in Brother Hanks, who, with his devoted and able wife to travel with him, will plant our work in many new cities of the great Southland. Evangelist J. A. Williams, who was at one time pastor at Ashland, is a strong growing preacher, and pledges himself to this work of home missions. He is to enter at once open doors in cities where we have no work and establish new churches. District Superintendent Pollard, with the co-operation of these two men, expects to enter not less than ten cities with our work this coming year.

Rev. U. E. Harding, Field Secretary of the General Board of Home Missions and Evangelism, was present and preached with power. He gave great inspiration and vision and moved the people in this great forward movement to establish 500 new churches in the great cities of our land. Kentucky has entered this forward movement with enthusiasm. A new day has already dawned for our work on the Kentucky District, and the young men whom God has given us have stepped out into the coming year with victory on their banners to conquer in the name of our Great Leader, the Lowly Nazarene. We bid them Godspeed, and pray for their success along all lines.

### WESTERN OKLAHOMA DISTRICT ASSEMBLY

The greatest Assembly ever held in the Western Oklahoma District closed Sunday night, October 20, 1919, amid shouts of victory. Dr. H. F. Reynolds, our dear senior general superintendent, seemed to be just a little better than he had ever been before, and the preaching and devotional services were times of great rejoicing. The good Lord truly blessed in a most wonderful way, and we were all of one accord, in one place, the blessed Holy Ghost having supreme control.

Our beloved brother, Rev. S. H. Owens, was re-elected District Superintendent, and all pledged their support for a glorious ingathering of souls during the coming year. The Assembly pledged \$14,135 for home missions during the next quadrennium, and our slogan is one thousand souls for Jesus the coming year. A District evangelist will be placed in the field as soon as the Home Mission Board can get the arrangements completed.

Every pledge made at the General Assembly was ratified by the District Assembly, and we went "over the top" on every one of them. For foreign missions was pledged \$20,000; for home missions, \$14,135; for church extension, \$3,000; for education, \$20,000; for orphanage work, \$2,500; for rescue work, \$2,500; and, as a Christmas offering, 750 subscribers to the HERALD of HOLINESS.

The several rallies proved great blessings to all. Especially was this true at the evening rallies, when Samuel C. Krikorian, the Armenian missionary to Jerusalem, gave his experience; when Oscar Hudson gave his stirring sermon on orphanage work and J. W. Oliver on home missions; when J. P. Roberts and Mrs. Bessie Williams presented the rescue work; and C. B. Widmeyer and Professor London the educational interests. The Assembly was also fortunate in hearing Rev. C. B. Jernigan, the pioneer evangelist of the great Southwest, in one of his soul-stirring messages.

On Sunday, the closing day of the Assembly, a love feast in the morning was followed by one of Dr. Reynolds' Holy Ghost-filled sermons, when the fire fell and the saints rejoiced. In the evening our much-beloved District Superintendent, Brother Owens, delivered one of his masterful sermons, and the Assembly closed in a blaze of glory.

It was voted to hold the next Assembly at Guthrie, where a new church, with a membership of over fifty, was organized this year.

A. C. SMITH, Reporter.

### COAST TO COAST CONVENTIONS

Moncton, New Brunswick, Canada, is the most eastern point we will reach on the convention tour. It is a city of some sixteen thousand inhabitants, about half-way between St. John, N. B., and Halifax, Nova Scotia. This city is on the Petitcodiac river which is made famous by the tidal waves that beat up the Bay of Fundy, then empty into the Shepardy Bay, then rush up this Petitcodiac river and comes up first with one tidal wave which changes the course of the river. This famous tidal wave is called "The Bore." It aver-

ages from one to five feet high and it sweeps the river current right back with it. We went down to see it one day, it was due at 5:51. We stood on the bank, and sure enough, the tidal wave came creeping up the river right on time. It was about a foot and a half or two feet high that day. The river insists upon flowing in its proper direction, but after all, "the tide is sure to win."

Our convention services were all held in the Reformed Baptist church. The work of this denomination is mainly in the provinces of New Brunswick and Nova Scotia. They are a spiritual people, set for the spreading of scriptural holiness, and have some very good churches. The Rev. S. A. Baker is pastor, also editor of their paper, and one of the leading men of the denomination. Both pastor and people were cordial and co-operated with us for the largest measure of success.

Moncton gave us a good hearing. At night the church was crowded and the spirit of the meeting was splendid. The Canadians are not emotional. They are a sturdy thoroughgoing folk, sing well, love scriptural preaching, and are reverend in spirit. We had a goodly number of seekers and not a few good cases of finding.

We had a gracious closing. The church was packed. I never saw so many people within the same amount of space. God wonderfully blessed us; the people had a sense of His presence, and His blessing was richly ours. May God graciously bless Brother Baker, his good wife, and all the people at Moncton.—Reporter.

## Looking Backward!

### A Busy Man's View of the Assembly

By REV. C. E. CORNELL  
Chairman of Manual Committee

What a crowd of genial, whole-souled, happy pilgrims! In most cases, all smiling, happy, hearty, cheerful. It was like an elixir to be among them. They came from everywhere, bent upon the King's business. Strong, steady, intelligent, loving, and kind. What a fire they kindled when all were together!

No former General Assembly that the writer remembers of was so full of spiritual ozone. The spiritual atmosphere was pregnant with divine glory. A chief characteristic was the divine tenderness. When great sweeps of heavenly glory would sweep over the Assembly, everywhere the tears would flow. *It was easy to weep*—not a tear or so, but to weep copiously. This is always a mark of the presence of the Holy Spirit. Where He is manifested, there is always tenderness. This General Assembly was surely marked for its tenderness and sympathy.

