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Church of the Nazarene

3-31-1920

Herald of Holiness Volume 08, Number 52 (1920)

B. F. Haynes (Editor)

Pentecostal Nazarene Publishing House

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Recommended Citation

Haynes, B. F. (Editor), "Herald of Holiness Volume 08, Number 52 (1920)" (1920). *Herald of Holiness/Holiness Today*. 2178.

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HERALD of HOLINESS

Published Every Wednesday at Kansas City, U. S. A.

Entered as Second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917. Authorized July 19, 1918.

VOLUME 8. No. 52. WHOLE No. 416.

March 31, 1920

"I Am the Resurrection"



AT Easter time we are reminded to consider the great theme of the resurrection. Easter is a festival commemorating that great fact; and in particular the resurrection of Christ Jesus from the dead. What more appropriate time in the which to think upon that resurrection which takes us into "newness of life"?—"like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." We give much time to proving that Christ rose from the dead. And well we may. For "if in this life only we have hope in Christ, we are of all men most miserable." Jesus stayed not in the tomb. He is not dead. The angel told the weeping Magdalene, "He is not here: for he is risen, as he said." We recall His own words to Martha the sister of Lazarus, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Ah, that's it! It is not enough to believe that Christ rose from the dead. We may believe that *fact* and yet have no part in His resurrection. But to believe *in Him*—that is life, that is resurrection. Better men and women than many of us believe historically in a resurrected Christ, but yet have not His life. How essential that we have in us all that His resurrection obtains! How particular we should be to realize with Paul the power of his resurrection" which comes through heart knowledge of our adorable Lord!

How can we "know him, and the power of his resurrection"? By coming in direct contact with Him in resurrection. Thank God, we can! He appeared to many after that first Easter morn, and He ever liveth yet to so appear. How do we approach Him?

"Reason and Faith at once set out

To search the Savior's tomb:
Faith faster runs, but waits without,
As fearing to presume,
Till Reason enter in, and trace
Christ's relics round the holy place—
'Here lay His limbs, and here His sacred head,
And who' was by, to make His new-forsaken
bed?'

"Both wonder—one believes. But while

They muse on all at home,
No thought can tender Love beguile
From Jesus' grave to roam.
Weeping she stays till He appear—
Her witness first the Church must hear:
All joy to souls that can rejoice
With her at earliest call of His dear gracious
voice."

Love set out "when it was yet dark" to find her Lord. Others came—and went away: but Love tarried. And in answer her Lord appeared. He spoke her name, and recognition was complete. And as always Love was a messenger to tell others "He is risen! Weep no more!"

Have you felt in your life "the power of his resurrection"? Has He been allowed to make of you a Love messenger to carry to others the glad tidings of "walking in newness of life" because of His resurrection?

Eight Years!

ON the title page of this issue of the HERALD OF HOLINESS you will see No. 52. WHOLE No. 416—the concluding number of the eighth volume of this holiness advocate, this herald of full salvation. Four hundred and sixteen weeks of visitation in thousands of homes in the United States and other lands! four hundred and sixteen weeks of carrying the glad tidings of salvation and freedom from sin! four hundred and sixteen weeks of constant effort to proclaim with no uncertain sound the good news of a risen Savior, an Intercessor for the souls of all men! Eight years of salvation!

In terms of number of copies sent forth these eight years represent 4,160,000 HERALDS OF HOLINESS printed and circulated; or, 66,000,000 pages, allowing for the extra pages in special numbers. Expressed in books and book pages, these 416 numbers equal for the eight years 22,400 pages, or 86 260-page books on full salvation themes—editorials and contributed articles of the very best.

During these eight years not an issue has been missed, through the mercy of God and the diligence of the editors and printers. In these years many momentous happenings have come to the world, and as a result of some the difficulties of publication have been increased. Yet the good hand of our God has been upon all interested in the publishing and circulating of this evangel; and, as the years have slipped away into the vast eternity from whence they came, the HERALD OF HOLINESS has found increasing favor with its ever and rapidly increasing family of readers.

As an evangel, an agency used of God, the HERALD OF HOLINESS has brought life and light to thousands of its readers. In these eight years it has been a beacon light, a rock in a weary land, a shelter in times of storm, a lamp in the home, a city on a hill. Dedicated to the publishing of a free gospel of full salvation to all

the world, it has constantly endeavored to carry only the essential doctrines of a holy religion. Without apology, yet kindly, and with love, it has told the old story of man's lost estate and the redeeming grace of God through the blood of Calvary's Lamb.

Often in these weeks and months and years its editors have been sustained by power divine to "carry on," knowing that the battle is His who has ordered it; and that the Captain of the host always has gone forward. Standing not only as an evangel, but also as the official paper of an organized church dedicated to the accom-

plishment of the same purpose, the HERALD OF HOLINESS has attempted to chronicle the practical working out through the Churches of the Nazarene the gospel it proclaims in its first nine or ten pages. The modern Acts of the Apostles are set down in these pages during these eight years—events under God calculated to help others in their warfare against sin and Satan.

