

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

Blasphemy Against Our Brother



AMONG the forbidden utterances against or about one another, as we find recorded in the Word of God, is what is termed by Paul "Evil Speakings." Paul mentions this class of sayings in Ephesians and also in his first epistle to Timothy. The original meaning of this word is "blasphemy." It is the same word used so often in the New Testament and translated "blasphemy" in referring to our conduct and speech and attitude toward God or the Holy Spirit or the Savior. It is this kind of blasphemy against the Holy Ghost declared to be beyond forgiveness.

To take one instance of the use of this forbidden blasphemy against our brother, read the last three verses in the fourth chapter of Ephesians. We give the literal rendering of the words as furnished in Bagster's Interlinear Translation of the Greek: "And grieve not the Holy Spirit of God, by which ye were sealed for the day of redemption. Let all bitterness, and indignation, and wrath, and clamor, and EVIL SPEAKING (*blasphemia*), be removed from you, with all malice. And be kind to one another, tender-hearted, forgiving each other, according also as God in Christ forgave you."

SANCTIFICATION A SEALING

Here is a statement of sanctification under the similitude of the act of sealing practiced by the state when placing on documents its authority and power conveyed to a corporation or individual to do certain business with the approval of the state. The transaction is completed between the parties before the act of sealing by the state. The trade is made by parties in interest, but the authority and power and protection of the state is sought and received by the sealing process. So the fact of forgiveness is completed before the act of sealing, but after the close of the transaction between the believer and God, the added act of sealing is needed by the Holy Spirit which authorizes and empowers the believer to proceed in the King's business with all the right and protection and authority that heaven can bestow.

A RENEWING FROM US.

After this sealing by the Spirit there must also follow, with the casting out of "all malice," (wickedness of a positive kind), other things hurtful and forbidden, but not so evil and wicked in themselves. There are things to be forbidden and removed from the sanctified life which are hurtful to others, especially such as relate to the use of the tongue. Every one of these for-

bidden things to be removed from us relate to the speech in its relation to others. "Bitterness" can be expressed either in our words or our tone or even our look and can wound grievously. "Indignation," or "wrath," as we have it in our King James translation, is of the same kind. It is wrath toward some one else that hurts them and grieves the Holy Spirit. So of "anger," and so is the last mentioned, of "Evil Speakings." The word rendered evil speakings is *blasphemia*, as already indicated above.

Blasphemia means "slander," "detraction," and also it means "speech injurious to another's good name." Useless corrections, or words calculated to hurt or wound the feelings come under this latter head. Words that leave a sting or hurt in the feelings of others. These things are absolutely forbidden and come under the characterization of "blasphemy" against our brother.

We get the thought from this forbidden word or thing, called blasphemy, that we can actually blaspheme our brother by a reckless or unkind use of our tongue concerning him. How sacred must be the character or reputation of a man or woman when God warns us not to blaspheme against it! The reason for this is when a man or woman is sanctified he is sacred to God and enters the holy of holies of God's protection and we dare not offend one of these by unjust or unkind speech which leaves a wound or hurt or smart in the spirit. This is sometimes done by very good people and often in the name of religion or holiness.

CENSORS-GENERAL

There are people who seem to feel called to the office of Censor-General by the fact of their sanctification and they proceed to regulate others by a habit of criticism often recklessly done which needlessly wounds sensitive natures and offends God and grieves the Holy Spirit. There is no surer way to grieve the Holy Spirit and cause Him to leave us than this unbrotherly habit of criticism of others. God proposes to take care of those who commit to Him in the wonderful transaction of entire sanctification and He has not called you or the writer to the office of correcting everybody in the church or world and keeping them in line with our personal views of what is the proper course to follow. If He had done this He would have had us to originally devise the code by which they are to walk instead of determining this Himself and furnishing it to us ready-made to hand.

This is a highly reprehensible practice and too often followed. Some men take a delight in correcting their pastor and telling him what he ought to do and often

in the presence of others seemingly in order to advertise their liberty in such correcting business. This is ugly in the extreme and should be avoided by all means. We should be as delicately careful not to hurt another as we would like for others to be in not hurting us. A stab by word of mouth is serious and an offense to God as well as to good breeding. Let us remember that we all have too big an undertaking in trying to keep ourselves straight to undertake the work of keeping everybody else right.

A METHOD FOR NEEDED CORRECTION

Of course where there is a positive offense or dereliction committed there is a way taught us in the Word of God for attending to it in a brotherly and tactful way. "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted." Here is the plan for legitimate work. The kind of criticism we are considering and which the apostle is uttering his maledictions against is very different. It is that meddling and officious spirit of reproof about small matters and such as often are mistakes only in the estimation of the self-constituted critic or Censor-General of the church. This is an abominable habit, utterly unscriptural and unbrotherly and needs to be rebuked and the Bible does rebuke it. Let it cease forever from among sanctified people and let us be tender-hearted, kind, and forgiving to one another even as God for Christ's sake forgave us.

A Black Revival

SINCE the war there has been a marked revival of spiritism both in this country and in England. The Devil has been able to summon to this chief engine of his some names high in the world of intellectuality and prominence. Books are being produced by men of brains and standing which are calculated to do vast harm because of the renown of their authors and the great plausibility of the arguments made. Very many people are easily swept off their feet by high-sounding names. If a man is brainy and high in his social or professional standing many people at once accept his *dicta* as worthy of belief, as if the Devil was not a prince of intellectuality and was not ensconced in the highest social and professional circles among men. If mere intellectuality and high social standing are guaranties of worthiness then we must surrender at once to the Devil: for he was the highest angel before he fell in his conflict with God.

SPIRITISM IS SUPERNATURAL

Let it be at once understood that spiritism is of a supernatural origin very often, when it is not of human origin and human fraud. It must not be forgotten that the Devil is supernatural and is engaged in doing supernatural things for the destruction of men and women. Wherever there is a supernatural thing done by spiritism it is the supernaturalism of the Devil, and not of God. Let it be forever and finally understood that God has absolutely nothing to do with this spiritism. It is, so far as it is supernatural, of the Devil and of him alone.

LYING CLAIMS

All claims or intimations of supernatural communications with people who have died

by the living are Satanic or demoniac lies. Even where the mystery is beyond explanation or where its fraudulent character can not be proved and its supernatural character is bound to be accepted, it remains true that it is still a supernaturally imposed lie of the Devil palmed off on human beings. It is wholly unscriptural. We have in the Bible "the faith once for all delivered," a full and final revelation and divine program for this age, and there is in neither of these the least encouragement or warrant for any such communications between the living and the dead. It is not contended for a moment that authentic spiritism demonstrations or experiments are mere human "fakes" or tricks or deceptions. This certainly can not be said of all such demonstrations or experiments. Often, as before said, there are really supernatural performances; but the supernaturalness is from the Devil and not from God. For this reason it is extremely unwise for Christians to have anything whatever to do with these things. Leave them severely alone and be contented to take God's Word for your guide in all matters spiritual; and be assured that you will find it abundantly sufficient for all your needs for this world and the next.

A FRUIT OF THE WAR

Doubtless this black revival of this devilish art is due to the war. Many thousands of parents lost their sons in battle. These black harpies of hell saw their opportunity to promote a revival of their infernal business and quickly approached the broken hearts of the bereaved with assurances of putting them in communication with their departed loved ones. Naturally they were the easy dupes of the fraud. Often they were made to believe they heard the voice of their boys, which may have been simulated by the Devil for the occasion or it may have been the too eager expectancy of hearing that voice on their part. In any case the promoters of this black art found a ground prepared for their dirty business and they are certainly working it for all it is worth. Be not deceived by them, but be content with the one and only divine revelation from God himself and live by it and study it and love it.

Patience Waning

WE confess that our patience is waning in our long deferred hope for an abatement of the hue and cry about "reconstruction," and the "new vision," and the "new democracy," and the woeful need of the church's reconstruction. We have now a "reconstruction" literature. Book makers have caught the hint and are making books which propose to tell exactly how we are to reconstruct the church and theology and the Bible and all kindred things. Please let up for a moment and let us get our breath. Meanwhile study and see if the "new vision" does not need reconstruction. Also if the "new democracy" does not need reconstruction. Please leave us the multiplication table without reconstruction, for some of us are too old to begin to learn a new multiplication table. We would venture a plea that our Bible be left alone without reconstruction; but we dread so to be called "pessimist" and "old foggy" and a "back-number" that we had better keep quiet. The war or something else

has destroyed seemingly the sanity of many preachers who are teaching the nonsense of which we here speak. Do give us a rest while we continue working with the old and tried weapons on a human nature which alone needs reconstruction. There are no other weapons of which we have any knowledge and no other need of reconstruction save that of depraved human nature which has fallen by sin and needs lifting up by the saving power of the blood of Christ. You may call this work "reconstruction" if you are bent on having that word and that only.

Be Not Discouraged

OUR greatest danger is discouragement. No one down in heart can be brave or diligent. Discouragement cuts the nerve of courage and snaps the sinews of diligence and energy. We lose our strength and our vigor by discouragement and become limp and weak and helpless. Hence the injunction, "Hope thou in God." Why should we not hope in God? Is He not strong? and is not His Son and our Savior true and steadfast and mighty to deliver? Are not all His resources and wisdom and might ours? Are they not tendered us in our struggles and are we not as strong as our faith in Him? Just so, brethren and sisters! Our faith is the exact measure of our strength in Jesus. It is He that conquers in us because He has already conquered for us. Lay hold on Him, then, by faith and believe in and lean hard on Him and the victory is yours as sure as heaven stands and as God is true. An unknown author has expressed our belief in the following words, entitled, "We Two":

I can not do it alone,
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know we two shall win in the end:
Jesus and I.

I could not row it myself,
My boat in the raging sea.
What of that? Another sits in my boat,
And pulls or steers with me,
But I know we two shall come safe to port:
His child and He.

Coward, wayward, and weak,
I change with the changing sky,
One day eager and brave,
The next not caring to try;
But He never gives in and we two shall win:
Jesus and I.

Strong, and tender, and true,
Crucified once for me,
I know He will never change,
Whatever I may do or be.
We shall finish the course and get home at last:
His child and He.

How He Did It

A YOUNG PREACHER on a mission in the Methodist conference in Tennessee reported one hundred and eighty-seven conversions during the year. This very unusual report elicited the question from a brother sitting near him as to how he did it. The preacher replied, "I prayed it." He went on to say that morning after morning he set his alarm clock for 4 o'clock, when he arose and spent an entire hour in earnest prayer that he might be made instrumental in saving souls. Certainly that is an excellent way to do this work of soul-saving. Let this plan be tried by all and, our word for it, the plan will be found to work admirably.

John 6: 27, "Him hath God the Father sealed."

2 Corinthians 1: 22, "Who also sealed us, and gave us the earnest of the Spirit in our hearts" (R. V.).

Ephesians 1: 13, "In whom, having also believed, ye were sealed with the Holy Spirit of promise" (R. V.).

THIS sealing of God must have some sacred meaning. God the Father thought it of sufficient importance to bestow it upon His adorable Son. And it is spoken of as a special favor bestowed upon the most precious of the saints.

Jesus seems to have been sealed when the Holy Spirit came upon Him in His baptism. It seems to have been a divine indorsement of the only begotten Son, and some kind of equipment or preparation for service. A little meditation on this subject of divine sealing may be salutary for us all.

I. WHAT IS THE SEAL?

It might be thought to be some rare grace of life. That would be quite sufficient to arouse our interest. For instance, a great installment of love that would make us beautiful and attractive to all observers, and influential among men, would be well worth having.

A bestowment of abounding joy that would put us above the reach of care and worry and anxiety and fret, and make us always happy in our environment, and content with any lot would be a blessing indeed. In like manner the bestowment of peace that is unruffled amid the breakers of life, that can face any wind of adversity that blows, and endure any trial that comes, and still not wane or lose out. Ah! that would be the gift of God in very truth.

But no one grace of the Spirit seems to be the seal. *It is the Holy Spirit himself.* When He comes He brings all the graces with Him, for He is the source of them all. He confirms, strengthens, illuminates, and empowers. So long as the soul abides in Christ and trusts God implicitly and walks in the light the Spirit makes the surrendered heart His home, imparting a peace that passeth understanding, and a restful assurance of salvation.

II. THE SEAL ON A PERSON IS A DIVINE INDORSEMENT.

The seal on a legal document authenticates it as genuine. And when the Holy Spirit manifestly rests on a believer we may be sure that He belongs to God and is a true servant of the Most High: for the Spirit could not be deceived and would have no fellowship with wicked men. John Wesley and John Fletcher were sealed by God. The Holy Spirit manifestly rested upon them, and no weapon formed against them could prosper. So the Spirit rested upon Finney in a most marked degree. Men might oppose him and slander him; but they could not hurt him, for, like Joseph, "His bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty One of Jacob."

The seal gives authority, like stars on the collar and the bands on the sleeve of a high general or admiral. When a man carries the seal of God he has authority from the court of heaven to conduct the King's business and carry forward the work of salvation. Woe to those who attempt to hinder him. To oppose such a man is to fight against God. So Gamaliel advised, "Let these men alone."

Men may "set on them to hurt them"; but it is all in vain until their work is done and God is ready to take them home. Herod might imprison Peter, but he could not keep him, for God had an angel that knew how to unlock prison doors. He was "sealed unto the day of redemption."

Sealed by the Spirit

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

NO wonder that the inspired apostle pleads, 'Grieve not the Spirit of God whereby ye are sealed unto the day of redemption.' God loves to own, and indwell, and use us. He will never break the seal. We can never do it but by careless living or willful sin. What better thing can we all do than to go down before the Lord, and get the seal of the Holy Spirit himself on our hearts, and enter the new year prepared to live every day and every hour to the glory of God, and shining with the radiance of heaven?"

III. THE SEAL REPRESENTS THE IMAGE OF THE KING.

It is like the coin of a kingdom that bears the image of him who reigns. Solemn thought! When God seals us we are to bear His image. We are to be godlike in thought and action. Our purposes are to parallel the purposes of God concerning our own lives, our family, our church, our school, our community, the nation, the world. We are to think God's thoughts, live God's life, plan in harmony with God's plans. We should aim to so live that we may say with Jesus, "I do always those things that please him." Men looking on us should be strangely impressed that somehow we bear the image of the King. My son took me riding the Friday after Thanksgiving. We passed a little wayside fruit and vegetable stand made of rough boards, miles away from any town. It was kept, my son said, by an old man with such a sweet and heavenly face and smile that it was a blessing to behold him. People come from the neighboring towns for miles around to trade with him. We passed slowly that I might see. Twenty-five or fifty dollars would have built his shanty store. But there stood the old, white-haired saint, like Moses with a shining face, selling his wares. There were the costly automobiles with their owners from the cities waiting to trade with him. It was a benediction to pass along the way, and yet a little reflected radiance of heaven on your own soul. The old man bore the seal of the King.