How wonderfully sweet was the melody of song! How like a cataract or the sound of a Niagara was the hearty, enthusiastic singing of the mighty congregation! It reminded one of the description given by John the Revelator concerning the heavenly chorus. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia! for the Lord God omnipotent reigneth" (Rev. 19:6). The special singing, solos, duets, and quartets lifted the multitude toward heaven.

Although business was pressing and the usual place for the Assembly sessions was needed, yet the Assembly was willing to be inconvenienced for the sake of the night evangelistic services. Some one brought the evangelistic message each night and probably 100 different persons were at the mourner's bench during the period of the General Assembly. It was thus proven that salvation and business could go hand in hand.

While the Assembly met in the dining-room, the auditorium was crowded at the evangelistic service. God was present to convict, convert, reclaim, and sanctify wholly. A real revival was thus carried on which kept the machinery of the great Assembly well oiled for business.

The discussions at times were animated. As a class, the Nazarene preacher and layman—with little exception—have a good deal of fire. They speak earnestly and with unusual vehemence. They contend intelligently and with fervor. But when the point goes against them, all is serene and lovely. No fussing, no fuming, no back talk, no growl, no whining, no harbored ill feeling, but a submissive spirit to abide by the majority. No such spectacle is ever witnessed outside a body of men and women whose hearts have been made perfect in love. Here is an example of unity made possible by the sanctified life. Let other great church assemblies take notice.

The anniversaries were indescribable. They

swept beyond our faith; winged by heavenly breezes they mounted up to the highest pinnacle. Think of it,

**OVER ONE HUNDRED THOUSAND DOLLARS TO ORGANIZE AND ESTABLISH FIVE HUNDRED NEW CHURCHES IN FAVORABLE CENTERS DURING THE NEXT QUADRENNIUM.**

Seventy-five thousand dollars for church extension. It was forcibly predicted that this sum would reach a quarter of a million dollars by the next General Assembly.

And then away beyond our little faith the salvation of a lost world seized our vitals and in the incredible short time of one hour and a half—from 10:30 p. m. to 12 m.—over ONE MILLION DOLLARS WERE SUBSCRIBED TO PLANT THE GOSPEL THROUGHOUT THE WIDE WORLD, especially in foreign lands.

But that is not all; we propose to give a Christmas offering of cash to the Publishing House for capital to do business on, of TWENTY-FIVE THOUSAND DOLLARS. And mind you, we will do it.

The entertainment of the delegates and visitors was royal. A gigantic undertaking, but assiduously carried out by the Kansas City church. We heard no complaints, not even a murmur. The food was clean, palatable, and of sufficient variety to be enjoyed. That Kansas City church is a great affair. God bless the pastor, Brother Fisher, and his efficient committee.

Wonderful progress has been made the past quadrennium for which we devoutly thank God. But the next quadrennium will witness greater progress. The Spirit of God is upon the people and we will and must make the largest sacrifice to assist in spreading scriptural holiness over the wide world.

The memory of this General Assembly will linger as sweet fragrance for many years to come. I have only touched a few of the high places; there were scores of little events, significant, but difficult to put in cold type. Old beelzebub will not hear the last of this great meeting. We are out to defeat him, and to plant our banners on his bulwarks. By the grace of God we will do it. Let all the Nazarenes say Amen!

### CHICAGO FIRST CHURCH

During the absence of our pastor, Rev. W. G. Schurman, at the General Assembly, we have been greatly favored in having with us Rev. W. G. Griffith, editor of the Free Methodist Sunday school literature, who preached two wonderful sermons on Sunday September 28th, and Rev. John W. Lee, and Rev. Beardsley, Sunday, October 5th.

Rev. Beardsley preached a refreshing and inspiring sermon Sunday morning, October 5th, from the text, "Who passing through the valley of Baca

make it a well." He dwelt upon the thought that valley means sorrow, such as bereavements, disappointments, etc., but, we, bearing our crosses and trusting God, will find our sorrows made into wells of refreshing. We feel stronger to endure when we remember that God will turn our hardships into blessing.

Rev. John Wesley Lee helped and strengthened the Christians in the evening service. He gave us many good practical thoughts, among them being, Light without love is dangerous. Some folks will give up a soda and hold on to a grudge. They won't wear feathers but they will wear war paint. We ought not make so much of a public meeting because that is the place where we tell about the victory won in secret. It is not the outward appearance, but the heart that God looks upon. It is the motive back of the act that determines our spiritual standing.

Rev. W. G. Griffith, who preached both morning and evening the previous Sunday, was a stranger to our people, yet, without personal comment, with no word of explanation as to where he came from, what works he had wrought, or what he is doing, he stood humbly and took for his text, "Beloved, now are we the sons of God." He enlarged upon sonship, the hope of sonship, and the saving efficiency of sonship. It was a marvelous sermon that hushed and awed his hearers, in which was hidden beneath the truths presented, the thought that we must be found humble and pure when Jesus comes. As a forceful illustration he told of the lily growing by the wayside, which, with a constant shower dripping upon it, was kept unspotted from the dust of the road. So, with God's love constantly dripping upon us, we will be found without stain or blemish of the world. In the evening Brother Griffith preached another wonderful sermon. His mighty intellect uplifted us, his deep spirituality inspired us, and gave us new visions, and, above all, his Christlike humility drew us toward God. Jesus said, "If I be lifted up." Truly did Brother Griffith lose himself to his hearers and lift up Jesus. It was a great day and we felt at its close that we had grown in grace and in knowledge.