What an inspiration God has made of these eight years to the editors and Publishers! And because it is so with them they believe it to be so with the readers. Think of it! Week following week, month following month, year following year the same message has gone forth to cheer and and sustain, to warn and instruct, to iterate and reiterate—what? A gospel which alone can save from sin and lead to everlasting life. Never a variation, neither shadow of turning.

These eight years have established the HERALD OF HOLINESS in the field of religious journalism. This periodical of full salvation does not pattern after any other publication. It strives to do the Master's will, to be a voice crying out, an evangel to entreat. It advocates always the adoption by mankind of eternal truths; it publishes that which is calculated to cause men to look to Him who taketh away the sin of the world. We thank God for the past eight years!

The Ninth Year!

THE NINTH YEAR of the HERALD OF HOLINESS begins with the largest circulation during its publication. Plans are being instituted, under God and with His evident approval, to greatly extend the circulation during this year. It is gratifying also to announce the addition of three new features for the coming year—

Home Department

Conducted by Mrs. J. T. BENSON, of Nashville, Tenn., who for many years has written such for other church publications. This department will occupy one full page each week.

N. Y. P. Societies

Conducted by Rev. DONNELL J. SMITH, pastor of our church in San Francisco. This department will occupy, for the present, one column. It is our desire to receive the frank expressions of our readers concerning their views of this most important work.

"The Church and the Ministry"

A series of twelve articles, one each month, by Rev. JAMES B. CHAPMAN, D.D., treating this vital topic from the standpoint of Paul's letter to the Ephesians.

In addition to the above, and the regular features—editorial and contributed articles, which are well received always—the HERALD OF HOLINESS will present each week phases of the institutional work of the church as carried on by the general boards. During the especial seasons of the year, such as camp-meeting and revival periods, particular attention will be given to making these times of refreshing of interest to all the readers. We always appreciate criticism calculated to better the HERALD OF HOLINESS in its mission of preaching full salvation.

First Things First

A prominent author and preacher of the South is credited with the following declaration, which is a fair statement of the program of the new religious movement into which the denominations are being gathered. It is this:

"Service is greater than salvation; salvation is a by-product of service."

The thought is not new, but the wide acceptance being given it by the professed followers of Jesus Christ is one of the most significant signs of these latter days. Salvation and good works are as cause to effect. The world and the world's religion may put the work first, and make salvation the consequent, but God puts first things first, and declares that from clean fountains flow clean waters. That which is done aside from Jesus Christ, that which does not spring from the holy love implanted in man's heart through His saving grace, will perish away, whether it be art, literature, civics, or humanitarianism. The fear of God is the beginning of wisdom, and there can be no wisdom to work righteousness without that fear.

Christ first, then Christlike deeds. Sin and sinning—rebellion against God and good—cured by the applied blood of Jesus Christ, then His life wrought out in human terms.

The Issue Joined

The conviction is being profoundly borne in upon us that the Church of the Nazarene was called forth in this very time not only to become a defender of the doctrine of entire sanctification, but as a leader of God's host which shall make its final stand against the overthrow of all vital godliness.

With the rejection of the Holy Ghost in His office of cleansing from carnality and empowering for holy living, nominal Christianity put aside that light which leads every sin-stricken soul to its Redeemer. When the churches can come together in a world movement under such leaders as Charles W. Eliot and his class who reject the efficacy of the blood of Jesus in salvation, we come face to face with a condition such as Christendom has not faced since the days of the apostles. In his rallying cry Eliot declares that "creeds and dogmas have always failed to produce either uniformity or permanence in religious thought and practice," and predicts "that if the divided churches would *submerge their theoretical differences* they would find society generally favorable to union for the worship of God and the service of man."

The lines are being sharply drawn. The Church is being forced into two camps; there are to be no neutrals in this matter. On one side the mighty and growing forces of a salvation of and for this world through amelioration of physical conditions—old creeds rejected or emasculated; the supernatural in religion, the deity of Jesus, the atonement, the expiatory sacrifice, the radical and instantaneous change of nature through faith in the Son of God all thrown upon the scrap heap

of outgrown fables. Salvation to be purchased through more or less of service, without relation to the moral nature of the one who "serves."

On the other hand will be left the "little flock" to whom the Word of God is an everlasting covenant; those who have a true conception of the nature of sin, and of humanity's dire need because of sin. Those to whom salvation is not only a matter of changed environment, but of changed nature; whose hope lies not alone in this world, but in the immeasurably greater life to come. Those who believe that humanity's case needed the interposition of God himself in the person of the Incarnate Word to keep man from a hell of endless woe. Those who believe that humanity's heart is by nature vile, and that there is no cleansing for it but through the applied blood of Calvary. Those who believe that neither environment nor education, nor any part nor all of what we call civilization can insure a holy life, but only the coming back into man of divine personality, the Holy Ghost. The camps are assembling; the issue is joined. The church world movement is a movement in and of the world. Again Jesus walks alone. Again we hear Him say, "Will ye also go away?" With Peter we reply, "Lord to whom shall we go? thou hast the words of eternal life." For such a time as this has the Church of the Nazarene come into the kingdom.