IV. THIS SEAL MEANS DIVINE OWNERSHIP.

Men seal or stamp their own possessions. Lumbermen seal their logs; ranchmen brand (seal) their cattle. So, when men go to the altar for sanctification and turn themselves over to the Lord, body and soul, time, talents, possessions, reputation, and influence to be wholly the Lord's for time and eternity, He

accepts the gift and puts His seal upon them—the baptism with the Holy Ghost. Their body becomes the temple of the Holy Ghost. Their hands are to toil for God. Their feet are to run on errands for God. Their lips are to speak God's messages. Their will is to be God's throne—a heart of love. Their affections are to be inhabited by God. They are sealed for heaven, and they will surely get there, unless they sacrilegiously break their covenant and steal themselves from God's altar.

When you take a precious package to the express office you wholly turn it over to the company, take their receipt for it, and leave it in the company's hands. They seal it, "The American Express Company," and become responsible to get it to its destination and will do it unless the package is taken from them.

So we turn ourselves over to God and He seals us for heaven. We know His seal inscription, "Having this seal: the Lord knoweth them that are his. And let every one that nameth the name of the Lord depart from iniquity" (2 Tim. 2: 19). In other words, it is, "God's Ownership and Holiness." If we leave ourselves on the altar and retain the blessing of the Spirit God will get us to heaven without fail.

V. A SEALED ARTICLE MEASURES UP TO REQUIREMENT.

Occasionally a government official comes around and measures the yardsticks of the merchant, tests his scales and balances, and also he measures the surveyor's chain. The government coins are also tested. Those up to the standard are sealed with approval. The others are reprobate and illegal. So God tests the Christian. His consecration must be complete—a one hundred per cent affair. Nothing can be kept back. All must be the Lord's. The will must be wholly surrendered, with no taint of insubordination. The heart must be wholly yielded to be made clean from every corruption of sin. Then the fire falls. "I will thoroughly purge away thy dross, and take away all thy tin [alloy]" (Isa. 1: 25). Then the seal of God is put on us and we are called "perfect." Who are you, Mr. Objector, that you sneer at God's estimate of the character of His sanctified saints? If you do not like the standard settle it with God. He knows when souls are up to divine requirement and are wearing His seal.

VI. THIS SEAL SHOULD NEVER BE BROKEN, FOR IT IS THE LORD'S.

It is the assuring witness to the soul that he belongs to God. It brings rest and peaceful repose which is a source of health and power. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever" (Isa. 32: 17).

It is the abiding witness that we are right with God and His love and smile are ever upon us. It is the silent voice speaking within, "Thou art mine and I am thine." "Then have we confidence toward God." "And this is the confidence which we have toward him, that if we ask anything according to his will he heareth us: and if we know that he heareth us whatsoever we ask we know that we have the petitions that we asked of him."

What rich clusters of blessings are upon us when the seal of the Lord is unbroken—peace, quietness, assurance, the divine smile and guidance, consciousness of God's indwelling, answered prayer, and great fruitfulness, and at the end of the journey a sure heaven!

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do it but by careless living or willful sin. What better thing can we all do than to go down before the Lord and get the seal of the Holy Spirit himself on our hearts and enter

the new year prepared to live every day and every hour to the glory of God and shining with the radiance of heaven?

PASADENA UNIVERSITY.

Growth in Grace Some Mistakes Concerning It

By H. O. FANNING

ONE of the commonest mistakes concerning growth in grace is that of supposing it to be a gradual purifying process: a supposition that we gradually grow out of indwelling sin into a state of heart purity. It is certain that regenerate persons may, and if they maintain their experience must, grow in grace; but it is equally certain that they do not grow into a state of heart purity. Those who advocate the theory of a gradual growing out of a state of regeneration into the experience of entire sanctification are unanimous in their declaration that sanctification is incomplete in this life.

Some quotations from Dr. Charles Hodge, one of the greatest of the Calvinian theologians, may be illuminating here. He says in his doctrine of soteriology, "But according to the Scriptures, the universal experience of Christians, and the undeniable evidence of history, regeneration does not remove all sin." Again, he says, "And what the Bible and Christian experience prove to be true, history puts beyond dispute. Either there is no such thing as regeneration in the world, or regeneration does not remove all sin from those who are its subjects." Thus this eminent theologian voices the belief of the church in all ages concerning sin in the regenerate.

Concerning the sanctification of believers he says, "The doctrine of Lutheran and Reformed, the two great branches of the Protestant church, is that sanctification is never perfected in this life; that sin is not in any case entirely subdued; so that the most advanced believer has need as long as he continues in the flesh daily to pray for the forgiveness of sins." Such a theory is contrary to Scripture which has nothing to say in support of it, and much to say concerning an instantaneous deliverance from all indwelling sin. It is contrary to history which records no cases of such sanctification, but multitudes of cases of the instantaneous eradication of inbred sin. It is contrary to human experience since none have ever testified to having attained to a state of entire sanctification by a process of growth in grace, while there are multitudes of glad witnesses to the experience wrought instantly by the Holy Spirit subsequent to regeneration.

John A. Wood, of blessed memory, said, "Expecting by an imperceptible growth in grace, to attain an entirely sanctified state, is a snare of Satan, and keeps thousands from obtaining the blessing of a 'clean heart.' Growth appertains to the development of the 'new man,' and should not be mixed up with the supernatural process of purification, in perfecting the saints."

Dr. Hibbard said, "It has long appeared to us that many who are seeking after entire holiness mistake the duty of a gradual growth in grace, and in the knowledge of our Lord Jesus Christ, for a general growing out of sin. There is no gradual growing out of sin. All that partakes of the proper nature of sin in you must be forgiven and washed away through faith in the blood of the Lamb. Whenever this is done, it is an instantaneous work." "Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an instantaneous change from inbred sin to holiness—are to be

repudiated as unsound, anti-scriptural, and anti-Wesleyan."

Another not uncommon mistake is that of confusing the possibilities of the experience of entire sanctification with its possession. One of our great leaders has well said, "Identifying or confounding maturity with purity lies at the base of nearly every objection we have seen to instantaneous sanctification." The Holy Spirit is the great cleanser, and the baptism with the Spirit—entire sanctification—is the great cleansing act of the Spirit, in which the blood is applied and the heart is washed whiter than snow. But the Holy Spirit is promised not only to do this, but also to do much more. Is it not possible that our faith may claim this cleansing work of the Spirit, and yet fail to claim His agency for other purposes which are as definitely promised in the Word of God? That the cleansing of the heart from all sin is wrought by an instantaneous act of the Spirit is the testimony of the Scriptures. This is substantiated by the joint testimony of history and human experience. But it is not only clear that the Scriptures speak of an instantaneous work in sanctification, but they also speak of a gradual work. This work is subsequent to the act of sanctification. It is evident that there are some things that are always done instantaneously in our experience, and never done gradually. Among these may be named the purifying of our hearts, our being filled with the Spirit and being endued with power from on high. Acts 15:8, 9; 2:4, and 1:8, will make these matters clear.

But there are other things that are done gradually. Among these may be named increasing in faith, love, and every grace conferred by the Spirit. 2 Thessalonians 1:3; 1 Thessalonians 3:12; 4:1, 10, and 2 Peter 1:5-11, seem to indicate this clearly. This

matter has been recognized by our foremost holiness men in all times. Dr. Peck said, "It will be remembered that we have found sanctification to imply both the death of sin and the life of righteousness. When we speak of entire sanctification as to the former part of it we say it is to be attained at once—it is an instantaneous work. But in relation to the latter part of this great work, viz., the life of righteousness, embracing all holy affections, and pious efforts, it is regarded as entirely progressive. The destruction of sin in the soul, and the growth of holiness are two distinct things. The one is instantaneous, the other is gradual."

It is one thing to have the old man destroyed; it is another thing to have the possibilities of the new man developed in our experience.

It is one thing to have the carnal mind eradicated; it is another thing to have the possibilities of the mind of Christ developed in us.

It is one thing to have the heart purified and filled with the Spirit; it is another thing to have the graces of the Spirit developed in our daily life.

It is one thing to be in the light; it is another thing to exhaust all the possibilities of walking in the light.

The destruction of carnal impatience is one thing; the development of the highest degree of patience attainable is another thing.

It is one thing to be in possession of the experience of entire sanctification; it is another thing to realize all the possibilities of the experience in our everyday life.

Brethren, let us thank God and take courage. "There remaineth yet very much land to be possessed." There are heights of experience we have not scaled; depths we have not sounded; lengths and breadths we have not explored. There are still battles we have not fought, victories we have not won, conquests we have not made; walled cities, orchards, and vineyards are awaiting our all-conquering onward march. On with the fight, the good fight of faith, until our Lord shall come and we shall hear His welcome plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

CLARENCE, MO.

The Song of the Lord

By DELANCE WALLACE

"And when the burnt offering began, the song of the Lord began also" (2 Chron. 29:27).

THERE is some uncertainty just what particular song may be referred to in our text; but the children of God—those who are in favor with Him—always have "The song of the Lord" in their souls.

When the children of Israel came through the Red sea and looked back upon Pharaoh and his host in the midst of the rushing torrents, there came such a sense of God's presence and power that the "Song of Deliverance," recorded in the fifteenth chapter of Exodus, came as inspiration to all: for the Scriptures say, "Then sang Moses and the children of Israel this song unto the Lord"; since which time portions of that song seem to have been used upon all occasions of special rejoicing. The children of Israel evidently never sang "The song of the Lord" when they were not victorious; and when in captivity at one time they were asked to sing one of the songs of Zion, they said, "How shall we sing the song of the Lord in a strange land?"

In Psalm 42:8 the Sweet Singer of Israel says, "Yet the Lord will command his loving

kindness in the daytime, and in the night his song shall be with me, even a prayer unto the God of my life."

When St. John in his vision on Patmos saw "them that had gotten the victory over the beast, and over his image, . . . standing by the glassy sea, having harps of God; and they sing the song of Moses . . . and the song of the Lamb, saying:" he recorded the same theme as that sang first upon the occasion of their deliverance at the Red sea.

In the plan of God there was but one place in this world for His chosen people and that place was Canaan. It is so today.

From the time of crossing the Red sea until that of our text all Israel well knew that by true worship and obedience to Jehovah His chosen people were always victors, but when they failed in either of these they were victims.

In 2 Chronicles 28 we read that the Lord brought Judah low because of Ahaz, king of Israel; for Ahaz took away a portion out of the house of the Lord and gave to the king of Assyria, expecting thus to obtain help against the Philistines who had made war

against Israel; but the Assyrians distressed him. "The twenty-second verse reads, "And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz." Hezekiah, Ahaz's successor, began to reign when he was twenty-five years old and did that which was right in the sight of the Lord. In the first month of the first year of his reign he began to repair and clean up the house of the Lord. Bringing the priests and Levites together, he commands them to carry forth the filthiness out of the holy place, declaring that their fathers had fallen by the sword and that their sons, their daughters, and their wives were even at that time in captivity because they had shut up the doors of the porch, put out the lamps, and had not burned incense nor offered burnt offerings in the holy place.

We wish now to call especial attention to the eleventh verse of this twenty-ninth chapter: "My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense."

After God called Abraham out of Mesopotamia into the land of Canaan, in the quiet of one night God invited him to his tent door to count, if possible, the stars of heaven, declaring that his seed should be as the stars—innumerable—and that they should inherit the goodly land of Canaan. This covenant was sealed in the lifeblood of an heifer, a goat, a ram, a turtledove, and a pigeon. To Abraham it was revealed that if man's sin was so deep and the purposes of God so determined that even the covenant between man and his Creator for the temporalities of life had to be made at the price of blood, his soul's redemption must depend upon a greater sacrifice than the blood of an animal. He understood that the Lamb of God was a Child of Promise, and it is not improbable that when the Lord called him to offer up Isaac for a burnt offering he reasoned that Isaac, the child of promise, was also the representative of the new order—the chosen race. Hence he was a representative of their guilt and sin. Consequently, if his life was required, it was only justice. He must have felt in his own heart that God's demands were right and just; that in Isaac was to be fulfilled the promise in Eden that "The seed of woman should bruise the serpent's head." When the altar of stones was completed and the wood arranged, Abraham laid upon it, bound hands and feet, his son, the representative of the guilt of the nation. He was about to suffer justice upon the head of his son when the angel of the Lord called unto him out of heaven saying, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." As he offered the ram, which God had so miraculously provided, upon the altar he received a marvelous revelation of God's mercy. This ram, which here became the substitute for a guilty, condemned nation was a significant type of Jesus Christ who was to become the substitute offering for the world.

When God gave to Moses the tables of stone and instructions for the sacrificial system which was to continue until the bringing in of the new covenant He simply systematized a practice which dates back to Abraham's sacrifice. The whole burnt offering represented Christ in His work of expiation and atonement. Whether of the cattle, sheep, goats, or the clean fowl, it was one without blemish; and having been slain, was wholly consumed by fire on the altar of burnt offerings. This represents Christ, the unblemished One, whose

life was sacrificed upon the altar of divine justice in behalf of sinful men.

It was not proper, if indeed at all lawful, to offer the whole burnt offering without an accompanying meat offering. This was a bloodless offering. It was of flour or corn, and oil and incense, laid by the priest upon the altar where it was consumed. As the whole burnt offering represented the atoning, sacrificial work of Christ, the meat offering represents the grateful acceptance of the provisions of the atoning sacrifice, on the human side. It was subsequent to and dependent upon the whole burnt offering. The meat offering, in its application, is the offering back again to God in a complete consecration, all that has been redeemed by the blood of Christ. The flour or corn represents our body; oil, our strength; and incense, our influence. The offering was always with thanksgiving.

In our text it says "when the burnt offering began, then began the song of the Lord also." Now it is said that the evidence the Jew had of the acceptance of his offering was that the fire came down from heaven and consumed the sacrifice. At the time of Hezekiah's great "house-cleaning" the apostatized priests had long feigned the Lord's acceptance by using fire of their own kindling. This had led to other false practices until God's house had been profaned from the doors of the porch to the holy place, and no longer did the holy incense flow from the sanctuary.

When the word of the Lord was declared to the people and they got under great conviction, they were glad to bring acceptable sacrifices for the whole burnt offerings, and then—as now—real repentance was followed by songs of victory. Whenever that sweet smelling savor did not ascend the people all knew there was something wrong, and there was no song of the Lord. But when all was acceptable to God—when incense, *real incense*, was burning—no enemy, however great, could overcome them. All nations of the world had known from Balaam's time that *so long as God answered by fire* the children of Israel were invincible. Balaam said the only way to overcome them was to get something between them and their God. Now they knew what was lacking, and the very moment they swung wholly out into the will of God "The song of the Lord began also."

We know, and God knows when we have the song of the Lord in our heart.

At one time Sir Michael Costa, leading a great choir, suddenly stopped the music when almost every voice and instrument was at crescendo. Full of amazement they heard the great master call out, "Where is the piccolo?" So God is calling out in the midst of all the glorious music of heaven and earth for your voice or part in the "Song of the Lord."

Bring in the whole burnt offering now, and the chord that was broken will vibrate once more."

Those Justified Folks

By REV. C. HOWARD DAVIS

THEY were sinners. They were alienated. They were going wrong and they were wrong. An evangelist crossed their path with the everlasting gospel. They gave heed, they were convicted, they repented, they confessed, they forsook, made restitution, were forgiven, were justified by faith. They sought and found membership in an evangelical church, "which was in God the Father, and in the Lord Jesus Christ." They began showing their faith, and the genuineness of the change from darkness to light by "their labour of love," and patience of hope in our Lord Jesus Christ. "They also knew their election of God" by the witness of the Spirit, who still bears witness to the born of God ones. The gospel came not to them "in word only, but also in power, and in the Holy Ghost."