Mrs. J. A. BERRY, Reporter.

**PENIEL COLLEGE**

Last Sunday was one of the greatest days Peniel has known for many years. For some time the spiritual atmosphere has been clear and a sense of God's presence has been growing on the people and school. This feeling culminated in an out-pouring of the Spirit on last Sunday's services. Twenty or more were saved or sanctified during the day.

The night service was one of extraordinary power. During the testimony meeting, the Holy Spirit took possession of the congregation and many were on their feet at the same time. Under this pressure, one young man made his way to the altar and the call was extended and the altar filled without giving the preacher a chance to preach. Before the service closed, the altar was entirely cleared.

This is the condition for which we have been praying and that we have been expecting. We do not hesitate to say that we look for a constant revival through the entire session of school. Join in with us and let's have the greatest year in spiritual things this school has ever witnessed. The spirit of the student body is rising and we expect to astound the church in our collections for the school.

May God bless the HERALD OF HOLINESS and its readers and give us a faith that will bring things to pass in every quarter of the globe.

N. W. SANFORD, President.

**ARKANSAS NAZARENE SEMINARY**  
The First Six Weeks

Rev. N. W. Sanford, Supervisor of this school, was here for the first few days to help us get the school work started. He registered 120 the first day. Since then the enrollment has reached 149. Brother Sanford was back at the end the first month for about two days, and reported that he found the work in good shape. God has greatly undertaken for us. Several have been saved. We have some fine spiritual boys and girls in the school. They know how to get hold of God in prayer. The pastor, Rev. G. H. Harmon, and his church are a great help to the school. He has been doing some fine preaching for both saint and sinner. Some families are moving into our community to educate their children. We feel that God is going to give us the best year we have ever had. Remember us in your prayers. Write me at Vilonia, Ark., for any information.  
I. T. STOVALL, Principal.

**International Sunday School Lesson**

for NOVEMBER 16. Lesson LUKE 9:28-36.

**Witnesses of Christ's Glory**

GOLDEN TEXT—"This is my beloved Son; hear him."—Mark 9:7.

**THE LESSON OUTLINE**  
H. ORTON WILEY, D. D.

**I. MOUNTAIN HEIGHT IN THE LIFE OF THE SAVIOR.**

There is deep significance to the close student of the Scriptures, in the environment in which Jesus wrought out the will of the Father. The mountains as the emblems of the majesty and power of God, and the desert as significant of the barrenness of the human heart are everywhere evident.

Mount Tabor is the mount of transfiguration, as Mount Calvary is the place of crucifixion, and Mount Olivet, the place of the ascension.

**II. CHANGED AS HE PRAYED.**

"As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." It is in communion with God that the transforming power became manifest. The life of God which dwelt within our Lord hid by the veil of the flesh, suddenly and for a brief moment bursts through and becomes manifest to those about Him.

It is given to us likewise in our inner man to behold us in a glass the glory of the Lord and be changed into the same image from glory to glory.

**III. THE PURPOSE OF THE TRANSFIGURATION.**

1. It brought new light upon the person of Jesus. The divine glory rises upon the true humanity of Jesus, very man and very God. Jesus became the Redeemer of the world.

2. It brought new strength to Jesus in preparation for the great atoning work in the garden and on the cross. Tabor was a consecration for Calvary.

3. It makes manifest the work of Jesus, as embodying in Himself the unity of the Old and the New Covenants, and the highest expression of the expectations of the law and the prophets.

4. It is a revelation of the future state in this life. Moses and Elias are "just men made perfect." Although separated by wide

distances of time and space, they meet and recognize each other and are known to the disciples. Their concern is for the suffering and glorification of Jesus and in this their fellowship centers.

**IV. MOSES AND ELIAS.**

1. Moses represents the law, while Elias represented the prophets, both finding their fulfillment in Jesus the mediator of the New Covenant.

2. They are both compensated for the sorrows and struggles of their earthly existence, by the glory which followed. They become prophets of the glory which all the redeemed of the Lord shall be partakers at His coming.

3. They talk with Jesus concerning "his decease which he should accomplish at Jerusalem." Jesus craved fellowship, and fellowship is essential to nature both human and divine. The subject of His decease was one which could not be shared by His earthly disciples, hence the visit of Moses and Elias—the one whom God buried, the other whom He translated—doubtless representing the two forms of change from earthly to the heavenly state, those who die in the Lord and those who shall be changed at His coming.

**V. THE DISCIPLES AS WITNESSES.**

That this event made a great impression upon the three witnessing disciples is evident from 2 Peter 1:16-18. The truths impressed upon his mind are likewise set forth in this Scripture.

1. It was a revelation of the majesty of God. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

2. It was a testimony to the Sonship of Jesus Christ, and to the effectual work of His atonement. "For he receiveth from God the Father honor, and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

**A CHURCH OF THE NAZARENE IN ST. PAUL, MINN.:**

The meetings conducted in St. Paul, Minn., by Evangelist Harry Joseph Elliott, of Nampa, Idaho, during the month of October, closed with blessed victory Sunday evening, October 26th, resulting in the organization of one more Church of the Nazarene in Minnesota.

This is the third in this great state. We have been praying and laboring and waiting on God for this thing for many months, and God has graciously answered our prayers. To Him be all the glory.

Brother Elliott is a true man of God, a faithful preacher of righteousness, whose labors God surely honors with results. Sister Mable Stake rendered valuable help as song leader, and Sister Helma Shern as organist. The writer is appointed pastor of the new class. Brethren, pray for us.  
LOUIS W. SCOTT.