The Love of Money

At first glance we might think the apostle had made a mistake, or loosely used language, when he said that the love of money was the root of all evil. Surely there are other evils in the world such as lust or hatred that do not have their root in the love of money. But what we see here as money is but the top of the root sticking out of the ground. Money in itself is but an expression of something else. We can not eat money, drink money, wear money—can not satisfy any physical appetite with the money itself. Then as we go down the root we find that money stands for possession. Through money appetite can reach food and hunger be allayed; through money pride can lay hold on finery to bedeck the person; through money passion finds a way of gratification; through money as I look out upon the world with greedy eyes I can say, "Mine, mine, mine!" Covetousness is idolatry, says the Word of God. That is, the lust of possession in the heart of man usurps the supreme place, and becomes god. That is the condition of the man who lives in the world, of the world, and for the world. When the heart is surrendered to God in complete consecration the sense of selfish possession is gone. We can no longer say "mine," but Thine. Ownership is recognized as resting in God, and what we make use of is His gracious gift to us. When the Spirit comes in His fiery baptism this selfward desire, this covetousness, is burned out completely, and thus is this root of all evil eradicated—not

the top cut off to sprout again, but destroyed to the very last clinging fiber.

What Will You Do with Jesus?

The world is hailing with great acclaim the new religion which shall save without the shedding of blood, without vicarious sacrifice, without atonement; a salvation by the labor of men's hands—but the world must needs reckon with Jesus. It may reject the Holy Spirit, and seek short hours and greater profits in lieu of regeneration—but the Jesus of Calvary and Pentecost will not be thrust aside. It may despoil the poor with "big business"; it may wantonly destroy productive industry in revenge—but Jesus shall sit in judgment. It may squander its millions in sensual pleasures while the heathen grope in the darkness of degradation; it may cover the earth with blood in the murder of war—but the world shall settle with Jesus.

The Church has Jesus on its hands, and shall make answer for Him. Will it receive Him in His fulness, be partaker of His holiness and power to regenerate and sanctify, or will it deny Him before the world? Will it show to the world again His self-sacrifice, His perfect love, His harmlessness, His joy, or will it, refusing these, take its place with the church of Pilate's day?

Each individual has Jesus on his hands. No one can escape—each must do something with Jesus, and that something will be to crown Him absolute sovereign of the life, to be loved and served with all the heart, or join with the mob of His rejecters and be counted among those who crucified Him. What is our answer? What are we doing with Jesus today?

The Sons of God

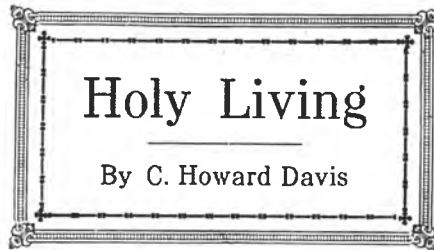
There is a popular religion which would make all Adam's posterity without further regeneration the sons of God. "The fatherhood of God, and the brotherhood of man" is their seductive and misleading creed. The authority of Jesus Christ gives no such classification. To the workers of iniquity He declared, "Ye are of your father the devil." And John the Beloved, by the Spirit, stated, "In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God." There is but one way whereby we may become the sons of God, and that is by being born of God, by the blood of the Son. The sons of God are those who in this life show their likeness to God in His essential nature, which is holiness. The curtain has never been lifted for man's clear vision, and we in the flesh may not know the heights of glory occupied by the sons of God, but this we do know, that here and now, as we are sons we have been cleansed from all unrighteousness by the blood of Jesus, and are perfecting holiness in the fear of the Lord, obedient to that spirit of grace in whom we shall grow up into the measure of the stature of the fulness of Christ.

MEN and women—yes, and children also—know that different routes lead in different directions and end according to the route followed. If north, cold regions are found; if south, a warm climate; if one travels on an eastbound train he knows he is not going westward. So the human family is being carried by the manner of living. Right or wrong, each one a free moral being, responsible for the choice made: a life of sin with its terrible end, or a life of holiness with its glorious end.

Each individual comes to a moment in life where human responsibility begins. One makes a turn to wrong; not so very sharp at the start, but becoming more pronounced as one passes along. The other opens up straight ahead; a little incline looks like it would lead one into the hill country. The uplook of right road causes heart failure to some, others turn back because of the narrow gate through which they must go; others, the narrowness of the way and its upwardness, cause them to cut off to the left for the wider path and to them the more attractive. They failed to look up, consequently failed to see the King. Those in the narrow way found the air bracing, and the way more delightful than they had thought; and the happy songs of the pilgrims, the shouts of victory were an inspiration.