When the traveling power preachers came along, and endeavored to get people to seek for power, these scripturally justified folks said they had power and broke out in holy song, "I know whom I have believed, and am persuaded, that he is able to keep that which I have committed unto him against that day." And to give abundant reason for their faith they sang another chorus, "Blessed assurance, Jesus is mine, Oh, what a foretaste of glory divine." Satan true to himself brought on opposition, but they "having received the word in much affliction" were in no wise disheartened, for they also discovered the "Joy of the Holy Ghost was in them." "They became ensamples to all that believe," "sounding out the word of the Lord," "letting their light so shine" that "their faith to Godward was spread abroad, so that they needed not that any should speak anything." They testified that they had "turned from idols to serve the living and true God."

The next year the evangelist under whom they were converted was unable to visit his converts, so sent the junior preacher to see how they were getting on. Timothy, after having been to them and holding a few days'

meeting, found them doing well, exhorted them to go on, walk in all the light, helping in his faithful ministry to establish in the grace they had, returned to Paul with a good report, and Paul, grateful for this, went to prayer for his children with soul burden that they might be kept, and led on into holiness. He was mightily concerned that they should walk in the light which the justified soul has. He knew that justification has two ends: the ending end of a sinful life, and the beginning end of salvation. It is not a stopping place, but rather a point reached to go on from. The souls that settle down manifesting no disposition to go on will soon awaken, finding they have nothing to go on with. There has been a leakage and what they had has been lost by their indifference. How many have and still are making the same sad, disastrous mistake to awaken a little later on to the fact they have lost out. Some are aroused in time to get back and on, while others, we fear, fail to make the landing.

Timothy's report from Thessalonica led Paul to go to prayer and the burden came on him so "night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith, to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Paul was a great man. He knew God, and God knew him. He knew by experience two works of grace. He knew others must have that many works of grace to be scriptural.

How sad that many converts are warned against the experience of holiness, and against holy people, holiness meetings, conventions by some that never once warn the new convert or any one else to beware of sin, theaters, dancing, etc. Every justified soul finds a need that calls for a second work of grace.

"Beware of false prophets [said Jesus] which come to you in sheep's clothing, but inwardly are ravening wolves." Look like sheep,

act like a wolf. Many are deceived by them, for they claim to be the children of God. False prophets are working overtime to keep the doctrine and experience away from the people, warning against fanaticism, ridiculing those who profess the blessing, teaching there is no second blessing or second work of grace. Thereby many are discouraged. The outward appearance of many opposers is the thing which makes them dangerous, for opposers are among preachers, teachers, prominent laymen. But we are told by the Word to try them. Do so. See if the wool grew on or was put on. If they object give a good pull. The "trying them" which they seem to resent makes one suspicious. Gives one the feeling they are masquerading under a borrowed sheepskin. A sheep has no objections to your pulling the wool gently, because the wool grew there. If the wool slips as you make a bit of examination, you better move quickly, for the probability is there is a wolf in the immediate neighborhood. Jesus in the sermon on the mount said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matthew 5:1, 2 reveals He is talking to His disciples. This is surely a fearful saying that there will come men in the form and pretense to do to God's people what a wolf will do to a sheep. That is, tear the sheep. Who would stand by and see a wolf tear a lamb in pieces? None, if they could lay their hands on a club. How much more would people move to the rescue of a perishing individual. But a step higher, what about false prophets who "wrest the scriptures" to deceive and lead astray those who have been converted, "who knowingly contradict" such plain words of God's Book, as "This is the will of God, your sanctification," "The very God of peace sanctify you wholly, . . . and preserve you blameless unto the coming of the Lord Jesus Christ . . . faithful is he that calleth you who also will do it." "Without holiness no man shall see the Lord." If these Scriptures are not plain nothing is. If we do not understand the meaning Noah Webster can give it to you, and make it so plain that man will be without excuse. The justified man is in need of being

sanctified wholly as the sinner needs to be converted, regenerated, born of God; for as truly as God says "except a man be born again," and He says it, just as truly He calls the believer to "holiness without which no man shall see him." He who claims to be a Christian and deceives other Christians in relation to their inheritance in Christ Jesus will be lost forever, without repentance.

The Church of the Nazarene owes it to all justified folks that the gospel of holiness is preached to them. It is upon every soul to see that others about them have as much light as they. If any would retain their experience they will have to tell to others up to and according to their light. Not necessary to wait until you are sanctified wholly before you get busy.

The freely justified individual must walk as straight as the wholly sanctified man. God has but one standard for all His children. It does not say whosoever is sanctified doth not commit sin. But it does say, "Whosoever is born of God doth not commit sin." "He that committeth sin is of the devil; for the devil sinneth from the beginning."

God's people do not. The born of God ones have a changed inward condition. If a mistake is made, immediately on learning of it the justified make it right. Justified by faith. This new experience came to them by faith and they retain it by faith. Faith is not so mean and small a matter as many suppose. But it is substance, has an unseen power, and it is power, like some one has put it.

Faith, mighty faith the promise sees,
Looks to that alone.
Laughs at impossibilities,
And cries it shall be done.

Justified folks were justified by faith, are kept by faith as long as they walk with God, live by faith as they obey Him, have love, joy, peace, can suffer long, are gentle and good, meek and temperate. They hunger after righteousness, walk in light, love the brethren, pray, testify, get blest, sing about their names being written in heaven, are candidates for sanctification, and while they maintain a good clear experience of justification, desire to be rid of that inward condition of carnality.

adult Christian in the home the children make little effort to attend church or school, at least regularly. Only yesterday my heart was grieved to see a mob of children chasing a crazy woman down the street. Most of them were of school age and it was only 3 o'clock in the afternoon. But why weren't they in school? It is because China, far from having a compulsory school system, has only one boy in sixty-four and one girl in a thousand in school. Here, then, is another subject for prayer, especially as regards our facilities for accommodating more boys and girls in our mission schools.

As I consider once more the impressive scene of a short time ago, when so many partook of the Lord's Supper, my heart is filled with gratitude to God for what He has already done in our field, but I am reminded at the same time of the unreached thousands about us. Friends, they say a million people die every month in China. How many of these are saved? May the Lord help us all to be faithful soul-winners, "redeeming the time, because the days are evil."

Mrs. Thatcher Improving

The many friends of Brother and Sister Thatcher will be glad to learn that Mrs. Thatcher, who has been critically ill, is very much improved in health. After thorough examination by various doctors of Japan it was deemed necessary for her to return to the States immediately in order that she might receive the medical attention necessary to save her life.

Brother and Sister Thatcher reached the States during the month of December, and since their return Sister Thatcher has been receiving the very best of medical attention. In a letter just received from Brother Thatcher we learn that the Lord has wonderfully undertaken for Sister Thatcher, and she is improving very rapidly. We are sure this information will be a source of much joy to their many friends. We urge that our people continue praying for these splendid missionaries that they may soon be able to return to the field to which God has called them.

E. G. ANDERSON, General Secretary.

The Indians of Northern Peru

Among the various purposes of my recent trip to the interior was that of obtaining as much information as possible about the Indians. I had already read everything I could find written about them, talked with a great many travelers, and studied every map and atlas I could secure. Just a month after leaving here I arrived at the village of Jaen, accompanied by our native preacher, Toribio Suarez.

I will not go into any details here about the difficulties met on the road, nor about the circulation of Scriptures and holding of meetings along the way. We found only two men who could give us any information whatever about the Indians before reaching Jaen. One of them told us that beyond the River Chinchipe lived the "Moros," that is, the unbaptized, or forest Indians. The other man, who had spent years as a soldier, told us that the labor contractors often brought large numbers of forest Indians to work on the rice plantations near a certain town east of Bella Vista. He said that the Indians usually came naked, and were paid in clothing with which they were well pleased. Still it was necessary to keep soldiers there in order to make them work until their contract expired. The school teacher in Jaen was able to give us practically the same information with more details.

In Bella Vista we were told that the Agua-Runa Indians, from the south bank of the Amazon, occasionally arrived with parrots, monkeys, and bears to exchange for such articles as they desired. They said that the Jibaros, from the north bank, never came, and that they knew nothing about them. With us the desire was strong to press farther inland and meet these Indians in their own land, but

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Recent Observations in Chaocheng, China

By Miss Ida Vieg

I WAS greatly impressed during our recent quarterly meeting to see forty-two baptized women and girls present. This was a communion service, so all were seated together on the women's side of the chapel. There was an equally good representation, I believe, of the men of the congregation, but a partition separates the men from the women so I could not see them. Only three women and three girls were absent, two of the latter being away at school and one in a hospital. Of the total membership since the church was organized, three women have moved away and one has died. This brings the number up to fifty, omitting two who have come to us from another mission.

And what a disparity in their ages! Here was a little school-girl, only twelve years old, and up in front sat the oldest member in our church. She is Mrs. Han, eighty-six years old. She was baptized last summer. When Dr. Reynolds was here she repeated from memory in his hearing the hymn, "Nothing but the Blood of Jesus," and one or two others. Last Sunday she gave such a definite testimony regarding her changed life and of the goodness of the Lord to her. She has such a longing to go home to heaven. Remember her in your prayers.

Then there is the large percentage of widows in our membership. I counted fifteen that day. Most of them are over sixty, and I am glad to

say they are quite faithful in attending the services although many live two or three miles from the city. There is probably an equal number of widows among the probationers. Some may wonder why there is such a large proportion; and while I have never heard an explanation, it occurs to me that the men are more apt to be victims of undue exposure to the weather, especially in the country, and the majority of our Christians come from there.

Among the women there are very few Christians between twenty and thirty years of age. The reason is that women of that age are young daughters-in-law, whom custom forbids to appear in public, so they seldom have the privilege of attending the services even though their family cares and mothers-in-law permit them. Our hearts have often gone out to these young women when their own Christian mothers have occasionally brought them. They usually express their approval of the doctrine, but they say, "I don't manage affairs," which means they have an unsaved husband and mother-in-law at home. A few have sought the Lord but the question comes, "What shall I do when I am forced to burn incense?" Pray for the young daughters-in-law in China, as well as for their unsaved "superiors."

And what about the girls? At present we have only seven in our church membership. Our observation has been that where there is no

GOD has raised up the Church of the Nazarene, as its name implies, to preach the gospel of Jesus Christ to the lowly and the poor. To us is given the commission to emphasize the dispensational truth that Jesus baptizes men and women with the Holy Ghost, cleansing their hearts from the corruption of native depravity and filling them with His holy presence through the Spirit. But there is a depth to this commission which only time and the stress of necessity can bring into clear vision. Foreign Missions, Home Missions and Evangelism, Education, Social Welfare, Ministerial Aid, Orphanage, Evangel Tract and Colportage work are some of the phases of this great commission which came clearly into prominence during the last quadrennium.

The educational work of the church rapidly developed during the last four years and bids fair to occupy a large place in the thought and life of the church during the present quadrennium. The large numbers of young people coming to the Church of the Nazarene is ever the occasion of surprise to those first coming in touch with our work; and to these young people we owe our best efforts for their development in holy living and their training for efficient service in the church. The following positions may safely be advanced as generally held by members of the Church of the Nazarene touching the important subject of Education.

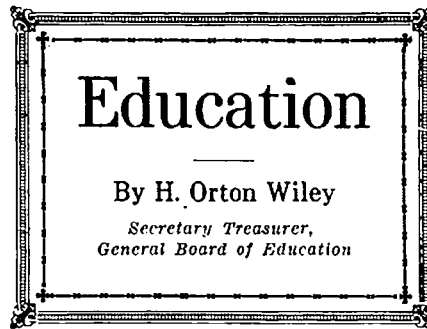
The Church of the Nazarene recognizes the obligation of secular and religious education. No one seriously doubts the value of education for practical ends. The enormous increase of wealth at the present time is due largely to the application of scientific knowledge to the problems of production and distribution; the achievements of medical science and surgery in relief of the sick and injured, and the rapid advances made in every department of our complex civilization, all point to the trained intellect as the indispensable element of success. It is upon this fact, recognized by the state, that we have our magnificent system of public instruction.

The Church of the Nazarene recognizes a deeper obligation to the Christian education of its young people than merely that of practical efficiency. Education is not an expedient or a means to some material end, but the enlargement of a life. That which enlarges, enriches, and ennoble personally becomes an obligation upon every Christian. The golden link which binds together our Christian life and our obligation to Christian education is a view of Christ as the Truth and the indwelling of the Holy Ghost as a guide into all truth. Those in whom the Spirit of Truth dwells become at once and essentially "lovers of truth."

The failure of the present-day education. The Church of the Nazarene regards it as a misfortune that education has been so largely concerned with merely material ends. While the trained intellect is an indispensable element of success, and the obligation to extend learning for the sake of greater efficiency is universally recognized, yet intellectual culture alone is insufficient to meet the moral demands of life.

A philosopher of the last century wrote the following: "There are evils culture can not cure; there are blessings it can not bestow. It can not give peace to the conscience; it can not shield the life from sorrow; it can not lessen anguish." But a greater than he said more tersely, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There are needs of human life deeper than physical craving—needs which can be satisfied by the Word of God.

The failure of modern education often becomes peculiarly marked in the lives of young people trained in homes of deep piety. A young lady from a home where the religious life was strong and wholesome was educated in one of the great eastern universities and afterward took up the profession of teaching in one of our holiness colleges. In her teaching and in her thinking she seemed to be entirely unable to harmonize her university training with her early home instruction, and her life was a chaos. This condition largely obtains at present among young people of religious homes edu-



cated in the larger universities, and sooner or later, usually ends disastrously as far as the religious faith is concerned.

A university professor in one of our great western universities remarked in our hearing that the present-day university student who was inclined to be religious would need to carry his religion in one pocket and his university training in another; that there was a divorce between religion and present-day scholastic life, so that the conscientious student who endeavored to hold to both must use them alternately—one on Sundays, the other through the week. The above was spoken, not in ridicule, but seriously as indicating the deep chasm which exists between modern "learning" and "old-time" religion. Doubtless much of the prejudice which exists in certain sections against higher education is due to the disastrous results to religious faith which have followed the higher university training.

The new viewpoint in education. With her intense emphasis upon inner spiritual experience, the Church of the Nazarene must reject the current systems of education and is forced to a readjustment in educational methods and ideals.

If the present-day standards of education will not permit our young people to develop to the highest degree of culture without a diminution of religious life; if with every advance there comes a wider breach between education and religion; we are logically forced to reject the one or the other. But a people whose religion is vital and strong; who have come to a knowledge of the truth through personal religious experience and who can say, "Hereby we do know that we dwell in Him and He in us, because He hath given us of His Spirit" will never consent to allow their young men and women to be beguiled by philosophy and vain deceit into a life patterned after the rudiments of the world and not after Christ.