**WOMAN'S MISSIONARY SOCIETY**  
Michigan District

At the Michigan District Assembly a Woman's District Missionary Society was organized with the following officers:

President—Mrs. Dan Thorne, Grand Rapids, Mich.

Vice-President—Mrs. Myrtle Hawks, Nashville, Michigan.

Secretary and Treasurer—Mrs. I. E. Miller, Caro, Mich.

The women of any church which does not have a society and desires one, are requested to write to the president, and arrangements will be made for same.  
MRS. DAN THORNE.

**RESOLUTIONS, PENIEL CHURCH**

WHEREAS, It has been the privilege of the Church of the Nazarene at Peniel, Texas, to have had the efficient services of Rev. Oscar Hudson, as their pastor, for the past two years;

WHEREAS, It has become necessary for him to resign to care for the growing interests of the

Orphanage Work under his leadership; and

WHEREAS, His influence has been so potent in the community, church, and school in temporal as well as spiritual things, therefore, be it

Resolved, 1. That we, the church, sincerely regret that unavoidable conditions make this change imperative. 2. That it is our desire to express our appreciation to him and his wife for their unstinted loyalty and sacrifice on our behalf, knowing that their efforts were often made without the endorsement from the church that might have been given. 3. That though they are giving up the pastorate, we are delighted to have them remain among us to aid in the forward movement of Peniel College and the Orphan's Home and thereby, bless us further with their advice and godly lives. And be it further

Resolved, That a copy of these resolutions be mailed to the HERALD OF HOLINESS for publication.  
Respectfully submitted,

PROF. A. K. BRACKEN,  
DR. J. W. BENTON,  
N. W. SANFORD,  
Committee.

**FIRST CHURCH, PASADENA**

—We began special revival meetings Thursday, October 23, with Rev. C. E. Roberts and wife as evangelists and the Wilde-Knight Quartette as singers. A large audience was present. Brother Roberts laid down the law as to how to have a revival. It was refreshing, and the people were blessed in this first meeting. We are anticipating a heavenly landslide. Will the Nazarenes pray for us? The meetings will continue for at least three weeks.—C. E. C.

**BROOKSBURGH, IND.**

—We have just closed a great meeting at Brooksburch, Ind., in one of the largest tents belonging to the Home Mission Board, which was entirely too small to accommodate the immense crowd. It has been some time since I have seen so many hungry hearts and such attention and interest. It did my soul good to preach to such people. Quite a num-

ber were at the altar. About seventy-five prayed through to real victory, including many men who are heads of families. The Lord certainly has opened up this field, and the people are hungry for the gospel. Conviction was deep, and souls paid the price and went through for God. This being the home community of Mrs. Crawford, there was shouting and laughing for joy as we saw souls pray through. We are organizing a home camp here, and are expecting great things. Brother McOwen, one of the converts from the West Side church, Indianapolis, Ind., has been assisting us. He is just starting out, and the Lord is wonderfully helping him. I thank God for the privilege of preaching the gospel in this place. We are not asking for silver and gold, but for souls at any cost. Pray for us.—J. W. Crawford.

#### AUBURN, IND.

—We are in the midst of an old-time revival. The pastor, Rev. Howard Paschal, is doing the preaching, and Professor Gerber, musical director of the Bible Training School at Ft. Wayne, Ind., is conducting the song services which are indeed inspiring, and with much power he is sounding the warning for sinners to flee from the wrath to come. Holy Ghost conviction is settling upon the people, and they are beginning to cry to God for mercy. Sinners are being saved, backsliders reclaimed, and believers sanctified. The meetings have been in progress ten days, and fifteen souls have knelt at the altar. Not only is Auburn being stirred, but the good news is attracting people from nearby towns. We are holding on to God in prayer and believe He will manifest His power in still greater things. To Him we give all glory, honor, and praise.—Lottie M. Ryncarson.

#### WORTHINGTON, IND.

—We have just closed a revival at Mt. Beulah Church of the Nazarene, with four saved, and the saints much helped. Brother and Sister M. S. Jossart were the evangelists, and Brother Kemp, from the Indianapolis First Church of the Nazarene, was the song leader.—Katherine Moser.

#### AUSTIN, TEXAS

—These are the greatest days that I have known with the Austin church, this being my fifth year. While at the General Assembly in Kansas City, after much prayer, I felt that the Lord would be pleased to have me take the church at Nashville, Tenn. When I broke the news to my people, after the Assembly, they said that they could not give me up at this time, and called the church to special prayer in regard to the matter. Letters were sent in by outside friends asking that I stay with the Austin church another year. So I notified the people at Nashville, Tenn., that I had decided that the best thing to do was to stay with this church another year. Last Sunday was the greatest day that we have had during my pastorate here, and last Wednesday evening at our prayer service three souls were blessed. To God be all the glory. I feel that this will be my last year with this church, and have already notified them to that effect. The prayer of my heart is that God will have His way with me.—E. W. Wells.

#### BERKELEY, CALIF.

—At the time I took this pastorate, the middle of last May, there was an indebtedness of \$2,435 on the church property. Nothing had been raised on the debt for ten years, and some said that nothing could be done because of the severe trials the church had passed through two months previous. The church board was urged to set a day to make a special effort to raise money on this debt, and October 12th was selected. When the evening service closed there was pledged \$682 to be paid January 1, 1919. We praise the Lord, and give Him all the glory. A number have been at the altar and have found victory. Seven have been received into church membership, and the Sunday school attendance is on the increase.—S. M. Lehmann, Pastor.