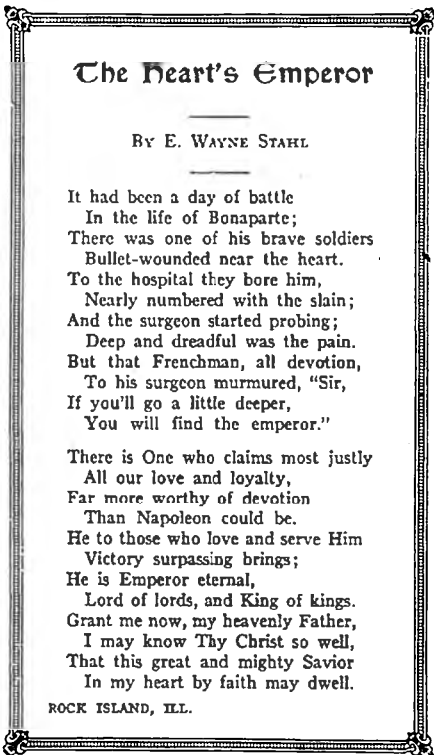
Indeed they heard some growling off to the left, and some dark forms appeared on the right. As they kept moving along the way new strength and courage were theirs, "The happy day" song, hallelujah! Praise the Lord! and Glory! were often heard. Their burdens having been left at the cross—the Spirit telling them they were fully pardoned, that their names were written in heaven—they soon were led to an altar of consecration where they were invited to dedicate themselves to Christ whom they found at the beginning of the way. Some hesitated, but they quickly saw it was their reasonable service, that they might be led to the cleansing blood, separated from inherited conditions of carnality, filled with love, and have the Holy Spirit abiding within. They began to walk in the light, and after a sharp, short battle with Satan they soon were singing an old song, "They overcame him by the blood of the Lamb and the word of their testimony." As they arose to their feet, with uplifted head and hands, "He has come! He has come!"—the waves of glory fell in the old-time way. Such shouting, leaping, praising God as rent the air! Some of the Broadway-ites hearing, ventured over to see why this ado. A number hit by the power of God fell at the altar, surrendered to God, and found Jesus. Excuse me, but believe it: the shouting was now louder than ever. These determined the angels should not show more interest in the salvation of sinners than themselves.

As these sanctified wholly folks began to get settled in their new experience they just naturally began to pray for guidance; the Holy Spirit heard and began to show them how they should live. First, they wanted to know if they might be kept from losing this experience. Their attention was called by the Spirit to Peter's second epistle, first chapter, reading from the first verse through the eleventh. Their joy knew no bounds when they came to those words, "If ye do these things ye shall never fall." They immediately started a class



to study this and other Scriptures bearing on all phases of their new life.

Every man and woman who desires to live a holy life will find by a prayerful, whole-hearted searching of the Scriptures that the whole tenor of God's Word makes it very clear that infinite wisdom has planned His people should always be victors. The chapter to which your attention has been called, believingly received, lived out in everyday life will enable each one to know what Peter has said is true. They soon found that Paul was also a strong believer in a life of victory as he has said in Romans 8: 32, 39, "In all these things we are more than conquerors through Jesus Christ our Lord." Amen! Glory!



It had been a day of battle
In the life of Bonaparte;
There was one of his brave soldiers
Bullet-wounded near the heart.
To the hospital they bore him,
Nearly numbered with the slain;
And the surgeon started probing;
Deep and dreadful was the pain.
But that Frenchman, all devotion,
To his surgeon murmured, "Sir,
If you'll go a little deeper,
You will find the emperor."

There is One who claims most justly
All our love and loyalty,
Far more worthy of devotion
Than Napoleon could be.
He to those who love and serve Him
Victory surpassing brings;
He is Emperor eternal,
Lord of lords, and King of kings.
Grant me now, my heavenly Father,
I may know Thy Christ so well,
That this great and mighty Savior
In my heart by faith may dwell.

ROCK ISLAND, ILL.

Failures, whether in business life, home life, or the life of a child of God, are due to failure on the part of those who fail to obey laws known, written in books, or the Book of God. The God of the Bible has never been defeated, nor ever will be. He has planned that His people should be victors down here in this lower world where the battle is hot, hard, and where the Enemy is fighting with a fiendish power to defeat not God but His people. But the blood is sufficient, the Spirit is present, the Christ sits upon the throne, and victory is within the reach of the faith folks.

Satan, his aids, the angels that went down in the fall with him, bad men and women, every professor of religion he can hire, with all the preachers he can persuade to be muzzled relative to God's truth, are being used

to thwart God's plan in the lives of as many as he can.

But thank God, "he is able to do exceedingly, abundantly, above all that we ask or think," the blood, the abiding Holy Ghost, and the guide Book, much of it hidden in our hearts, make us more than a match for the Enemy, his helpers, and all that side with him; we may be more than conquerors.