Here then the light shines where before all was dark and obscure, but nevertheless enfolded in our great commission, i. e., the Church of the Nazarene has an educational mission; and to "spread holiness over these lands" means a reconstruction in our educational ideals and methods as truly as it means a fire-baptized evangelism in our own and foreign lands.

The Christian conception of education. Christian education is not Greek learning baptized nor worldly education rechristened. Placing the Bible in the schools does not of itself make education Christian, neither does the transplanting of current education to a "spiritual environment" in a holiness college make it any the less "rudiments of the world." The fundamental principles are wrong, the viewpoint is wrong, the motive is wrong.

The Apostle Paul sounds a note of warning just here, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." The seeds of decay are in the system itself, and sooner or later it will corrupt the teachings of the sacred Book and will permeate and destroy the most spiritual atmosphere.

But the apostle also gives us the key to true Christian education—that which follows after Christ, which mediates all knowledge through Him in whom are hid all the treasures of wisdom and knowledge. Christ is the head not only of our religious life, but the center and source of our intellectual life. Catch this

vision and the chasm between vital religion and true education vanishes, and every advance, when Christ is conceived as the WORD, furnishes the media for deeper communion with God through the Spirit.

Not only does true education unite with vital religious experience in the one supreme task of unifying the spiritual and intellectual realms in Christ, but without religion, education could never approach completeness. Apart from the burning heart of Luther, the learning of Erasmus could never have kindled the fires of the Reformation, and even Mr. Huxley admitted that civilization was indebted more to George Fox the mystic, than to Benjamin Franklin the practical sage.

As in the famous painting of Hoffmann's "Christ in the Temple" the youth is a seeker after truth in His Father's house, combining in Himself light of truth and the joy of divine fellowship, so Christ is to us still, the "life" and the "light." Grace and truth come by Jesus Christ, but the discovery of truth must follow the communication of grace. Herein lies the essential difference between the "rudiments" or "fundamentals" of the education of the world, and true Christian education. The one seeks to find grace at the end of a system of truth; the other seeks first the personal knowledge of Christ through a gracious transformation into the moral image of God by the Spirit, and then plunges deeply into the search after truth as it is in Christ, the eternal Word, by whom all things were made, and without whom not anything was made which hath been made. Firmly grasp this distinction, and every advance in the intellectual world brings only a new discovery of His glorious fullness which intensifies our love for our Lord and our passion in seeking the lost for whom He died.

The Church of the Nazarene has an educational mission. There must be the same marked and radical distinction between our colleges and worldly institutions or formal denominational colleges as there is between the effete evangelism of popular churches and the fire-baptized evangelists whose altars are lined with "sky-blue conversions" and "sunburnt sanctifications"; or between the formal, lifeless routine called worship generally found in modern Protestantism, and the holy, enthusiastic, unctuous, Spirit-filled and heaven-thrilled service of a fire-crowned holiness meeting.

The Situation in France

Pastor H. Merle d'Aubigne, superintendent of the McAll Mission in Paris, is a man of character and intellectual attainments who is accomplishing a great work. In a letter to the Methodist board of temperance he says:

"More than ever I am convinced that to save France, the fight against alcohol must be resumed most energetically, as there is little doubt that the war has greatly increased the alcohol evil. During the war the American army, the American Red Cross, the Y. M. C. A., and the Y. W. C. A. have done marvels and helped us toward victory. France is wounded, exhausted. She has lost one and a half million men. She needs your help against the inner enemy.

"The fight against alcohol is much more difficult in France than in America. With us, as with you, the greater quantity of spirits and beer is produced by a few great distillers and brewers whom it is possible to attack in the name of democracy. But with us the national drink is wine, which is produced by a multitude of people. It is said that out of thirty-nine million inhabitants before the war, five million lived largely on it, grew it, made it, sold it. The habit of drinking wine has become universal. Total abstinence is restricted to very conscientious and religious circles. Did it not begin there in America? Moreover, it is possible to raise the hue and cry against distilled liquors, and it is here that the most immediate headway can be made. In the northern region, where wine is little drunk and social conditions are similar in many ways to yours, total abstinence has made progress. I trust that you will help us to fight on."—Selected.

The Indians of Northern Peru

Continued from page six

our time was up, and we had to return. We pray that the day may come when we shall not only be able to visit them, but open a mission among them as well.

On the return trip I left my companion to take one road with the horses and books, while I chose a road which ran directly through the territory of the Quechua-speaking Indians. Within three hours I had reached the first little Indian houses and met a number of men and boys. The men could speak a little Spanish; but the boys could not understand anything I said to them until one of the men interpreted for me. A few hours later I came to more houses, and stopped at one of them to rest. Here the whole family could speak a little Spanish, but of course spoke Quechua among themselves. I was able to find out the meaning of a number of words from them, and found their language to be much the same as that spoken in southern Peru. They have borrowed no words from the Spanish, however, and do not seem to practice the declension of nouns except to distinguish singular from plural. This would make their language easier to learn, and easier to speak than the Quechua, spoken in southern Peru. The man of the house bought a Quechua gospel of me, although he did not seem to understand all the words.

For the night I stopped with a man who had spent years on the coast, and who spoke more Spanish than Quechua. When I asked him to teach me how to say different words he made so many mistakes that the Indian women laughed him out of countenance, and incidentally beat me out of my language lesson. He was having a hair cutting at his house, and they were expecting to have a great time there for the next three days. But I wonder if you know what a hair cutting is? In some parts of the mountains in Peru it is the custom to let a baby boy's hair grow until he is about two years old. Then the father calls in all his friends, and they take turns each in cutting a lock of the baby's hair. Every one who cuts a lock of hair is under the obligation of making some present to the baby, and I believe the one who cuts the first lock gives the largest present—usually a colt or a calf. The rest give a sheep or a pig, or, if they are very poor, a chicken. In turn the father is under the obligation of entertaining all his friends for two or three days. This man where I stopped had killed an ox, a goat, and many chickens for the occasion. I wondered if he would spend as much in educating his boy as he did in cutting his first hair. This man's mother also spoke excellent Spanish, and was very kind to me.

At noon the next day I reached the little village of Canares, and took lunch with the village school teacher. In a month's time he had succeeded in enrolling only five Indian boys in his school. Evidently the Indians do not feel the need of educating their children. By night I reached the village of Tambillo, and stopped at a little house where the people did not even try to talk Spanish. For two days I had been climbing the mountain sides and was now near the top of the Andes. The Indians gave me the privilege of sleeping outdoors that night, with rather scanty bedding.

The next day I crossed the high table lands, where one feels the cold even at midday. Shortly after noon I started down the Pacific slope, and found it much easier to climb down the mountain side than up it. An Indian woman gave me a fine lot of cold boiled potatoes to eat, for which I was certainly thankful. By night I was down almost as low as the coast region, and stopped at a small sugar cane plantation. The owner was an elderly woman from the coast, who made no attempt at speaking Quechua, but made the Indians talk with her in Spanish. She was very kind to me, and secured a horse for my use for the rest of the trip. I did not get away the next day until noon, and so had plenty of time to observe the different industries of the plantation. Practically all the sugar cane was used to make rum, and a fermented drink which the Indians

liked very much. I noticed that all the Indians were very lazy, and that the work scarcely moved at all. A young man explained to me that it was all forced labor, and therefore no one had any desire to work. The horse which was furnished me belonged to some Indian boys, and the price for a day and a half's trip was only fifty cents. The owner of the house warned me not to pay them more, as she did not want her Indians spoiled.

I started out with four young Indians as traveling companions, and on the road we fell in with three more. Most of the time they talked in their own tongue, and I could gather very little of the conversation. I urged them to go as far as they could that day, as I wanted to catch the train for home the next afternoon. We traveled until dark, and then without explaining to me where they were going they turned their horses out of the road and entered a big wood by the river side. There was nothing left for me to do but follow them, but I realized that if they had evil intentions there would be no human help for me in that wood that night. It turned out, however, that they were only hunting free pasture for their horses. After dismounting and unloading the baggage, I pulled out my little lunch-bag to help myself to the lunch which had been prepared for me. A

very generous Indian called to the rest to come and help me eat my lunch. In less than no time four hungry Indians had disposed of chicken, cheese, and bread. I did not even get a taste of chicken. Then one of the Indians got out his lunch, and while he said nothing, yet I with equal generosity helped him dispose of it. The next morning we were in the saddle before daylight and on our way. A hard, hot day's ride brought us to the railroad terminal early in the afternoon, fully an hour before train time. I did not pay them anything extra for the horse.

It is with a heart full of love and gratitude we wish the friends of the Bethany Training Home a most happy and prosperous New Year. This last year has been the best year in the Bethany Training Home. Many have been the battles fought and just as many the victories won.

Many ask the question, Does rescue work pay? With salvation as the ultimate aim of all our effort, we rest upon the Word of God, who says, "My word shall not return unto me

The Church of the Nazarene and Evangelism!

By R. T. M., D.D., Gen. Supt.



THE great churches of the world are now in the midst of the most colossal campaigns for the raising of money ever witnessed in the history of Christianity. The Methodist bodies, the Presbyterians, the Baptists, and others

have raised hundreds of millions of dollars. This money is to be used in the interest of Foreign Missions, Home Missions, Education, and other interests of the churches; all, of course, to spread the gospel of the Son of God.

This movement has extended down to the smaller bodies of Christian churches, and everywhere there is an effort being put forth to take advance steps in Christian activities.

The great question is, Will these money raising campaigns accomplish the results for which the money is being raised, granting that the motive back of the campaigns is altogether unselfish—a desire to save the world by the propagation of the gospel, the only hope of the human race?

There is but one answer. They will succeed, IF there is in the use of this money the dominant note of *evangelism*. Salvation, vital godliness, leading the lost to Jesus Christ must be the one sole end in view.

The sad fact is that we do not hear as much about souls as we do about the success of the financial campaigns. If revivals do not result from these campaigns, we do not see how there can be the good accomplished people hope to see when they lay down their consecrated money.

Methodism was born in a revival. It might be said that real Methodism is a revival. The object of the old Methodist preacher was to get men and women to God.

For what has the Lord called the Church of the Nazarene into existence? To preach holiness? Yes. But for more than that; to evangelize, to have revivals, to save sinners as well as lead believers into sanctification, to preach the *gospel of the Son of God*, to stir men to seek the face of God.

When we cease to be evangelistic, we cease to carry out our divine commission, and that moment we begin to decay. Every pastor, every evangelist, every missionary, every worker must be a soul winner. College professors that are not soul winners are not fit to train others to be soul winners. The dominant note of our movement should and must be **EVANGELISM**.

We rejoice, all of us, over the wonderful success we have had in raising money for Education, for Foreign Missions, for Home Missions, and other interests of the church; but we must not forget that our final object is to save souls, to carry the gospel—to the carry the gospel not merely to the intelligence of men, but to the heart, and no man can do that unless he is evangelistic in spirit.

May we not have a world-wide revival? Would it not be possible for every Church of the Nazarene, at home and abroad, to have a great revival?

Let us begin to pray, preachers and laymen, for such a revival. We need it, the world needs it, God is willing, there are hungry souls in every community who can be saved.

but instead took all four of them to the restaurant and gave them a good dinner.

I have the conviction that no one needs the gospel more than these poor Indians, and the determination to do all in my power to take or send it to them. There are many difficulties in the way, but God is greater than difficulties. We need guidance in this most difficult undertaking, and God has promised, "I will guide thee with mine eye." We need not only to do our bit for the Indians, but to do our best for their salvation.

a contest regarding their indorsement of the institution, failure to indorse which would have meant serious financial difficulty for us. Every accusation imaginable was brought up by Satan, but as he would bring the accusations God would meet them with the Word of truth. He promised to bring down the high places and He did. Thanks be unto Him who doeth all things well. He has brought us out more than conqueror, and now we are floating high the banner of victory, with greater faith.

In proof of which statement I herewith give a clipping from the *Commercial Appeal* concerning the indorsement of the institution: **BETHANY HOME BOARD SCORES BIG VICTORY! Attempt to Prevent Indorsement by Chamber of Commerce Fails.**

For the second time within the last few weeks the Bethany Training Home has been given the indorsement of the state board of directors of the department of charities. The second indorsement was given the institution yesterday by C. C. Menzler after his return from Monroe, La., where he and Dr. W. H. Coleman had gone to ascertain the truth of certain allegations which had been made against the management of the Bethany Home.

The home was given the indorsement of the Chamber of Commerce social agencies indorsement committee some time ago. Mr. Menzler in turn gave his sanction to the measure and the matter was dropped until later, when an attempt was made by the local committee to rescind the indorsement.

Joint meetings were held by the Chamber of Commerce committee and the Bethany Home Board. The Chamber of Commerce committee, through its chairman, J. A. Hiechman, stated that certain charges against A. J. Vallery, in charge of the institution, should be investigated. Vallery denied that aspersions should be made against him or his record and invited a thorough scrutiny of his conduct and character.

Mr. Menzler reached Memphis last Thursday and suggested at a joint meeting of the committee and board that he be sent to Monroe, La., Vallery's former home, so that the charges might be proved or branded as false. This suggestion was followed.

STATEMENT BY STATE BOARD
The following signed statement was issued by Mr. Menzler after his return to Memphis:

"The Bethany Training Home has had the indorsement of the board of state charities for two years. This indorsement was granted after careful investigation into the work of the home and its management, and was based upon the following six points of excellence: Good character and honor of the applicant. Reasonable assurance that the organization shall be adequately financed, to be effective. That trained or experienced workers would be employed. That the disposition of the inmates will be wise, altruistic, judicious, and in accord with the welfare of society; and that there is a promise of permanency in the proposed agency."

"The institution has been in operation in Memphis only for about three years, and since coming under the supervision and frequent inspection of the state the work has grown to such proportions that it will require the enlargement and strengthening of the administrative board in order that a sound, efficient, businesslike management may be granted as the work continues to grow."

"The institution has done a good work considering its limited means of support. The board finds no grounds for serious criticism and no reason why it should withhold its certificate of approval for the ensuing year. Therefore the board renews its license in recognition of the need of the institution, and having complete confidence in the sincerity, honesty, and integrity of its management, coupled with the assurance that its board of directors will take an active interest in the work and management of the home. We therefore commend the work done to the moral and financial support of the philanthropic people of the city of Memphis."

"C. C. MENZLER."
We cared for one hundred and twenty-four girls and babies this past year, and met every obligation. But best of all, God is with us.

MISS DELLA FORD, Secretary.

Men Above Price

When the liquor men began casting about for a man to contest constitutional prohibition in the courts, they decided to look for some one of social prominence.

They laid down on a table in front of Charles Evans Hughes a check for \$150,000. The great jurist replied, "I would not champion this cause before the courts for any sum of money you could name."

Failing to buy, Mr. Hughes, they next went to William Howard Taft, and placed before him a signed check, telling him to fill it in for any amount he wanted. The reply of this statesman will be memorable: "Gentlemen, you couldn't pile enough gold on this continent to induce me to take your case before the courts and before the public, for I will have you know my conscience is not for sale."—*Christian Century*.