#### MANNINGTON, W. VA.

—We are praising God for the gracious meeting we have just closed in Mannington. The Lord was with us in a wonderful way and so manifested His presence that saint and sinner realized the marvelous workings of the divine. The people here had prayed for God to take possession of this meeting, which He did, and the results show the mighty hand of our God. One thing very manifest in this meeting was the definite work done. The last Sunday night there were fully seven hundred people inside, every available seat being taken, the platform and altar rail filled up, besides over 125 standing in the aisles. It was said that fully two hundred people could not be admitted to the church. The folks went "over the top" in the offering, giving the evangelist \$139.70, and also presenting the pastor with \$60 for a new suit, leaving far more

in the treasury than there was at the beginning of the meeting. Some do not believe in having evangelistic because of the expense involved, but every evangelistic meeting we have had has closed with our treasury in excellent condition. The dear Lord says, "Give and it shall be given." Miss Flora N. Ruth, of New Brighton, was our evangelist, and was mightily used of the Lord in preaching, singing, and altar work. Miss Ruth is an evangelist of unusual ability, and a true Nazarene. Her preaching is owned of God and is stirring, clear, and doctrinal, being presented in the spirit of the Christ. Unity prevails among our entire membership.—Rev. and Mrs. O. L. Benedum, Pastors.

#### STOCKTON, ILL.

—The work is moving on well under the leadership of Rev. W. S. Purinton and his wife, Deaconess Ollie B. Purinton. The Lord has been giving us special feasts of late, and a few souls have found Jesus in pardon and sanctification. Our pastor brought some of the glory of the General Assembly with him on his return, and is stirring up our "pure minds" to attempt greater things for God. Rev. Ernest S. Mathews and wife visited the latter's parents, Dr. and Mrs. Russell, since the Assembly, and on two Sabbaths we were blessed under Brother Mathews's ministry. Their homecomings are always a blessing to our people. They left on October 22d, for their new charge at Calgary, Alberta, Canada. Rev. P. G. Linawenaver, Superintendent of the San Francisco District, and his wife also visited us, and for three nights Brother Linawenaver fed our souls on the Word of God. He was pastor of the M. E. church here twenty years ago, and under his ministry many of us who are now Nazarenes were converted and sanctified. Their visit was a real benediction to our souls. Rev. B. F. Lehman and some of his people came over from Marintown and helped in these services.—Hettie Tucker, reporter.

#### MONTEREY, TENN.

—The church at Monterey is enjoying a great revival. We had expected Dr. Williams to be with us, but he was unable to come, and we felt that the Lord would not have us wait. Rev. Will O. Jones came by from the General Assembly and preached for us about ten days. His message was gladly received and highly appreciated by practically the whole town. When the time came for him to leave, there had been no visible results, and, as we were not satisfied to close at that time, we continued the meeting. By the close of the first week after the evangelist left we had nearly forty converted or sanctified. Rev. R. C. Rogers, a song evangelist, of Sparta, Tenn., is now assisting me and is doing fine work in delivering the message in song. The prospects are great for a wonderful revival, and at times we are unable to take care of the crowds. It has rained for about ten or twelve days, but the attendance has been good all of the time, and I can truthfully say that there has not been a hard or dry service from the very beginning of the meeting. Last night being the close of the conference year for the Methodist preacher at this place, we invited him to preach at our church. The service resulted in great good, and the interest shown was more than could be expected in these days. The meeting will continue at least another week.—A. P. Welch.

#### EVANSVILLE, IND.

—We, as a church, are delighted with our new pastor, Brother E. E. Robinson, and his wife, who have won our affection. There is a great work to be done here, but God is helping us in every way. Under the direction of our superintendent, Brother George Groshart, our Sunday school is progressing nicely. We are very thankful for the privilege of worshipping in a church newly painted

inside, with new rugs on the floors. It bespeaks of cleanliness and prosperity. Money is also being raised for a parsonage. Best of all, we are looking to our Lord for a great revival in November. Remember us at the throne of grace.—Belle Snyder, Co-secrated Deaconess.

#### RICHMOND HILL, N. Y.

—It has been my privilege to serve the Church of the Nazarene at Richmond Hill, N. Y., for eight weeks as supply pastor, and I can say to the glory of God we had good meetings. Souls were saved and sanctified, and the saints were blessed. Seven were baptized by immersion in a lake nearby. They are a godly company and enjoy the old-time gospel. We worked together in love without a jar. A Young People's Society was organized with about fifteen members, all saved and sanctified. As the writer feels that God has a place for him as a filler-in rather than pastor, Brother Fredericks was called as pastor. We have planned to build a church which is very much needed. I trust that a revival will break out. This is a great field for work and we ask your prayers in its behalf.—Joseph Fletcher.

#### DODGE CITY, KAS.

—Rev. Martha E. Curry, evangelist, and Miss Anna Place, song leader, came to us on October 12th, and held revival services over three Sundays. There was certainly a warm place for Miss Place in this place, and her singing was honored of the Holy Ghost. The preaching of Sister Curry commanded the consideration of the community relative to holiness doctrine, and she battled down much prejudice concerning this way by her forceful, logical manner, actionized by the Holy Ghost. There was hardly a meeting that did not close with a good altar service. Twelve came to the altar in the first three nights. The congregations which consisted mostly of sinners, were orderly and attentive, and continued to come throughout the meetings. The church was packed the second Sunday night of the series, and Miss Curry's sermon on leprosy made a deep impression. On the last Sunday night the evangelists were given a good offering for their services, after which the congregation made the pastor a present of a new fifty-dollar suit of clothes. He was unable in words to express his thankfulness for this and for their care for him in these things. We fairly catch our breath as we gaze on this new field "white unto the harvest."—Rev. H. Milligan, Pastor.