The Book has been so plainly written "that wayfaring men, yea fools, shall not err therein." The Bible closed, unused, forgotten will be found by those people at the judgment to have within its sacred pages warnings, callings, pleadings, light on their own hearts, ways, all manner of living, and at the last held responsible for what men might have known with a right use of their time. This bit of Scripture encouraged these saints of God, they thought of Paul and all he had to suffer, and argued if God could take him through all recorded of him, the same God could take them through. Another look into God's Word and they found "Love worketh no ill to his neighbour." This passage so stirred them they looked to see if that was a lonesome passage, and in their search they found these words of Jesus, "Thou shalt love thy neighbour as thyself." They noticed that on the two commands hung all the law and the prophets. The importance of guarding themselves as to their conduct and feelings toward others seemed to have new meaning to them. They prayed very earnestly for help and guidance in the matter, that they might be kept clean in heart, that they also might love God with all their heart, and their neighbour as themselves.

"Love worketh no ill to his neighbour." It searched them clean clear through. On looking about they discovered that Satan made it as hard as it needs be for others; they also awoke to the fact the old tempter was making it quite interesting for them, hence they decided to do nothing that would add a burden to another so far as in them might be. With these thoughts burning in their hearts they turned to prayer.

They began with thanks for the Bible, the Book which had made them to see the truth of God clearly, and then for guidance of the Spirit, that He would keep them from letting things get into their hearts. How earnestly did they pray the Lord to keep them in the spirit, with an increasing of desire to know more about holiness of heart and life, the freedom in Jesus, for wisdom from above that they might not be a hindrance to others, but rather a help to those with whom they came in contact! I wish you could have heard them as they prayed so earnestly for a tenderness of heart and spirit, for a burden for those buffeted by Satan, that they might be brought out of darkness into light. Truly the burden for lost souls came upon them as they prayed: then as their hearts grew more and more warm in praying for friends and enemies, they caught the vision for the mission fields; and anew they took hold in prayer for India, then they reached Japan, China, Africa, islands of the sea, and it was well on to morning when the prayermeeting was over.

Their pastor preached on tithing but their new experience led them to give their tithe

and free will offerings as well—they felt it was just the proper thing to do. It did not matter much what the pastor preached on, these holy living ones were always receivers, at every service. Their faces were an inspiration.

When they were converted they exchanged the pitchfork for a rake. They used to do quite a bit of pitching. Somehow when they were converted they took to a rake and found it much better for them than a pitchfork. These holy-hearted, holy-living folks are good fathers, mothers, husbands, wives, children, neighbors, employers, employes, good church members, good pastors, good Sunday school folks, many of them teachers—yes, these holy living ones are God's own, and He would have all be holy, live the holy life that others might be led into the blessed experience which alone can fit one for earth and heaven.

Five things about Bible holy people:

First, they are men and women of prayer—praying everywhere, lifting up holy hands without wrath or doubting.

Second, they love the BIBLE, not the Persian leather binding, nor the gilt edges, but the will of God printed on the leaves.

Third, they cry to God by day and night for the salvation of others. They have a burden, a concern, a holy anxiety, a passion that others should know Jesus.

Fourth, they are every one of them good at home missionary work, "Beginning at Jerusalem."

Fifth, they are strong on foreign missionary work. "They went everywhere preaching the word."

QUESTION. Reader, are you one of the HOLY ONES, or just a professor?

PORTLAND, ORE.

The Grace of Silence

Its Advantages in Sustaining a Holy Life

By REV. C. E. CORNELL

IN a recent issue of *The Christian Advocate* (New York), the leading official organ of the Methodist Episcopal church, Bishop William A. Quayle has contributed a very remarkable article under this striking title, "The Menace of Noisiness in the Church." His three opening paragraphs are signally significant:

"Save only the withdrawal of the Holy Spirit from the church, nothing is more a menace than noisiness in the church. It is easy to be noisy and not know it. Clamor grows on people. Loud talkers are scarcely ever aware of their own boisterous voices. "The church of the living God is like its God, a hidden force, a silent dynamic. 'He shall not strive nor cry,' is the classic, unforgettable putting of the life of the church as it is of the life of Christ. Christ was no boisterous body. He shook the world, but His hand was soft and noiseless in doing it. He invades the hearts of humanity like the coming of the dawn.

"Noisiness is a sign of cheapness. The megaphone at the door of the moving picture show is the interpreter of this performance. It advertises cheapness. The voice of a locomotive is not what pulls the train. Heat is not vociferous. It is the waste steam that makes the noise."

If the church is noisy it is because those who make up the church are noisy. Each member of the church is a church in miniature. What the church is, is what the membership make it. Any criticism of the church is a criticism of ourselves. If there is a remedy—and there is—we must furnish it. Proper reverence for the house of God will eliminate much of the noise.