His Beer Money

I was introduced at a few months ago to a painter by trade, an ex-fighting man, ex-drunkard, and ex-miserable. Religion had restored his soul, and made him a useful citizen. He told me how his mates continually asked him, "Don't your missus never give you any beef money?" "To which I answer them," he said grinning, "Hoh, yuss; my old lady gives me plenty of beer money—shillings and shillings. And where do you think I keep it? In my garden! Ain't that artful of me? And some of my beer money has got feathers and lays eggs, and some has got for and makes lovely pie, and some has got flowers and smells a bit of all right. Yuss, if you'd like to see my beer money, drop in some Saturday afternoon and take a walk around my garden. I'll show you last week's beer money, the week's before—yuss, and last year's—hopping and clucking and crowing and smelling beautiful. By the way, old friend, where's your beer money? Where is it? Can you show it to me, or is the publican keeping it for you till Christmas?—HAROLD BROWN, in *The Century Magazine*.

Bethany Training Strongly Indorsed!

To All Members, Church of the Nazarene

GREETING:

Thoughts of the General Assembly still linger in our minds and time will never efface from our memories the scenes we witnessed during those days. What a thoughtful, serious company! What earnest and often eloquent speakers, and what a sea of happy, bright, shining faces! Long will the memories of those days remain with us and the happy, joyous, hilarious manner in which those present poured out their treasures for the furtherance of God's work.

While the offering made for the work of Home Missions was far exceeded by that made for Foreign Missions, yet it was the Home Mission offering that "set the ball rolling." We believe our church took ground so far in advance that retreat would be well nigh impossible and with the assisting grace of God we shall not retreat but "GO ON."

A letter just to hand from the Field Secretary of the Home Missionary Board states, "We now have some of the fields canvassed and campaigns ready to launch, workers organized, *et cetera*, but up to the present but little money has come in; however, I think the people have been waiting to hear from us on this line and we trust the funds will be forthcoming." Sure! And the funds should be and must be forthcoming at once! Our pledges were made to cover four years and to be paid in four annual payments. Now, we must not wait until the close of the year to make those payments for such a course would, in a large measure, defeat the very purpose for which the fund was pledged. The Home Missionary Board must have some capital on which to begin and carry on the work and with that end in view we appeal to one and all. Please send in your first installment immediately and, if convenient, do not confine yourself to just one-fourth of the amount you subscribed, though that is your prerogative, but for the sake of the cause send as much more as possible. Why? As soon as the work gets under headway the movement itself will bring in some, but not enough to keep a far-reaching, widespread work going. It will take cash to start it and some more cash to keep it going until it can be made self-supporting; hence, we strongly urge one and all to make an effort to send as much over the one-fourth as possible.

Send all moneys for the Home Missionary Board to E. G. ANDERSON, 2109 Troost avenue, Kansas City, Mo. Friends, please attend to this now. If you wait, it would prove detrimental to the work. Let us all do our best—and do it now.

Yours faithfully,

L. MILTON WILLIAMS, President,
Board of Home Missions and Evangelism.

NOTE—The president of the General Board of Home Missions and Evangelism practiced his own preaching by sending his check for \$1,000 to cover one-half of his four-year pledge and all of the \$500 pledge made by Mrs. Williams for the quadrennium. We are glad to include this note in the strong appeal made above by Brother Williams.—MANAGING EDITOR.

HAMLIN DISTRICT ASSEMBLY

Our District Assembly has long since gone into history. Our delay as reporter has been occasioned by the extra care involved upon me, having accepted a position in one of the department stores here since the Assembly. Our Assembly convened at Hamlin, Texas. It was a great feast of good things from beginning to the end. The large college auditorium and the classrooms adjoining served as ample room for lectures, evangelistic and committee work. General Superintendent Williams presided and daily gave the most instructive lectures to young pastors and evangelists as to manner and demeanor, both inside and outside the pulpit; which instruction will do us all good while time shall last if faithfully carried out. On Saturday night, after a blessed evangelistic service, the altar was lined with seekers and many happy finders. Finances for Rescue Home, Home and Foreign Missions, and Education work came easy. Large subscriptions to each of these interests were cheerfully given. Plainview's call for the next Assembly was accepted for 1920. The blessing of the Lord is upon us as we return to our field of labor.—Mrs. W. H. Phillips, Reporter.

MISSIONARY CONVENTION DATES

The following missionary conventions will be held at the places and dates mentioned. General Superintendent H. F. Reynolds; Rev. L. S. Tracy, returned missionary from India; Rev. S. C. Kri-

korian, outgoing missionary to Palestine; Dr. Julia R. Gibson, returned missionary from India; and Rev. Susie N. Fitkin, District missionary evangelist of the New York District, will be the special workers at these conventions.

We trust that many of our pastors on the various Districts where the conventions are to be held will plan to attend. We are sure you will enjoy a special treat and receive a great blessing if you can possibly attend one of the conventions. The workers announced are among the best, and you can not afford to miss hearing them. Following are the dates:

Brooklyn, N. Y.-----February 6, 7, 8
Pittsburgh, Pa.-----February 10, 11
Lansing, Mich.-----February 12, 13, 14, 15
Please pray for these conventions.

E. G. ANDERSON, General Secretary.

BROTHER SHEPARD ACCEPTS PASTORATE

Rev. W. E. Shepard has accepted the pastorate of the church at Nampa, Idaho. Brother Shepard began his work December 29th. Brother Short preached his farewell sermons on December 28th. While Brother Short was farewelling the people as their outgoing pastor, Brother Shepard was greeting them as their oncoming pastor. This was beautiful, for the Holy Spirit was present leading and blessing all. Our prayers and good will go with Brother Short to his new field of labor for

the largest success possible. We are sure Brother Shepard will find the members of his church falling in line as he leads the way in the battle of the Lord. Amen.

N. B. HERRELL, Superintendent.

A Great Revival in First Church, Chicago

By REV. R. T. WILLIAMS, Gen. Supt.

The readers of the HERALD OF HOLINESS will think it strange to see this report in the paper at such a late date. So far as I can tell, no one is to blame for this unfortunate condition. I wrote a report soon after the meeting, and sent it to the HERALD OF HOLINESS, but the report was lost in the mails, never reaching the Publishing House.

The meeting that closed with First Church, Chicago, the middle of December was one of the greatest I have ever witnessed. I wish I had the power to tell it as it really was in every feature of the meeting.

From the first service to the last one, there was wonderful victory, and great manifestation of the power of God. Seekers came to the front at every call. There were from nine to twenty-five every night, and on the last Sunday night about fifty came forward and prayed through. It was estimated that more than two hundred and fifty were saved and sanctified.

There were three epochal days in the meeting namely, Thanksgiving day, and the last two Sundays. On Thanksgiving day, there were in attendance in the morning and afternoon about eight hundred or a thousand people, and at the night service a still larger crowd. Thirty people found God during the day.

On the second Sunday the tide was high all day. In the afternoon Brother Anderson and Sisters Sims and Cox, missionaries, held an old-time missionary rally. The people gave willingly, and freely over six thousand dollars for foreign missions. The service ran late, but did not hurt the evening meeting. There were about twenty-five souls at the altar that night. The last Sunday was wonderful. It was a day of divine visitation. Preaching was easy, singing was easy, and the great offering taken by the pastor, Brother Schurman, was exceedingly easy and free.

The success of this meeting is not a mystery. It could not have been otherwise scarcely. Great preparation had been made for it. Some praying people had been on their knees praying for days and days. In fact the revival was on before the time for it had come. Several hundred dollars were spent in advertising in every conceivable manner. Newspaper ads, window cards, streamers over the street, signs on cars, a beautiful paper called Liberty Bells was published and twenty thousand of them were scattered, and hundreds of cards as personal invitations were handed out.

The spirit of the meeting was glorious. The spirit of consecration, devotion, loyalty to the services, passion for souls, importunate prayer, characterized the meetings.

The meeting was held under the auspices of the Young People's Society, with Sister J. Iva Hilyard president, the meeting being, of course, under the leadership of the pastor, W. G. Schurman, and the assistant pastor, Rev. Stella Crooks, and the associate pastor, Rev. F. M. Messenger.

This society is a live one, and is doing wonderful work under the leadership of Miss Hilyard, a business woman of the church, and a woman of wonderful leadership, indeed, a woman full of the Holy Ghost and of good works.

The pastor, Brother Schurman, is doing a great work in Chicago, with First Church. He is a very strong preacher, a consecrated, Spirit-filled, and efficient pastor. The entire church appreciates his work. He is seemingly just beginning his most useful days here.

Sister Crooks, the assistant pastor, was a great power in the meeting and she is a great power in the church. She is inseparably connected with the great success the church is having. She is deeply spiritual, and a very devout and humble spirit. She is loved by all and appreciated.

Brother Messenger was another true worker in the meeting. Those who know him need to have nothing said concerning him. Brother Messenger is a big hearted, powerful, Holy Ghost man, a terror to sin and the Devil. God bless him.

The employed workers in the meeting were C. C. Rinebarger, Miss Virginia Shaffer, and the writer. I want the reader of the HERALD OF HOLINESS to permit me to say a few words about them and their work in this meeting.

Brother Rinebarger is a wonderful leader of song in a revival. He knows how to lead, he is always ready, and appropriate in his selections. He is spiritual, and a good winner at the altar as well as in his music. We should keep this man busy in our work all the time. He is a man of God, and able to do things.

Miss Shaffer has not been in our movement very long. She was converted in the big brown tent, in a campaign of the Williams and Robinson party. If these men had done nothing but this one thing it would pay for all the expense put into these campaigns.

She is the greatest gospel soloist I ever heard, and I believe the greatest in the religious world today. She was trained as a grand opera singer, and had become known nationally. Now she sings the gospel and helps to spread holiness. She is not

only a great singer, but she is full of the Spirit. How she blessed the people when she would sing, and get blessed herself! The church should give her work constantly, and give her a sufficient support to keep her in the work. Thank God for giving her to our church. Keep her busy. Great crowds will always come to hear her sing, and they are lifted closer to heaven when they hear her.

The great encouragement to me in this meeting is that God is willing to give a revival to all the churches if He is willing to give one to this church. May we not take courage and look to God for revivals everywhere? He is able and He is willing.

Long live old First Church to bless the city of Chicago, to stand by the entire denomination, and help thousands of souls to get to heaven who would not otherwise get there but for the influence of this great church.

A Great Revival

Rev. C. E. Roberts and Wife Hold a Marvellous Meeting at First Church, Los Angeles.

Everything combined to make the four weeks' meeting conducted at First Church, Los Angeles, by Brother and Sister C. E. Roberts a glorious success. The church was ready for it, and the evangelists began the work in the fullness of the blessing of the gospel of Christ. For seventeen months many of the members of the church had been daily imploring God to open the windows of heaven and the fountains of the great deep, and so manifest Himself in mighty tides of salvation that the gracious work could not be confined to First Church, but would spread in streams of divine glory throughout the District, the denomination, and the entire holiness movement.

The opening service was on Sunday morning, November 16th. Brother Roberts preached to a great congregation with liberty and unction, and the power of God so fell upon one sister, who is usually quiet and unobtrusive, that her screams of uncontrollable joy could be heard at least a block from the church. God was working. At a glorious service in the afternoon Sister Roberts gave a burning, searching message, and quite a number wept and prayed their way through to Jesus. The souls of the saints were refreshed, and Sister Eades, a dear mother in Israel, received a marvelous anointing of the Holy Spirit. The vast auditorium was well filled during the three preaching services of the day. The sermon by Brother Roberts at night on the "Marriage Supper" was very solemn, deep conviction was upon the people, and more than twenty rushed to the altar, most of whom claimed victory.

During the wondrous, gracious weeks that followed this glad opening day, the Holy Spirit wrought multiplied miracles of salvation. Day after day seekers pressed their way to the altar. Large numbers were saved, reclaimed, and sanctified. The saints were edified, and waves of glory rolled tumultuously in the various services. Many scenes occurred which far transcend description. On one occasion Sister Preater stepped to the front of the platform to give a message in song. But the Spirit of God so came upon her that for five or ten minutes her ecstatic shouts almost shook the building, and the blessing which flowed so divinely in her heart was communicated to other saints, who mingled their praises with hers. When at last she was able to sing, her message was in the demonstration of the Holy Ghost. Sister Hattie Livingston, the well known holiness evangelist, was so transported and lifted out of herself at another meeting that she danced, wept, laughed, and shouted with holy rapture, and was brought out into an experience far surpassing any that she had ever before enjoyed. The young people were wonderfully strengthened and revived, and their Sunday evening prayermeetings were crowned by sin-dissolving, life-giving manifestations of the Son of God. Backslidden holiness preachers of other denominations came to the altar and cried for mercy, and other seekers who failed to receive the witness of the Spirit at their first coming, kept on pressing their way to the feet of Jesus, until in most cases they made sure that it was well with their souls.

Brother A. O. Henricks, the pastor of the church, held up the hands of the evangelists, and united his efforts with theirs. Professor John E. Moore, who assists the pastor, has charge of the music and is the leader of the young people, sang with wonderful unction and effectiveness during the meeting, and led the great choir of the church at the different services. C. E. McKee had charge of the 6:30 p. m. prayermeeting, which was largely attended, and was called "the power-house of the meeting."

Of course the five Sabbaths of the campaign were the mountain peaks in attendance, number of seekers, and the volume of salvation. From first to last there were not less than 500 at the altar, but many of these went several times. It is safe to say, however, that at least 400 persons definitely sought pardon or purity during the meetings.

Brother and Sister Roberts were at their best. They not only preached effectively, but sang their way into the hearts of the people. Brother Roberts has learned the secret of procuring subscriptions for the *HERALD of HOLINESS*, and during the meeting he obtained more than 400 recruits to the army of men and women who take and read this weekly messenger of full salvation, Brother Rob-

International Sunday School Lesson, January 25, 1920

Peter Stands Up for Truth and Honesty

Lesson, Acts 5:1-11.

GOLDEN TEXT—*Lying lips are abomination to the Lord; but they that deal truly are his delight.*—Prov. 12:22.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. FALSE PRETENSES. A LESSON IN HONESTY.

Nothing is known of Ananias and Sapphira other than the account given in this chapter. The unhappy event seems to have been as follows:

1. Under the inspiration of the Spirit, there was a great consecration service, in which the people gave willingly and gladly of their means in order that assistance might be given those of their brethren in poverty.

2. The movement was popular, and under the inspiration of the moment, Ananias and Sapphira decided that they too would have part in this great movement. Doubtless they fully intended to put in their all when they stood up in meeting and so declared their intentions.

3. After selling the property which they had consecrated to the work of the Lord, it seems that they became fearful of trusting all to a future providence; and secondly, they saw the great amount and thought perhaps they were giving beyond their share in this matter.

4. They decided to give only a part of the price received from the sale of their possessions, keeping part for an emergency.

5. They brought the amount to the apostles under the pretense that this was all that had been pledged to work of the Lord.

There is a great lesson here for all people who make pledges in the public meeting. These pledges are sacred, and God expects their fulfillment. If they are willfully kept back, the sin becomes the sin of Ananias and Sapphira.

II. LYING TO THE HOLY GHOST.

1. In addressing Ananias, Peter asks the question, "Why hath Satan filled thine heart to lie to the Holy Ghost. Temptation comes from an evil personality. Men have always attributed their sin to a malign influence. It is strange that by the general consent of mankind, sin against God has

ever been considered so perfectly unnatural, and so evil in itself, that no man would commit it unless impelled to it by the agency of the Devil."—Clarke.