#### RACINE, WIS.

—The work at Racine seems to be moving along well. Nine souls have been at the altar in the last two Sundays. Some were definitely justified or sanctified, and some helped. Our monthly offering for Foreign Missions last Sunday amounted to \$52, no one person giving over \$7.75. The last offering was only \$12, but we asked the Lord for at least \$25 this time, and He did according to Ephesians 3:20. We have purchased a home for the pastor adjoining our beautiful new church building. We will remodel it and soon have a lovely parsonage containing nine rooms. The attendance at the prayer meeting Wednesday night is between forty and fifty. We have forty-five minutes of prayer Sunday morning before Sunday school and forty-five minutes preceding the preaching service at 7:45 p. m. We began the prayer meeting with five, and had fourteen last Sunday. We have determined to stand not so much back of the General Assembly in the pledges made, but by them. Pray for us.—J. O. and Edna Wells Hoke.

#### AKRON, O.

—The revival which I have been conducting in the Church of the Nazarene at this place has closed with victory. We had a fine class of people night after night. The crowd changed almost every night, making it hard to get hold of their hearts. However, one Sabbath afternoon the Spirit fell upon the meeting; eight were converted, one sanctified, and two reclaimed. On the last night there were twelve or fourteen seekers, some of whom came through very clearly. All expenses were easily met. Many good and new people heard the full gospel. We had a remarkable healing service. Rev. H. B. McCrory, the pastor, has proved himself to be the right man for the place. God has used him to put the church on her feet in several ways. Rev. Arthur H. Johnson and wife led the song service until he had to leave for the coast, after which Rev. C. C. Rinebarger took charge. These men can sing and shout holiness unto the Lord in the good old-fashioned way. During the meeting dear Sister Norris, whom God has used in securing a beautiful new six-hundred-dollar carpet for the Akron church, came up from Pittsburgh, Pa. The Nazarene Sunday school in Pittsburgh contributed \$100 toward the purchase price.—Rev. F. W. Cox.

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**FRANKLIN, O.**

Sunday, September 21st we closed a remarkable tent meeting conducted by Rev. Edna Wells Hoke, from Decatur, Ill. (now of Racine, Wis.). Through the straight preaching of God's Word, Sister Hoke has endeared herself to the people of Franklin. The tent was filled to its capacity, with many on the outside. The blessing of the Lord was upon the meeting, and many prayed through to definite victory. Six united with the church which was wonderfully revived and strengthened, and the glory lingers yet. On October 23d, Rev. E. E. Wordsworth, our District Superintendent, was with us. His visit was blessed of God, and he took five subscriptions to the HERALD of HOLINESS. The blessing of God is upon us. There were three at the altar last Sunday night. To God be all the glory.—Rev. D. L. Brandenburg, pastor.

**ALEXANDER CITY, ALA.**

I closed the meeting at Alexander City, Ala. Wednesday night, October 22d, with some souls saved and some additions to the church. We had a blessed old-time Holy Ghost revival. At present I am with Rev. C. M. Warden in the First M. E. church at Elizabeth City, N. C.—J. E. Brasher.

**MALDEN, MO.**

Upon arriving at Malden to take up the pastorate we found a willing congregation of earnest workers ready for battle. Our first attempt was to enlist every member of the church in a personal effort to increase the attendance in both church and Sunday school, the ultimate end of the efforts to be their salvation and sanctification. Gratifying results were seen in last Sunday's services. In spite of the fact that it was raining between the hours of 9 and 10, the Sunday school showed an increase of fifty-eight new scholars. On being urged, I accepted the class of young people, and last Sunday morning there were in the class twenty-eight as fine-looking young people as I ever stood before. They were the honor class of the school, and were presented with both banners. All the services were well attended, with four for prayer in the evening service. On Wednesday evening, as we were arranging to start to prayer-meeting, we were agreeably surprised by a large number of visitors entering the parsonage unannounced. They left a choice lot of groceries in the dining room, and, after a season of prayer, proceeded to the church. Our parsonage has just been newly furnished by our people, and some repairs made on the building. Brother Walker, my predecessor, has done a good work, which is clearly evidenced in all departments of the work. The church has a good standing in the town, and the people have a mind to work. Our aim for the coming year is 100 per cent efficiency for the whole church in labors, offerings, and spirituality. We covet the prayers of all our co-laborers that God will enable us to make this the best year of our ministry.—Rev. and Mrs. B. F. Pritchett.

**NOTES AND PERSONALS**

Mrs. Libby Beach Brown, who was taken ill while attending the General Assembly in Kansas City, has arrived at her home in Seattle. She stood the trip well, although still weak, is attending to her duties of superintending the Lebanon Home.

Rev. Tom M. Brown, pastor of our church at Bedford, Mass., visited at headquarters last Saturday. Brother Brown has just returned from a

successful missionary trip through the Northwest District and a visit to his parents at Victoria, B. C.

Rev. Charles F. Pegram, pastor of our church at Jeffersonville, Ind., desires all the praying readers of the HERALD of HOLINESS to join with the church at that place in praying for the healing of Sister Mary Johnson, who has been suffering for some time from a nervous affliction which causes great agony. During short intervals of from three to five minutes her face and neck are drawn into various shapes, making the pain more intense. Although physicians, operations, and earthly means have failed, God is still able to apply the healing balm of Gilead, making her every whit whole.