Most persons are "tonguey"—too much tongue—or, in other words, the tongue is not well guarded. There is too much talking in the house of the Lord (and elsewhere) and the conversation is not spiritual or wholesome. The early saints were men of few words. They did not imperil their souls with vain conversations. They were mindful of the pertinent admonition of the apostle: "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." Jesus on trial could have made a strong defense, but "He answered *never a word*, insomuch that the governor marveled greatly." The wise man said, "Whoso keepeth his mouth and his

tongue keepeth his soul from trouble." The crucified life or the life hid with Christ in God, is not a storm or a tempest, but a calm, a quiet rest.

Our general conversation must not be unprofitable. To thus guard ourselves there must be both devotion and prayer. That devoted servant of God, Herman Franke, once said, "Do not make the things of this world a subject of conversation except when God may be honored, or good done to our neighbor thereby." And the devout a' Kempis said, "As much as lies in thy power, shun the resorts of worldly men; for much conversation on worldly business, however innocently managed, greatly retards the progress of the spiritual life. We are soon captivated by vain objects and employments, and soon defiled. I have wished a thousand times that I had either not been in company or had been silent."

"How large a portion," says Dr. Upham, "for instance, of the conversation of the great mass of mankind is taken up with censorious and unfavorable comments on the conduct of their neighbors! How much there is of expressed or hinted suspicion! How much of backbiting and slander! Now, if we would not be accessory to sins of this kind, we must learn the difficult art of controlling the tongue, and of forming habits of conscientious silence." Jesus cautioned us when He said, "Every idle word that men shall speak, they shall give an account in the day of judgment."

Here is a grave peril that is insidiously creeping into the Church of the Nazarene. Too much gab, loud talking, and promiscuous conversation. In some churches a regular hubbub if not a hullabaloo before and after the services of the church. So much so, that not a few are so unthoughtful as to continue conversation after the services have begun. The opening hymn is announced, but the noise of conversation is so great that but a few persons hear it. There is so much running to and fro, so much gadding about, so much motion that it becomes nerve-racking. The house of God is not a sideshow, not a town meeting,

not a circus, not an auction—especially when the holy worship of God is designed—but the place of prayer, of devout reverence, of meeting the Savior. Does He not say that He is in the midst? Let us be thoughtful about Him.

Much of this conversation may come about because we advertise and emphasize our *liberty*. But liberty is never license, especially license that to the pious and thoughtful must grieve the Holy Spirit. "Where the Spirit of the Lord is there is liberty," but not the kind of liberty that we are speaking of. Liberty of soul, liberty of thought, liberty of expression that springs from a holy, exultant heart is to be fostered and nurtured. But liberty to gab, talk, display questionable reverence for the house of God, is surely to be frowned upon. Our serious and constantly increasing danger is here.

The grace of silence is to be cultivated. The soul, in silence, can hear the voice of God. Shall we be still long enough to let Him speak? He always has something to say of infinite value. To miss hearing God is to starve the soul. "Speak, Lord, for thy servant heareth."

We should avoid expressing ourselves in a violent and passionate manner. To do so will agitate the mind, and aggravate the quietude of the soul. Better be calm. Excitability leads to extravagance of statement. Avoid it.

Do not speak about ourselves, or our affairs, Christian testimony excepted. We are to speak of God's dealings with us, but always to exalt His adorable name, and not ourselves. If we are *dead*, then let *self* rest in peace.

It is never an advantage to the soul to emphasize the persons or concerns of our neighbors. If we can religiously speak of our neighbors, by uttering some good word for them, of vindicating them against aspersions, or for some other good and charitable purpose, we ought to do so. Harsh, unjust, and uncharitable criticism of any one is offensive to Christian taste, and subversive to spiritual life.

If you are falsely spoken against, do not be hasty in reply. Take time to think and pray. When Daniel was accused, he made his way to the upper chamber, and on his knees turned his face toward his heavenly Father. He knew who could and would deliver him. Jesus was silent before His accusers, thus verifying the sublime statement of the evangelical prophet, "He was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

Let us each cultivate the adorable grace of silence; let us hold very sacred the house of God and reverence it; let us study, watch, and pray to *manage* our tongues, putting a watch on our lips that we may not sin against Him. That our conversation may be thoughtful, chaste, intelligent, and spiritual. *The most beautiful life in this world is a holy life.*

"Teach us in time of deep distress
To own Thy hand, O God,
And in submissive silence learn
The lessons of Thy rod.
In every changing scene of life,
Whate'er that scene may be,
Give us a meek and humble mind,
A mind at peace with Thee."

PASADENA, CALIF.

True and False Doctrine

By Wm. M. IRWIN

BY doctrine we mean teaching or that which is taught. Webster defines it thus, "That which is taught: held or put forth as true and supported by a teacher, a school, or a sect." Accordingly that which is taught as true may be truth or falsehood, whether supported by a teacher, a school, or a sect. In these lines we refer briefly to doctrines supposed to be founded upon the Holy Bible and note that there is the false as well as the true.

False doctrines originate with the Devil who gave man his first lesson in the Garden of Eden with dreadful results. Sin, with all the degradation, suffering, and misery that follow in its trail, is the result of questioning the Word of God and obeying the father of lies. Jesus said of the Devil, "When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it" (John 8:44). A false doctrine is a lie of the Devil, and is hateful to God, so should be rejected by man.