2. To lie to the Holy Ghost. A lie is an intention to deceive, and the deception here was to deceive the apostles who were ministering under the influence of the Holy Ghost.

3. The lie in this case was a failure to comply with all the promises made to the apostles in the church with reference to temporal matters. A consecration of our all at the altar when seeking sanctification, and subsequent failure to use that which has been consecrated to the service of the Lord as He may indicate, is identically the same sin in nature as that committed by Ananias and Sapphira.

This should be a solemn warning to all those who make vows to God along temporal lines and then allow themselves to be turned aside to covetousness and self-trust.

III. THE JUDGMENT OF GOD.

When Ananias heard the words of Peter, he fell down and gave up the ghost. He suffered instant death as the penalty of his sin, and was carried out and buried at once according to oriental custom.

When his wife, Sapphira, came in about three hours later, not knowing what had been done, Peter asked her, "Whether or not they had sold the land for so much?" To which she answered, "Yea, for so much." It is evident that the plan of deception was deliberately arranged beforehand, and not a sudden sin of surprise. As a result of this deliberate sin, she too suffered the judgment of God and fell down dead and was buried by her husband.

IV. RESULTS IN THE CHURCH.

Great fear came upon the church and upon as many as heard these things. Doubtless the end of this judgment was to show God's displeasure of hypocrisy, deceit, and fraud in the early church, without which judgment, the long-suffering of God would have been abused.

This great judgment brought a deep religious reverence and fear upon every soul in the church, and banished, at least for the time, all thought of deception and fraud.

erts also used his influence to induce the people to bring in their money on the last Sunday of the meeting to the end that the church debt might be paid and the mortgage burned at the Christmas love-feast. I am glad to say that these efforts, which of course, were merely supplemental to those of Brother Henricks, were successful, and that when the time came on Christmas day, Mrs. P. F. Bresee, in the presence of a very large congregation, and amidst shouts and tears, burned the mortgage which for so many years had been a financial incubus on the church.

No money was spared in advertising the Roberts' meetings, and in a number of ways they were brought to the attention of the people of Los Angeles.

We regard the revival campaign just closed as the greatest since those of the early days when Dr. Bresee was the active pastor of the church. We give God all the glory, and are pressing forward and upward to new and more glorious victories for our Christ.

E. A. GIRVIN, Reporter.

AN INTERESTING CANADA REPORT

Greetings in Jesus' name from the "Garden of the Gulf." Though the work of the Church of the Nazarene on Prince Edward Island has been practically unheard of through the columns of our church paper, it may be well at this time to announce that it is by no means nonexistent. It seemed to have been in the will of the Divine to call us here from our former pastorate in northern Vermont, the change being effected in April of 1919. On our arrival we found a people who, while more or less discouraged over an inability to secure a spiritual leader during the two or three preceding years, were holding on to God for the success of the work of holiness in their own and surrounding communities. Our summer was well taken up with street meetings, cottage meetings, and church services, with some visible, yet no outstanding results.

Quite recently our District Superintendent, Rev. N. H. Washburn, made us a visit and remained with us a week in the interest of a revival. As a result of faithful preaching and praying seven souls sought the blessing of entire sanctification. Although our brother was forced to leave us at the close of the week's effort, by continuing the services for several days among ourselves the Lord reclaimed six backsliders. On the whole as a result of these meetings the work has been much strength-

ened. The outlying communities are soliciting revival effort, and we are trusting God to open up new work in these needy fields in the not-far-distant future. Pray for us. The people here are unusually kind and hospitable toward their pastor and his family. They are resolved we shall not starve or go naked while their farm products hold out, which is a wonderful asset to a holiness preacher in these days of H. C. L. They have also increased our financial income.

I. W. TURPEL, Pastor.

Among the Churches

WHITESBORO, TEXAS

—We had the very happy privilege of spending the last two Sundays of the old year with Cedar Mills and Independence churches out in the country. The weather was very inclement, the announcements had not been made and there was much sickness, yet we preached to good congregations. We were royally entertained and had a real spiritual service at each place. While there are but few members at each church who are scattered through the country, yet they are faithful to the cause, loyal to God, and kind to their pastor. We came home December 29th, and spent New Year's, and had a good time visiting the saints. The people of the church here at Whitesboro have stood true amid great difficulties and have come out victorious, and we are looking for great things in the future. They are loyal and true and so kind to their pastor and wife, and we love them and delight in serving them. We have raised most of the debt of \$268 and will soon be free. Praise the Lord. When passing through, pastor or layman, call at the parsonage, 111 Otis street, and you will find a hearty welcome.—Dr. W. B. Pinson and Wife, Pastors.

SHAMROCK, OKLA.

—We have moved to our new work at Shamrock and God is blessing us. On the 28th I accompanied District Superintendent Haynie to a point in the country, four miles distant, where we organized a new church, and four prayed through on Sunday night. January 4th was my first appointment and we had a splendid service. A Sunday school was organized with an enrollment of sixty-five, also a Young People's Society with about twenty-five of the finest young people I ever met. God gave us a

great revival service last night. The whole congregation was moved by the mighty power of God. A great altar service followed and in a few minutes seven prayed through to definite victory. Thank the Lord. We are in the oil fields, but God is blessing. Pray for us. Blessings on our great paper.—F. N. Deboard, Pastor.

BURR OAK, KAS.

—These are days of triumph and victory through Jesus Christ, our Lord and Captain. We have just closed a three weeks' meeting which resulted in the salvation of some souls. Thank the Lord. The first week Rev. L. H. Hoff, pastor of our church in Lincoln, Neb., was with us and preached some good sermons which blessed the church and put conviction on the sinner. Then Evangelist C. P. Ellis and wife were with us two weeks. Brother Ellis is not afraid to preach the truth. The weather was somewhat against us and, as the roads were impassable, the people from the country could not attend much. But in spite of this we had very good crowds. There were several saved and sanctified and eleven united with the church. And the end is not yet, praise the Lord.—J. G. Demoret, Pastor.

MUNCIE, IND.

—On December 1st we began our first revival meeting since coming to this church, with Rev. J. B. Chapman of Bethany, Okla., as our evangelist. We are glad to report that the campaign was a success, and many precious souls prayed through to definite victory. Dr. Chapman's clear and forceful way of expounding the truth of God appealed to many who had been untouched before. The church was delighted with this man and his message and we expect to reap good results at each service. The following Sabbath there were souls prayed through and the church membership increased. Praise the Lord. We are praying and believing that God will give the Muncie church the greatest year it has ever had, and we are beginning the year 1920 with that prospect. We were glad to have part in the Christians Love Offering for the Publishing House.—E. E. Turner and Wife, Pastors.

OSAGE, OKLA.

—We are still in the fight against sin here. On December 30th we had with us our District Superintendent, Rev. B. H. Haynie, who brought the message of the evening from Rom. 1:14. Our apportionment this year for Home Missions was \$101.79. We went over the top by raising \$161. Our parsonage, which is a nice six-room house, is now complete and occupied by our pastor and family. We expect to commence a revival meeting in February with Rev. Lum Jones as evangelist. Pray for us that God will give us a great ingathering of precious souls.—Margerie Brandon, Reporter.

JOHNSON, KAS.

—Our meeting at Bethel church in Stanton county, Kansas, closed December 21st. Surely it was a heart searching time. About twenty received definite blessing. The meeting continued through three weeks of storm, some one getting saved at nearly every service we held. Evangelist D. M. Spell of Colorado Springs, who has helped me in two previous meetings, led the battle. One special feature of the meeting was the great conviction on the people. We did not need to coax them to pray. One young lady, after several years of fighting a call to Rescue Work, said "Yes" to God, and came into the church. This church is away out on the western prairie, but bless God we are sure enough here.—Frank Mayhew, Pastor.

ELLIS, LA.

—These are days of blessed victory for the Ellis church. The work has been on the upward move for some time, but the last month has been very gratifying to our faith. The spiritual life has been deepening until there is such a sweet spirit of harmony prevailing that the very atmosphere seems heavenly. All departments of the work are very encouraging. Our church thermometer, the prayer-meeting, registers good. The Sunday school, under the direction of our competent superintendent, Brother Murphy, has far outgrown our church building. The Young People's Society has grown from a few members to a membership of good proportions and new members are being added continually. Under the leadership of Brother Charles

Martin they are undertaking great things. They decided to take the support of some native missionaries in the foreign field, and at their regular meeting December 21st took a collection for this purpose, which amounted to \$112. The church rice crop has just been sold, amounting to about \$1,700, and we are now ready to make the last payment on the parsonage built last year. These dear people are spiritual, systematic, and aggressive. They have a mind to work and God is marvelously blessing with His presence. Last Sunday was a good day, a full house and one saved in the evening service. We say with the psalmist, "Bless the Lord, O my soul." Our watchword is "Onward."—A. W. and Lillian Wilson, Pastors.

MINOT, N. D.

—The work in Minot and Sawyer, N. D., is moving along nicely. When we arrived here nearly six months ago from the Tennessee District we found a faithful band of workers, full of zeal for God and His cause, but they had a mortgage hanging over their head which was hindering them in their work. But God has heard and answered prayer and we are expecting to have a mortgage burning time soon. Praise the Lord. The work at Sawyer is on the upward grade. We will begin a revival on Sunday, January 4th, with Evangelist Charles B. Prine. We need Nazarene preachers in this country very much. One church that pays \$100 per month has been six months without a pastor. Pray for us that we may never lose our love and zeal for God and His Son.—Alfred L. Ford, Jr., Pastor.

SAN ANTONIO, TEXAS

—Ten Sundays have rolled around since we came to this church in the sunny southland. After these weeks of praying and obeying the Holy Ghost, the Sun of Righteousness broke in on us in the morning service yesterday and flood tides of glory rolled until we did not get to preach on account of the manifestations of the Holy Ghost and demonstrations of the people. At just 12 o'clock we made an altar call and twenty arose from their seats without any singing and came to the altar. It was a scene to make angels rejoice. We must have the glory and then everything else will fall in line. When the offering was counted yesterday it amounted to \$160. We insist that every member bring their tithes into the storehouse. It will never fail to open the windows of heaven.—Clyde E. Green, Pastor.

BURNS, ORE.

—This Church of the Nazarene at Burns has held one of the most successful Christmas entertainments of its history. We used the program secured from our Publishing House and it was exceptionally worthy. We like very much the prominence given to Jesus in both songs and speeches. The church was filled with children, parents, and strangers, every seat being taken. Every one went home with a feeling of joy that the children so honored Jesus our Savior. The pastor and wife were not forgotten, the church presenting them with a cash offering, which was gratefully received. Last Sabbath evening we took up a Love Offering for the Publishing House and found we had ten dollars to help forward our Publishing interests. We expect to have our District Superintendent, Rev. N. B. Herrell, with us in a revival meeting next month. Pray for this meeting.—Rev. George Ward and Wife.

AUSTIN, TEXAS

—We have just closed one of the greatest revivals in the history of the Austin church, with fifty-eight souls blessed and a fine class of people uniting with the church, and others to come later. The crowds were large and numbers of as fine young people as you will find any place were blessed at the altar, many of them coming into the church. The past year has been the best year of the five that we have had in this city, and our faith claims more this year for the Lord. Last night we had a watch night service and just a few minutes before 12 four were sanctified and one saved. During the revival we took twenty-three subscriptions for the HERALD of HOLINESS and sold twenty-six manuals. We purpose this year to put the HERALD of HOLINESS into the hands of every person that we can.—E. W. Wells, Pastor.

MARTINTOWN, WIS.

—The meeting here with Rev. Edward Cornelius in charge closed December 31st with ten seekers at the altar during the meeting, and some clear cases of salvation. We have some of the best people here that move in holiness circles anywhere. While the weather has been zero nearly all the time, the Lord gave us a good meeting for which we praise Him. Although we have just fourteen members we raised nearly \$100 in two offerings for the evangelist, and on the last night of the meeting received \$115 in pledges on a new furnace. To God be all the glory.—B. F. Lehman, Pastor.

TROY, OHIO

—We have just closed the best year of our ministry. The Lord has blessed His work here in many ways. There has been a continual revival throughout the year and the spiritual tide is running high. This church of sixty-nine members has been blessed of the Lord in a material way, in spite of the fact that none are rich in this world's goods. During the first eight months of our Assembly year we have raised nearly \$2,500. All obligations are overpaid and we are "over the top" on Foreign Missions. The Christmas Love Offering amounted to

Announcing

MEDICAL MISSIONARY DEPARTMENT

Olivet University

THE PROGRESS of Olivet University may be expressed in the following terms: *She is being increased in depth*, by intense agonizing prayer, thorough instruction, and increased library facilities. *She is mounting up by the faith, vision, and valor of her faculty and students.* *She is advancing in numbers enrolled and their loyalty.* *She is being extended by the addition of new features and new departments.*



DR. C. E. WEST

New Department

We have recently added a Medical Missionary Training Department. Two fine classes have been organized.

The Director

We have been exceedingly fortunate in securing Dr. C. E. West to take charge of this Department. He is a graduate of the Chicago Homeopathic Medical College and the Chicago Eye, Ear, Nose, and Throat College. He enlisted in the U. S. Reserve Medical Corps, July, 1917; served in Baso Hospital, Camp Grant, six months, served in France with the Red Cross Base Hospital No. 46 of Portland, Ore., and worked on an operating team at the front.

The Course

FIRST YEAR. Hygiene, Anatomy, Physiology, and Nursing.

SECOND YEAR. Materia Medica, Acute Diseases, Diagnosis, and Treatment, also First Aid to the Injured, Dietetics, and Practical Nursing.

Second Semester Opens January 27, 1920

For further information address J. E. L. Moore, A.M., D.D., President, Olivet, Ill.

\$27. They also remembered the pastor and family with a Christmas offering of \$27. New Year's eve was spent in a watch night service. A very interesting and spiritual program was arranged, which consisted of song, prayer, love feast, and speeches by different persons on the remembrance of the past and prospects of the future, including also a number of appropriate selections by the church orchestra, conducted by the pastor. One of our young men with a class friend from Olivet University was home for Christmas. They both gave interesting talks on the school and what it should be to our young people. At the midnight hour the mortgage was burned, while the orchestra played and the congregation sang the doxology. Following this was an interesting altar service. We now have in the heart of this city a church and parsonage worth \$10,000 free from all indebtedness. We give God all the glory. "There remaineth very much land to be possessed."—Will H. Hafer, Pastor.

HASTINGS NEB.

—Victory through Jesus. The month of December was a good month for us, regardless of the fact that we were not allowed to have services every Sunday on account of the coal strike. During the month I gave a brother a book on missions to read. The same resulted in a check of \$100 for South America. Praise the Lord. In the watch night service we burned the last notes against the church, on which they had been paying interest for about eight years. Thank the Lord we are free from debt. All that we owe now is on the street paving which is paid off in annual payments. We are now getting ready to paint the church on the inside and finish up the wood work, also to get a presentable pulpit for the platform. The Lord graciously poured out His Spirit upon our waiting hearts as we were kneeling in silent prayer at the going out of the old year and the coming in of the new. It was a time long to be remembered because of His gracious presence with us. Glory. We are expecting better and bigger things for the new year, 1920.—H. N. Haas, Pastor.