Rev. T. S. Mashburn, who has been preaching for the last six months in his native city of Franklin, N. C., visited at General Headquarters on October 29th, en route to his home in Los Angeles, Calif.

Rev. A. F. Daniel, who has been assisting, District Superintendent W. I. Deboard in a meeting at Hurdland, Mo., visited General Headquarters October 29th, while passing through Kansas City on his way to the Assembly of the Little Rock District, in session at Waldron, Ark.

Miss Agnes White, former pastor at Durant, Okla., was united in marriage, October 27th, to Roy Diffy of Vilonia, Ark.

Rev. Ernest S. Mathews of the Lewis and Mathews evangelistic party has accepted a call as pastor of our church at Calgary, Alberta, and, for a time, at least, these two brothers who have worked together so long will be separated. Rev. E. Arthur Lewis and his family expect to locate in Texas, where Sister Lewis will serve as pastor, Brother Lewis continuing in the evangelistic work.

The following telegram from Loren R. Pendry, pastor at Redkey, Ind., was received too late for publication in last week's issue: "Revival on Fire falling. Sunday a great day. Many have claimed victory under the mighty soul-stirring sermons by Evangelist J. A. Williams of Connersville, Ind. Elizabeth Ford of Winchester, Ind., pianist. Pray for the meeting."

Rev. Oscar Hudson, former pastor at Penick, Texas, sent us the following telegram which arrived too late for publication in the issue of October 29th: "Closed two years' pastorate in blaze of glory. Fifteen professions last night, nine additions."

Rev. B. H. Haynie, pastor at Hamlin, Texas, sent us the following telegram which was received too late for last week's issue: "Great day Sunday. Over five hundred dollars raised. Eleven united with church. Fifteen saved. Service lasted all night."

Rev. W. P. Jay, after spending a short time at his home in Nampa preparing to place his children in school, has opened a revival at Mountain Home, Idaho, where Rev. Ora Ogle is pastor, in the beautiful new Church of the Nazarene, which is to be dedicated at the close of the revival. He says that the Nazarenes are few in number, but that their faith and works are known far and near. They are praying for a great revival.

The following appeal for help was received from a member of our small church at Connell, Wash.: "Our pastor met with a serious accident, but, fortunately escaped injury himself. The car in which he was riding, and, which was borrowed, was struck by a train, damaging it badly. This, together with a long-continued sickness of an infant child, has left a pressing debt on his hands, which must be met, at once. Two hundred dollars is needed. His salary, as pastor of a young church, is scarcely enough to live on, and he is unable to meet this need. He is a good preacher, and a great prayer. Let us help answer his prayers. Send all gifts to Mrs. C. V. Thomns, Connell, Wash."

Rev. B. L. Patterson, Superintendent of the Tennessee District, writes us that Rev. T. B. Dean, a man of God, whom he has known for years to be true to the doctrine of holiness, has moved to the state of Missouri, where he will assist Rev. E. C. Dees and Brother Sullivan in evangelistic work. Their home address is Des Arc, Mo. He says they are sorry to lose them, and hope they will return in the summer to push their great campaign for holiness.

**ANNOUNCEMENTS**

Announcement—There will be held in the Y. W. C. A. Assembly room at St. Louis, November 21, a conference of woman preachers and religious workers, to consider plans for the forwarding of woman's ministry. Any who desire further information may address Mrs. Mary Kuhl, Champaign, Ill., or Miss Madeline Southard, Winfield, Kas.

Announcement—The General Board of Ministerial Relief has elected the undersigned Treasurer of said Board. District Treasurers, who have funds for Min-

**Notice!**

To Whom It May Concern:

Rev. B. H. Haynie has been appointed Superintendent of the Eastern Oklahoma District of the Church of the Nazarene. He has accepted the appointment and will move on the District immediately after his (the Hamlin) District Assembly.

H. F. REYNOLDS,  
General Superintendent.

TELEGRAMS

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Mrs. E. H. SUEEKS, Secy.

CHICAGO, ILL.

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Great day at Chicago First church. The revival tide is rising. Gracious communion service in the morning. Thirteen united with the church. Afternoon People's Meeting re-established. Over \$100 raised to advertise this meeting. In the evening service Rev. W. G. Schurman, the pastor, preached a strong evangelistic sermon. Eleven seekers found the Lord.

J. IVA HILYARD.

MONTEREY, TENN.

HERALD OF HOLINESS:

Entering upon the fourth week. Intense interest. Over sixty prayed through. Being assisted by the song evangelist, R. C. Rogers. People believe this to be the greatest revival this country has ever known. Request the prayers throughout the United States for this revival.

A. P. WELCH.

Ministerial Relief may forward same to my permanent address at 10 Elm street, Grand Rapids, Mich.—E. J. Fleming.

Notice to Alabama District—All licensed ministers will please be on hand ready for examinations Tuesday morning, November 18th, at the Church of the Nazarene, Jasper, Ala. Let those coming to the Assembly please send in their names as soon as possible to the pastor, Rev. H. J. Beaver.—H. J. Beaver, Chairman Board of Examiners.

Wanted—An elderly couple, who are members of the Church of the Nazarene, want a middle-aged woman to live with them and help keep house, or they would take a girl twelve or thirteen years of age.—Address, box 315, Mulberry, Ark.

Wanted—A young man full of the Holy Ghost and faith to lead singing. He must have had some experience and know how to make things go. For further information write W. P. Jay, Evangelist, R. F. D. No. 4, Nampa, Idaho.

Notice to Missouri District—After repeated trials I have finally succeeded in getting our 1919 District Assembly Minutes in the hands of the printer. They will be ready for distribution in about a week. Those desiring copies will please order from me, sending 20 cents for each copy ordered.—Mrs. Erna Patterson, Secretary, Malden, Mo.