True, or sound, doctrine is the truth as revealed by God through His Word. "All scripture is given by inspiration of God, and is profitable for doctrine," etc. (2 Tim. 3:16). But how are we to know what the Bible teaches when so many conflicting beliefs are advanced with the claim of being founded upon the Scripture? I wish to answer by noting, first, a few tests which do not prove a teaching true, and, second, a few proofs of sound doctrine.

1. It is asked concerning a doctrine, Why do good people take up with it if it is false? The answer is that good people often take up with bad teaching. And while some good people accepted the teaching in question others equally good rejected it. The argument is lost.

2. "But so many people believe it to be right." This does not prove anything. There was a time when almost everybody believed this earth to be flat, and yet it was not so.

3. "The lives of some people have been greatly changed since they accepted certain teaching which you believe to be false." We are speaking now of doctrine claimed to be scriptural and in taking up with the false there may have been enough truth accepted to improve the manner of living. One who has lived for this world only and who begins to read the Bible and has even a false hope of heaven has a higher aim in life than he had before. Thus the life may be changed. We will venture further and say that a soul may be converted to God through faith in His Word and, at the same time, be guided into errors of belief concerning the Christian experiences to follow, etc. To illustrate, a newborn soul may be taught the Bible doctrine of "entire sanctification" to be received by the Holy Ghost coming into the heart and destroying the "carnal mind"; or the false doctrine, under the same title, that the "old man" must be suppressed while the incoming of the Holy Spirit merely gives power for service (Rom. 6:6; 8:6, 7). On the other hand, the writer has known of some of God's most spiritual children taking up with doctrines claimed to have been a benefit to others and

their lives were changed for the worse. The sweet simplicity of behavior and peace of countenance were gone.

4. "Its followers are sincere." There is but one condition upon which it is possible for a soul to follow false doctrine and be sincere, *i. e.*, that they are honestly deceived. This is quite possible; but many people are not as sincere as they appear to be. Sincerely believing a lie does not make it the truth; and it is believing the truth that saves.

5. "Its advocates claim to teach the Bible." Yes, and they may quote Scripture and use it to deny the truth contained therein. Take "Pastor" Russell for an example. His writings are well filled with quotations from the Bible, but they are so construed as to undermine the fundamental doctrines of Christianity.

6. "They teach Christ." But how do they teach Christ? Do they teach that He is the only begotten Son of the Father, and Savior of mankind? Or, do they believe that He was merely a good man who left us an example to follow? Or, do they teach, as one once said to the writer, "that He was a bastard and a deceiver and has been in hell for two thousand years"?

We have seen that a doctrine is not necessarily sound because good people believe it; nor because many believe it; nor because the lives of some have been changed by believing it; nor because its followers are sincere; nor because they claim to teach the Bible; nor because they claim to teach Christ.

As the Devil mixes his teaching with that of God so that people will accept it, it is necessary for us to try doctrines as well as to "try the spirits." We will now consider some of the characteristics of sound doctrine.

1. Sound doctrine is scriptural, or the Scripture correctly interpreted is sound doctrine. The Bible as a whole is man's only safe guide. To understand the Bible one must be born of the Spirit and the second experience of heart purity gives a yet clearer insight into God's Word. The following rule has been of help to many: "Never interpret a passage which will bear two interpretations so as to contradict a clear one nor so as to disagree with the general tenure of Scripture." False doctrines are founded upon fragments of Scripture taken out of their proper setting and meaning.

2. Sound doctrine is reasonable. God not only made man a rational being but He also invites us to reason with Him (Isa. 1:8). It is true that the mysteries of God go beyond reason but they do not contradict it. In our reasoning we must consider the divine as well as the natural and human. To think of iron floating in opposition to natural law might be considered inconsistent with good sense until we note that the power of God caused the iron to swim (2 Kings 6:6). That the Son of Man walked upon the Sea of Galilee is unbelievable unless we remember that He was also the Son of God. On the other hand, to say that God would have His children kneel in the muddy street to show their humility is unreasonable. But if one forgets self, clothing, mud, and onlookers in rescuing a fallen

brother or sister his actions are reasonable to those who understand the object in view.

3. Sound doctrine condemns sin in all its forms. How could a God of truth favor in His teaching that which He hates in His nature? He looks with love and pity upon the sinner but not so upon sin. Any set of doctrines that does not condemn sin is not of God and should not be accepted by those who desire to know and do His will.

4. Sound doctrine places all men on one level; *i. e.*, needing salvation. "For all have sinned and come short of the glory of God" (Rom. 3:23). "If we say we have not sinned we make him a liar" (1 John 1:10). It also reveals the "carnal mind" which "is not subject to the law of God," showing that we all have "our old man." "If we say we have no sin [to be cleansed from] we deceive ourselves" (1 John 1:8).