DALLAS DISTRICT

Rev. G. E. Waddle writes from Dallas: "We have deeds to lots for new church, going forward with plans for building. Souls converted or sanctified each week since I came to Dallas church."

Pastor C. H. White writes from Port Arthur: "Fine revival spirit in our church. Evangelist Thredgill held few days' meeting with good results. Evangelist A. G. Jeffries will begin two weeks' meeting January 12th."

A letter from Dr. McGraw at Houston reports fine services in private homes, even though they have no pastor or place of worship; they gave \$25 to the Christmas Love Offering, and recently \$20 to missions, and have some money in the treasury. They are fithers.

Good reports of the Christmas Love Offering are coming in from many of the churches. We are hoping that each of our churches will have something to report.

Peniel church is being blessed in a marvelous way. While undertaking great things, God is helping them. Recently a young lady member of the church, who lives in another state, sent in \$900 for the school and church; and one of our resident members gave \$100 for the home work and \$900 for Africa. Our people are giving until, as Dr. Williams puts it, they feel loose inside; and the windows of heaven are opening wide, while the blessings are being poured out upon us.

We are now rallying our forces for the Home Mission Campaign. Brother Root, with his helpers, is now engaged in a splendid holiday meeting at Blossom. We will soon have two well organized and equipped bands who will give full time to this work.

Don't forget the time for our District Preachers' Meeting, June 2 to 6. Let all evangelists and pastors make their dates so they can attend.

Remember our watchword, "Whatever happens, there shall be no turning back." Amen! On with the battle!

P. L. PIERCE, Superintendent.

MISSOURI HOLINESS COLLEGE

Under the efficient work of Mrs. Mary W. Drake, our primary department has outgrown the quarters assigned to it at the beginning of the school year, and it has been necessary to move it from the first, to the second floor of our main building, where Mrs. Drake will have two large rooms at her disposal. One of the main objects in view in the establishment of our school was a first class department for the training of our young children. This is important, not only for their spiritual welfare, but for their intellectual welfare also. The success of a child's education depends largely upon its getting a right start in its school life. Many consider the child's first grade work the most important in its educational experience. Several families have moved here for the special purpose of having their children in this department, and more are expected in the future.

Under the energetic administration and able work of Miss Mildred E. Weber, our grammar school department is rapidly coming to the front. Miss Weber is a fine disciplinarian, a capable teacher, and is much loved and respected by her pupils. Her room is characterized by cheerfulness, good order, and good work. The department is comfortably located in commodious, well lighted,

and attractive quarters on the main floor of our administration building.

These are days of great interest in the Word of God, especially among holiness people. During the winter months many of our people have more or less time which they would gladly devote to Bible study if they knew where they could receive competent and reliable instruction. We want all such to know that the Missouri Holiness College is thoroughly equipped to meet your need. You can come at any time during the school year, stay as long as it is convenient for you to stay, and have the benefit of three or four Bible lectures daily. Even a week's stay in Clarence will abundantly repay you for coming. We are expecting a substantial increase in our student body during the next semester, which begins on Tuesday, January 27th. Coming here for a short time may prove a turning point in your life.

H. O. FANNING.

FIRST CHURCH, PASADENA, CAL.

—We sent out twenty-five well filled Christmas boxes to the worthy poor. The Christmas program furnished by the Sabbath school was superb in every sense. Each number was choice. The audience completely filled the church and some were turned away. Our watch night service was blessed. The main auditorium was filled. Prof. L. A. Reed spoke pointedly on "Can the Church Hope to Hold the People, and How?" Dr. J. W. Goodwin gave a view of the wide field, and Mrs. Anna L. Lindberg told "How to Make the New Year Bright." Testimony and prayer followed. This church is enjoying an unusual degree of prosperity, and we are planning for greater things.—C. E. Cornell, Pastor.

COFFEYVILLE, KAS.

—We have just closed a special campaign for souls with Rev. William O. Nease in charge. He was at his best and his messages were pointed and searching. The blessing of the Lord was upon every service from start to finish. Souls responded at every altar call and victory came easily. The saints were built up in the most holy faith, sinners were converted, backsliders reclaimed and believers sanctified. We have had over sixty clear cases for pardon or purity since the first of October. Thirteen have been added to the church and seven new subscriptions to the HERALD of HOLINESS obtained. To God be all the glory. On Sunday afternoon, December 21st, Brother Nease gave a message on the White Slave Traffic and \$270 was raised for Rescue Work, making \$500 raised in cash and pledges during the meeting for the promotion of holiness. We have a faithful band of saints here who know how to pray, fast, and sacrifice for God and souls. The meeting is over but the revival spirit is on.—H. W. Smith and Wife, Pastors.

SKEDDEE, OKLA.

—We are beginning our second year's work at this place and the work is progressing nicely. Four new members have been received since the Assembly and the Sunday school is doing well under the superintendency of Brother Lancaster. Our District Superintendent was with us over four nights this week and God gave us some very precious services. The watch night service was very impressive, deep conviction was upon the unsaved in the audience. Brother Owens, our District Superintendent, is highly esteemed by the people of this District.—W. B. Walker, Pastor.

BICKNELL IND.

—We wish to report good victory in our own soul as pastor and also that the church is taking new territory for God. Our church has had a \$500.00 mortgage hanging over it for a year. This was held by an ex-saloon keeper and would soon be due. We were anxious to meet the note, but on account of the strike and close financial matters we could not see our way to meet it. But God came to our rescue and sent us a man who borrowed the money, paid the note and now the mortgage is in the hands of the writer. Of course the church will pay the brother, but God will reward him for his timely aid. We are down in southern Indiana almost by ourselves, have had

TELEGRAMS

Brooklyn, N. Y.

Herald of Holiness:

It was not possible for us to sail last Saturday on the steamship "Eren," as we expected. Final arrangements could not be made with the British consul. Expect to go next sailing. We were disappointed, but trust it to be His appointment. We are grateful to Nazarene families who make our going possible.

C. S. Jenkins.

Spokane, Wash.

Herald of Holiness:

Spokane First Church is the center of mighty revival. House packed to the doors. Intense interest, tremendous conviction, souls finding God in each service. One hundred and fifty up to date. The end is not yet. Powerful preaching by Evangelist Wilde. Singing of the Wilde-Knight quartet unsurpassed.

Weaver D. Hess, Pastor.

Whittier, Cal.

Herald of Holiness:

Great revival on in Whittier. Sixty-five at the altar today, twenty-eight into the church. \$2,000 raised for new church. Fifty subscriptions for Herald of Holiness. C. E. and Mae Roberts, evangelists. Meetings continued indefinitely under R. G. Martin.

C. W. Griffin, Pastor.

Redlands, Cal.

Herald of Holiness:

The revival is on at Redlands. Aycock and Corlett preaching fine. The quartet and duet selections rendered each service are wonderfully effective. Souls young and old praying through. Subscriptions coming for Herald of Holiness. Tide rising. Great week ahead.

Earl D. Hinchman, Pastor.

Columbus, Ohio.

Herald of Holiness:

Great Young People's convention closed in wave of victory. There were sixty professions. Capacity house. Miss Altha Cochran, Olivet University, was the preacher. God marvelously used her.

Ernest G. Roberts, Pastor.

Bloomington, Ill.

Herald of Holiness:

Over \$5,000 and two cows given toward a new church this week.

C. H. Strong, Pastor.

but one visit from a Nazarene preacher for over a year, outside of our District Superintendent. We desire the prayers of God's people. We are having good crowds at most of our services, took in seven new members in December. We had a glorious meeting on New Year's eve. God's presence is with us and we wish to stay in the center of His blessed will. We are praying for a revival and are trusting God to send it.—C. W. Stevenson, Pastor.

OXFORD, N. S.

—We have recently closed a most successful evangelistic campaign with Rev. R. J. Dixon as evangelist. In answer to much prayer, God came with a real outpouring of the Spirit. A goodly number of young people were saved and sanctified and a number of older persons reclaimed or sanctified wholly. Brother Dixon preached with the power of the Holy Ghost and Sister Dixon was made a great blessing in prayer and altar work. On the last Sabbath several young people were received into the church on probation. We continue to have seekers at nearly every service.—Mary A. Custance, Annie S. Allen, Pastors.

WATERVILLE, VT.

—On December 28th we closed a three week's meeting at Belvidere, Vt., with Rev. R. S. Phillips as our evangelist. God wonderfully blessed as he delivered the message. The truths he preached

CHURCH OF THE NAZARENE

WEEKLY OFFERING

NAME-----

DATE----- AMOUNT-----

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

1 Corinthians 16:2.

Collection Envelopes

[As Illustrated]

Printed on good quality of white paper.

100 ----- \$.35
500 ----- 1.50
1,000 ----- 2.50

[Prepaid]

Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

were rugged, yet there was a melted spirit about the preacher that mightily took hold of the people. Not all yielded, but for the size of the place we got big results. We certainly have the hearts of the town's people and we have formed a class of ten members with a good church building. This is the only church in town.—C. F. Austin, Pastor.

BUTLERSFORD, ILL.

—We have just closed a good little meeting of two weeks. Rev. Harry James, pastor of our church at Fithian, Ill., did the preaching. The church has been encouraged and taken on new life. Backsliders were reclaimed, believers sanctified, old scores settled, wrongs righted and we are believing for greater victories.—Carrie L. Felmlee, Pastor.

PROVIDENCE, R. I.

Wesleyan Church of the Nazarene is still doing business for the King. In October we baptized eight persons and had a blessed time. In November we opened our new church. Our District Superintendent was with us and God richly blessed us. After moving around for five years we are at last settled in the center of the city. The blessing of the Lord is upon us and He is leading us on to greater things. We held a blessed watch night service. Brother D. Deware preached and four came forward and laid their all on the altar. We expect to dedicate our church February 22nd with a great revival meeting. Pray for us.—G. G. Edwards, Pastor.

ESCONDIDO, CAL.

—Our revival meeting closed Sunday night, December 28th. Evangelist F. B. Smith and family were with us for nearly a month. They sang the gospel and played their instruments which was very much enjoyed by all, and was the means of drawing good crowds to the services. Brother Smith is a clear and forceful preacher of the Word and preaches the gospel without fear or favor. There were some souls saved and sanctified and a number added to the church. The Lord is blessing the work here and we are rejoicing and pushing the battle for greater victories.—Wm. C. Urschel, Pastor.

MORSE, SASK., CANADA

A revival meeting has just closed here with Rev. Mary T. Clink and District Superintendent W. B. Tait as evangelists. They brought some excellent messages which God blessed to the conviction of souls and the edification of the saints. Some were saved and sanctified, while others preferred to remain under conviction. However, we believe a few of the latter class will yet yield and find the joy of sins forgiven. The church was greatly helped in the meeting, being more determined than ever to push the battle against sin. We have some loyal souls here who have the vision. They believe God is able to do things and that His kingdom will march on in spite of the strongholds of sin.—L. C. Brown, Pastor.

ADA, OKLA.

—The Lord is blessing the church here. We are having large crowds and have received twenty-four new members since the Assembly. Three prayed through Sunday night and five joined the church. I am starting today to get a good list of subscribers to the HERALD of HOLINESS. I promised fifty at the Assembly and they are coming. The District is going over the top on Home Missions.—S. B. Damron, Pastor.

HENRIETTA, OKLA.

—The Lord has been wonderfully blessing us here. Since we came in November there have been nearly forty converted, reclaimed, or sanctified. On Christmas night the Spirit was poured out upon us. I think it was the greatest service I was ever in. The altar was filled with seekers and all of them prayed through. Then on New Year's we had another shower and were blessed real good. We have received twelve members since the Assembly and are looking for greater things. Prospects are good for a \$25,000 church here this year. To God be all the glory.—M. G. Jobe, Pastor.

BELEN, N. M.

—I just closed a good meeting here. This is a new place and the battle was hard, but some were saved and others beautifully sanctified. A few came into the Church of the Nazarene and others will follow. Pray for me, as I am and have been in pioneer work for twenty-one years.—J. E. Threadgill, Evangelist.

WEST SOMERVILLE, MASS.

—We closed a successful revival campaign with our church here on December 21st. A number of backsliders of long standing were restored, some remarkable new cases gloriously saved, while some were sanctified wholly. Brother Gibson rendered valuable service in song. We look for better things for this church in the future. In many ways this has been one of the best years of my life. I never was more conscious of divine leading and that I am in His blessed will. He has given me many precious souls for my labors the past year.—F. W. Domina, Pastor.

GRAND JUNCTION, COLO.

—The God of hosts is with us. The Devil is arrayed against us, but our God is proving Himself more than a match for the enemy. Souls continue to find God at our altar. The watch night service was one of salvation and victory. It closed about 1 o'clock amidst songs and shouts of victory. God is greatly blessing the work among the children. We thank God for 1919 but are going in for greater things in 1920. We certainly love the HERALD of HOLINESS. It seems to us that it is growing better. The reports are like getting a letter from home. We are sending six subscriptions for the paper.—Charles W. Davis and Wife, Pastors.

PENDLETON, ORE.

We are glad to report that we are marching forward and that God is with us. Both the attendance and the interest are increasing and our faith claims great things for the future. During the month of November we were privileged to have Evangelist Fred W. Suffield with us for three weeks. Rev. Charles Maxson of Walla Walla, Wash., the former pastor, came down for a few days and helped push the battle. Also Rev. DeLance Wallace, manager of our Publishing House, was with us part of one service while waiting for his train enroute to Kansas City. He conducted a good live testimony meeting and gave us some helpful remarks. On the last Sunday morning after Brother Suffield had preached our District Superintendent, Rev. C. Warren Jones, rose and spoke a few words explaining to the people a plan by which, if they would pledge the first year's payment to be paid within twelve months we could purchase a nice lot

and build a new church all to be paid for in four equal annual payments. He only asked for \$750 for the first year's payment and in ten minutes it was oversubscribed and before the day closed reached \$1,115. The bank has advanced the money, the lot in the best location in the city has been purchased, and the contract let for the erection of a nice building 60x32 feet in size. Pendleton is the key city for eastern Oregon and has been very hard to enter with holiness work. But now that we are "getting our feet down" we expect to see a great work developed with this church as a center. We are determined to do our best to make the slogan of our General Board of Home Missions and Evangelism, "Five Hundred New Churches in Four Years," a reality.—E. V. Buzbee, Pastor.

ST. DAVID, ILL.

—We are glad to report good progress at both the St. David and Dunfermline churches, spiritually and financially thus far this Assembly year. We have been without a pastor since September. After much prayer God has given us Rev. M. Fitch for a pastor and we are convinced that this will be the best year yet for our churches. Our Sunday school at both places has taken on new life and our pastor has already endeared himself to the young people in our community. All the services are spiritual and deep conviction is on the people. We are praying for and expecting to start a revival at Dunfermline about January 25th. A committee of three went to the miners' local of St. David and asked for money to treat all the poor children at Christmas. The miners gave us \$150 for a community treat. It was a beautiful sight to see as we handed out treats, consisting of candy, nuts, and fruit, to more than five hundred children on Christmas morning from our church door.—Mrs. Lillie Davis.