Notice—Write for my catalog and prices on pianos, player-pianos, organs, and phonographs. "Direct from factory to home." State what instrument you desire and on what terms. Satisfaction is guaranteed.—A. H. Clayton, Jonesboro, La.

**REQUESTS FOR PRAYER**

220. A brother in Oklahoma requests prayer for his healing and for the salvation of his only brother.  
221. A sister in Indiana desires prayer for the salvation of her son and her brother.

**DEATHS**

Klemel—August W. Klemel, born in St. Louis, Mo., September 11, 1844, died at his home in Sylvia, Kas., October 7, 1919, age seventy-five years. He served three years in the Civil War as private of the Thirty-ninth regiment, Missouri Infantry. Since 1903 his home has been near Sylvia, excepting a few months spent in California. He leaves a wife and eight children to mourn his loss, all members of the Church of the Nazarene, three of whom are preachers. He died in peace with the assurance that everything was under the blood. May God keep, comfort, and lead the bereaved ones.—R. S. Ball, Pastor.

Connor—Paulie Connor, the little son of William and Lillie Connor, born August 24, 1919, died October 1, 1919. He was laid away in Shiloh cemetery, the writer preaching the funeral sermon from Mark 10:14 to a large congregation. We extend our sympathy to the loved ones and friends.—J. P. Spark.

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EVANGELISTS' DATES

(Address given is for mail)

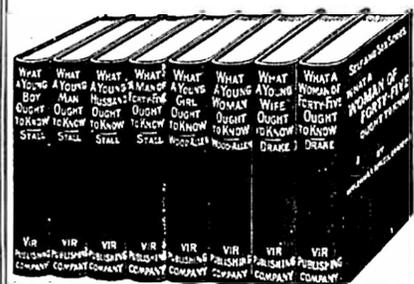
- A. F. and Leona T. Balsmeler, 2109 Troost avenue, Kansas City, Mo. Marshalltown, Ia., Oct. 29-Nov. 27 Galena, Ill., Nov. 27-Dec. 14 Pascal B. Holew, 1142 Broadway St., Vincennes, Ind. Petersburg, Ind., Nov. 1-27 Payne, Ohio, Nov. 28-Dec. 21 James R. Harpman, Bethany, Okla., Nov. 6-30 Columbus, O., 108 King avenue. Lowell H. Conte, 3103 Bell avenue, St. Louis, Mo. Indianapolis (Ind.), First church, Oct. 23-Nov. 16 Bass Lake, (P. O. Knox) Ind., Nov. 23-Dec. 7 B. D. Sutton and M. S. Cooper, Houston, Miss. Cairo, Ill., Nov. 16-Dec. 16 F. W. Cox, Lisbon, Ohio: Washington, D. C., November 9-27 Rio Grande, N. J., Nov. 20-Dec. 21 Earl E. Curtis, 47 Bowditch street, Lowell, N. Y.: Ashland, Ky., November Owensboro, Ky., December H. J. Elliott, 916 16th avenue S., Nampa, Idaho: Yelva, N. D., November Mt. Vernon, S. D., December C. P. Ellis: Beatrice, Neb., November 5-26 Theobald and wife, 1128 Pacific St., Brooklyn: Lowell, Miss., October 31-Nov. 16 Danielson, Conn., Nov. 21-Dec. 7 Greenport, N. Y., Dec. 9-21 B. T. Fluery, 1826 Broadway Ave., Everett, Wash.: Garfield, Wash., Nov. 2-16 Salem, Ore., Nov. 20-Dec. 7 Albany, Ore., Dec. 8-21 Lee E. Harrie, Lock Box 305, Vilonia, Ark., Nov. 14-30 Ellis, Ia., November 14-30 Cleveland, Okla., Dec. 12-Jan. 3 W. P. Jay, R. F. D. No. 4, Nampa, Idaho: Burns, Ore., Nov. 16-30 A. H. Johnson, 800 Princeton St., Akron, Ohio: Burlington, Wash., November 12-30 Minnie E. Morris, 144 Brookside avenue, Indianapolis, Ind.: Moxie, Ind., Nov. 6-27 Newcastle, Ind., Nov. 28-Dec. 21 William O. Nease, Box No. 45, Olivet, Ill.: Chanute, Kas., Nov. 16-30 Coffeyville, Kas., Dec. 6-22 F. E. Putney, 207 S. Millwood, Wichita, Kas.: Midlan, Kas., Oct. 30-Nov. 16 Perth, Kas., Nov. 21-Dec. 11 C. E. and May Roberts, Pasadena, Calif., Care of Rev. C. B. Cornell: First Church, Los Angeles, Calif., Nov. 12-30 C. W. Ruth, 1833 Nowland avenue, Indianapolis, Ind.: Cambridge, Mass., Nov. 11-16 Lowell, Mass., Nov. 18-23 Perkaskie, Pa., Nov. 25-30 Baltimore, Md., Dec. 2-7 Chicago, Ill., Dec. 9-14 Lamsing, Mich., Dec. 16-21 William D. Sholer, Bloomsburg, Pa.: Hastings, Neb., November 9-23 W. E. Shepard, Nampa, Idaho: Cambridge, Md., Nov. 2-16 Warren, Pa., Nov. 28-Dec. 14 A. L. Whitcomb: Lowell, Mass., Oct. 31-Nov. 16 Haverhill, Mass., Nov. 19-Dec. 7 South Portland, Me., Dec. 10-21

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