HILLSBORO, TEXAS

—The first Sunday of the new year was a good day with us. At the morning service the Lord melted our hearts together, and as the glory fell the saints shouted until the hours rang with the praises of our God. To Him be the glory. Our Sunday school is also on the increase, with much interest being manifested in the study of the lessons. Our seven classes are getting well organized and doing fine work. The church is looking after our needs bountifully. These are good days with us. The work at Yates church is also doing well, with good interest.—I. L. Flynn, Pastor.

WANTS

[Under this heading, will be printed announcements other than notices that can be stated as wants only. We have discontinued the printing of small For Sale ads. For pure Want Ads a charge will be made of 12½ cents a line, no ad to be run under 50 cents.—Managing Editor.]

Wanted—A good young business man to drive a delivery wagon on a milk route. He must be quick and spry on his feet. Age between 25 and 30 preferred also would prefer a Christian. Wages and commission, \$140 per month, or more to right man.—H. E. Howland, Rel Rey Ave., Venice, Cal.

Opportunity in rapidly growing modern town for dentist, also for a printer to establish a newspaper. For particulars, address Box 390, Hemingford, Neb.

NOTES AND PERSONALS

We are in receipt of *The Alberta Nazarene*, published at Calgary in the interest of the Alberta District. Brother Mathews, pastor at Calgary, and Brother Berry, the aggressive Superintendent of that great District in Canada, have produced an interesting 12-page magazine which will be productive of great good for His kingdom and the Church of the Nazarene.

Brother A. B. Holland, of Delight, Ark., recently commissioned as an evangelist, informs us that he is ready to enter the field to labor anywhere in His name.

Rev. J. E. Moore, Superintendent of the Arkansas District, writes as follows concerning our dear Brother Lancaster: "Rev. C. H. Lancaster, our pastor at Morrilton, Ark., who has recently



It Is Not Too Late

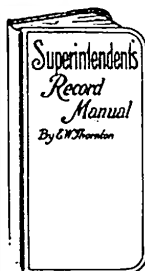
to secure 1920 Bible Gems Calendars. We still have them in stock and if you order immediately your wants can be supplied. If you know of friends and neighbors who do not possess one of these silent preachers of the gospel, wouldn't it be worth while to order a Bible Gems Calendar for each one of them?

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

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

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sas City, Mo.

come to us from Philadelphia, is seriously ill with
pneumonia. We earnestly request the prayers of
all the saints and also ask that you send him an
offering in this great time of need. Certainly it
will be appreciated."

ANNOUNCEMENTS

Notice—To Ohio District: All licensed ministers
and deaconesses who are ready for examinations
will write the following:

Minister's Course—	1st	2d	3d	4th
Rev. C. P. Roberts.....	1	1	1-3	1
54 Gordon Ave., Dayton, Ohio.....				
Rev. H. W. Welsh.....	2	2-5	2	2
2425 So. Fourth St., Ironton, Ohio.....				
Rev. H. C. Little.....	3	3	3	4
2633 Maplewood, Toledo, Ohio.....				
Rev. E. G. Roberts.....	4-6	4	4	3
146 King Ave., Columbus, Ohio.....				
Rev. Will H. Hafer.....	5	6	6	5
107 East Canal St., Troy, Ohio.....				
Deaconess Course—	1st	2d	3d	4th
Rev. C. P. Roberts.....	1	1		
Rev. H. W. Welsh.....	2	2		
Rev. E. G. Roberts.....	4	4		
Rev. Will H. Hafer.....	3	3		

This arrangement is according to pages 89-92 in
Manual of 1915.—Will H. Hafer Secretary.

Notice—The joint preachers' meeting of the Ar-
kansas, Little Rock, and Louisiana Districts will
convene at Prescott, Ark., January 20th. Let all
who plan to attend notify Rev. T. W. Hughes at
once so that arrangements for entertainment can
be made.—A. F. Daniel, District Superintendent,
Little Rock District.

Notice—It was decided upon by the Home Mis-
sionary Board of the San Antonio District to ask each
church on the District to make an offering Sunday,
January 18th at 11 a. m., for Home Evangelism, in
order that we might send workers into new fields,
for the purpose of building new churches. We have
secured workers, but have no funds to send them.
We make a special and urgent appeal to each and
every pastor on the District to present this matter
to his congregation on the above date in behalf of
the Home Missionary Board.—E. W. Wells, Sec-
retary and Director Home Missionary Work, St. San
Marcos St., Austin, Texas.

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947 W. Greenwood Ave.	
J. W. GOODWIN.....	Pasadena, Cal.
309 W. Dakota St.	

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New Mexico—H. C. Cagle.....	Roswell, N. M.
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Northwest—C. Warren Jones.....	Spokane, Wash.
712 West Nora avenue.	
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Care Trevecca College.	
Washington-Phila.—J. T. Maybury.....	Philadelphia, Pa.
3923 Parrish street.	
Western Oklahoma—S. H. Owens.....	Bethany, Okla.

EVANGELISTS' DATES

(Address given is for mail.)

A. F. and Leonora Balsmeier:	
Bulknap, Iowa.....	Jan. 15-25
Kingsley, Iowa.....	Jan. 29-Feb. 16
Middletown, Ohio.....	Feb. 22
W. R. Cain, Wichita, Kas.:	
Troy, Idaho.....	Jan. 22-Feb. 8
Connell, Wash.....	Feb. 12-29
James B. Chapman, Bethany, Okla.:	
Akron, Ohio, 77 East York.....	Jan. 22-Feb. 8
Kansas City, General Boards.....	Feb. 18-20
Ind. polls, Ind., 265 N. Randolph.....	Feb. 22-Mch. 14
Elkhart, Ind., 220 W. Marion.....	March 15-April 4
Coast to Coast Party—C. W. Ruth, Bud Robinson,	
Wm. A. Huff, Kenneth and Mrs. Wells:	
Portland, Ore.....	Jan. 20-25
San Francisco, Cal.....	Jan. 28-Feb. 1
Los Angeles, Cal.....	Feb. 3-8
San Diego, Cal.....	Feb. 10-15
Martha E. Curry, 136 Larch street, Providence, R. I.:	
Shreveport, La.....	Jan. 11-27
Earl E. Curtis, 16 Stewart street, Lowell, N. Y.:	
Upland, Cal.....	January
H. J. Elliott, 610 16th avenue S., Nampa, Idaho:	
Nampa, Idaho.....	Jan. 10-23
Minneapolis, Minn., Gospel Mission.....	Feb. 1-29
Ontario, Ore.....	March 7-21
Theo. Elsner and wife, 1423 Pacific St., Brooklyn:	
Newtonville, Canada.....	Jan. 4-25
Holland, N. Y.....	Jan. 30-Feb. 22
Springfield, N. Y.....	Feb. 23-March 14
Lee L. Hamric:	
Cleveland, Okla.....	Jan. 16-Feb. 1
Norman, Okla.....	March 5-21
Roy and Esther Hollenback, Bethany, Okla.:	
Hartford, Ark.....	Jan. 10-27
A. H. Johnston and wife:	
Klamath Falls, Ore.....	Jan. 4-25
Grant's Pass, Ore.....	Jan. 27-Feb. 8
George A. and Effie Moore:	
Plainsville, Kas.....	Jan. 23-Feb. 8
Owen Parks Evangelistic Party, Bethany, Okla.:	
Jonesboro, Ark.....	Jan. 4-19
C. E. and May Roberts, 2109 Troost avenue, Kansas	
city, Mo.:	
Venice, Cal, 814 Fifth avenue.....	Jan. 18-Feb. 8
Kansas City, Mo., 2109 Troost avenue.....	Feb. 15-21
Nashville, Tenn., care of John T. Benson.....	Feb. 22-Mar. 7
Chicago, First Church, 6615 Stewart avenue.....	Mar. 14-Apr. 4
Indianapolis, Ind., 1015 Bellevue Place.....	Apr. 11-May 2
Newton, Kan.....	May 5-23
Florida—N. B. Brighton, Pa.:	
Bridgeton, N. J.....	Jan. 18-Feb. 1
Portland, Pa.....	February 2-15
East Moosic, Pa.....	Feb. 16-29

NOTICE OF ANNUAL MEETING

The General Board of Foreign
Missions of the Church of the Naz-
arene will convene in annual ses-
sion February 18, 1920, at 9 a. m.
Any who desire to present busi-
ness matters to the Board should
forward their communications as
soon as possible to the Secretary.

H. F. REYNOLDS, *President.*
E. G. ANDERSON, *Secretary.*

Wm. D. Sheler, 278 E. Eighth St., Bloomsburg, Pa.:	
Cincinnati, Ohio.....	Jan. 23-Feb. 1
F. B. Smith and family:	
Bakersfield, Cal.....	Jan. 4-25
J. C. Walker, T. F. and L. M. Harrington:	
Houston, Mo.....	Jan. 18-25
Wilke-Knight Evangelistic Party, 816 N. Chester	
avenue, Pasadena, Cal.:	
Spokane, Wash.....	Jan. 1-25
Walla Walla, Wash.....	Jan. 29-Feb. 15
Yokluna, Wash.....	Feb. 10-March 7
Colfax, Wash.....	March 11-23

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light by every lover of holiness. The narra-
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of the Holiness movement throughout the
South and Southwest is told by one who
practically grew up with the movement and
who with other rugged pioneers of the Cross
(God's heroes) blazed a trail for the spread
of holy fire, the results of which work can
not be known or told until the great Judg-
ment day.

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amusing incidents that occurred in connec-
tion with the work of these fire-baptized
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Day of FASTING and PRAYER for Olivet University!

\$13,000

**Must be Obtained
At Once!**

The letter which appears on this page is an exact duplicate of a notice that we have received from the West Englewood Ashland State Bank, of Chicago, notifying us that within thirty days of the date of the letter at least one-half of this note must be met, and within ninety days the entire amount. God only knows the work and blood it has represented to bring this blessed institution through all the dangers that have threatened it. Debts amounting to thousands and thousands of dollars have been paid in the last two years, and if our faith fails not we will soon have every one of them liquidated. We find ourselves, however, face to face with this \$13,000 note that must, must be met immediately. We call heaven and earth to witness that we have done our best, and are doing our best. We know of nothing but to put our trust in God, so, after much prayer and waiting on God, and in consultation together, we have decided to call a day of fasting and prayer for this pressing and immediate need, and for all of the other burdens incident to our own dear institution.

We earnestly ask God's people everywhere to join with us on WEDNESDAY, JANUARY TWENTY-FIRST, in a time of going down before God in fasting and prayer. THERE IS SO MUCH AT STAKE, IT IS SURELY WORTH THE EFFORT AND THE TIME. OH! PEOPLE OF GOD, SHALL WE HOLD ON TO OUR MONEY AND LET THIS PRECIOUS INSTITUTION, WHERE NEARLY THREE HUNDRED YOUNG STANDARD-BEARERS OF THE CROSS ARE PREPARING TO GO OUT IN EVERY DIRECTION TO SCATTER REVIVAL FIRE AND REVIVAL GLORY, SUFFER? Shall we let money and Liberty Bonds lie in the bank, drawing 3 to 5 per cent interest, when it might be invested in young lives that will, perhaps, preach the gospel fifty years after we are dead, and set influences in motion that may mean the salvation of a million lost souls? We want hundreds of people to join us on this day of special fasting and prayer, and we want you to pray especially along the following lines:

1. Pray that God will lay it on the hearts of several people whom the Lord has blest with means to give \$500 or \$1,000 apiece.
2. Pray that God will especially lay it on the hearts of those who have made previous pledges for Olivet to pay their pledges at once; or, if they are not able to pay all of it, to pay as much of it as possible. FOR THIS IS A TIME WHEN IT WILL COUNT TREMENDOUSLY.
3. Pray that God will lay it on the hearts of scores and scores of people to send us a cash offering, anything from \$5

West Englewood Ashland State Bank

Chicago, Ill.

December 31, 1919.

Mr. Elmer G. Anderson, Treas.
Olivet University,
Olivet, Illinois.

Dear Sir:—

Your note of \$13,000 is again due, and I notice that you are only in a position to pay off a small amount of this indebtedness. Our Finance Committee feels that we have been very lenient to you, in as much as we have carried this note now for a number of years, and we feel that you should be in a position to make more substantial payments on same. In other words we would like to have this note paid off, in a very short time.

We have decided to grant you an extension of thirty days on this note, at which time we expect that nothing less than 50 per cent of this note will be paid off, and that it will all be taken up before ninety days from this date.

Trusting you can arrange to pay this off, I beg to remain,

Very truly yours, ✓

EDW. C. BARRY,
Cashier.

to \$100. In order to get the entire amount we need several who will give \$100.

4. Pray that God will raise up many others to pledge substantially and pay some cash at once, for the note due in thirty days, and then pay the rest of the pledge by the first of April, which will be applied on the balance of the thirteen thousand dollars which must be paid within ninety days from the date of letter received from the bank.

5. Remember to pray for our President, our strong, sacrificing faculty, and for the nearly three hundred students who are being carefully trained and equipped to go out and live and die for Jesus Christ, and to carry our doctrines, standards, and ideals to the uttermost ends of the earth.

Remember that our schools represent the training camps of this great Movement of martyrs. There could not have been a successful battle-line in the trenches of "no man's land" had there not been efficient training camps in the homeland. IT IS A SHAME THE WAY OUR SCHOOLS HAVE BEEN NEGLECTED. OTHER THINGS HAVE NOT BEEN EMPHASIZED TOO MUCH, BUT OUR SCHOOLS TOO LITTLE. We can never win the mighty victories for God for which we are struggling in home and foreign land, unless we give more careful, consecutive, and prayerful attention to our schools, which represent the training camps of our great Movement.

We pray that God will raise up scores and scores of people who will take the burden; and not only have the VISION, but have the VALOR to say, "By the grace of God our great Olivet school will 'carry on' no matter what the cost in money or blood."

Olivet University

I agree to fast and pray, Wednesday, January 21st, for Olivet University, and especially for the liquidation of the \$13,000 note, due January 29th.

I agree to do, in the name of Jesus, one of the following things:

1. Find inclosed the following amount, which I will give as a cash offering toward this sum: \$..... \$5.00, \$10.00, \$25.00, \$100.00.
2. I pledge the amount checked below, which I agree to pay by April first:
\$..... \$5.00, \$10.00, \$25.00, \$50.00, \$100.00.
3. Find inclosed the amount checked below, which please apply toward a pledge that I previously made: \$..... \$5.00, \$10.00, \$25.00, \$50.00, \$100.00.

Name..... Postoffice.....
Street or route..... State.....

E. G. ANDERSON, Treasurer, Room 9, 304 W. 63d St., Chicago, Ill.
Please return this at once, AT ONCE.

*We gave our money and our sons to
save the cause of our precious Country.
WE HAVE NEVER REGRETTED IT. In the
name of all that is sacred and dear,
shall we not at least give of our God-
given money to save the cause of our
blessed Christ? WE WILL!*

**Olivet University
Campaign Committee**

Room 9, 304 W. 63rd St., Chicago, Ill.