5. Sound doctrine obeyed saves from all sin. "If we confess our sins he is faithful and just to forgive us our sins." "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7, 9).

6. Accepting sound doctrine changes the whole being. Just as certainly as sin has degraded man—spirit, soul, and body—salvation lifts him up. Believing a false doctrine may give one a false hope which may bring about a change in the outer life, but only divine power, in answer to a living faith in the truth, can renew the heart and reverse the desires.

7. Sound doctrine magnifies the Godhead, the Father, the Son, and the Holy Spirit. "Jesus only" has come to mean to some people that there is but one person in the Godhead, namely Jesus. That He was manifest to the Jews in Old Testament times as the Father. That He was manifest as the Son while upon earth and since Pentecost as the Holy Spirit. Matt. 3:16, 17 and Luke 3:21, 22 will settle the question for the honest reader. One person could not act as three at the same time.

8. Sound doctrine holds up the justice as well as the mercy of God, and His hate along with His love. Folks who teach the love side of God only remind one of Abram when he told a truth concerning his wife so that the thought conveyed was false. God loves everybody, but He does not love all things. He is love toward men and hate toward sin. He pleads in mercy with the sinner but will mete out justice to those who reject Him.

9. Sound doctrine gives a true picture of Satan and his works. How people can read the Bible and understand it to say that the Devil is a myth and that sin is not real is a mystery. If we say that he is not a personality why not say the same of God? If we say there is no sin why not say there is no righteousness? The Bible statements are equally as strong on the one side as on the other.

10. Sound doctrine pronounces a curse upon the wicked and blessing upon the righteous in this world and in the world to come. There is a peace and a joy that only the blood-washed know, and it leads to eternal bliss. There is sadness and gloom in the sick soul and there is eternal death for those who fail to lay hold upon eternal life.

The Righteous Shine

By W. R. GILLEY

CHRISTIANS hold a peculiar and important place in the world. It is peculiar in the sense that there are no other people like them. No other religion besides that of Jesus Christ can produce Christians. As the children of Israel were a peculiar, different, and distinct people in the midst of the nations, so Christians are peculiar, different, and distinct people in the midst of all other people. It is an important place because they are the samples of God's saving grace and epistles of His holy will.

Among the things in which Christians hold a peculiar and important place among men is in their power to shine. Jesus said of Himself that He was the light of the world. This was a hard saying for the unbelieving scribes and Pharisees. But He said also to His disciples, "Ye are the light of the world." Paul, writing to the church at Philippi, said, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." To be the light of the world is indeed to hold a peculiar, and important place in the world.

When we consider the sun, that gives light in the material world, what a peculiar and important place it has among all the other heavenly bodies. So far as observants from this world can find out there is nothing like the sun in the universe. They tell us the moon has no light of its own, but only uses or reflects light borrowed from the sun. And when the sun is shining in its strength the moon and stars pale into invisibility. Truly the sun holds such a peculiar place that it is rightly called the light of the world in a material sense. And what importance it has. Without the light of the sun who would want to live in this world? Nay, who could live in the world? It takes the sunlight to produce the vegetation and cause it to spring from the earth, that forms the foundation of all our food. The sunlight enables us to see the beauties of nature about us. What would a mountain be as a wonderful, awe-inspiring view without sunlight? If we could have blooming flowers, green fields, foliage-covered, wooded slopes, and sparkling waters without the sunshine, how much of their beauty would we know and enjoy without it? If human beings could live in the world without the sunlight what would our boasted civilization amount to? How could the world's work as done by man be done without the light of the sun?

So when we come to consider the children of God as *the light* of the world, if the words of Christ mean anything, then they must have a peculiar and important place in the world. But in what sense are Christians—genuine Christians—the light of the world? Is it in an intellectual? Not necessarily. Though there is a greatness in the thoughts that true Christians think that tends to produce some great thinkers among them. Yet we believe neither Jesus nor Paul had this in mind when they talked of their being lights. Is it then in a physical sense they are to be lights? Are they to be physically superior to all other peoples? Though true Christians are taught to live clean lives so as not to abuse and destroy their bodies and this would tend to produce a better race, yet it was not in this sense they are the light of the world.

One who bears a light on a dark night needs to go before so that others may see the way to go. Any great leader is a light to all others

in the same sense in which he is a leader. So true Christians are to be leaders and go before all others that others may see the way to go. In what sense are Christians leaders? I need not answer, for all know that true Christians are leaders in the moral and spiritual realm. It is here that no worldly nor false religionist can surpass a genuine Christian. It may be possible to produce a great intellect and a superb physical anatomy without Christianity, but it is absolutely impossible to produce a great soul. A soul great in moral and spiritual character is impossible without Christianity. The greatest moral reformers have been men who knew God. The great spiritual leaders were those who knew Him best in the experimental sense.

The righteous shine as lights in the moral and spiritual sense. How would men ever find God if it were not for Christians with soul all aflame with God to declare Him? Genuine Christians live in daily communion with God and are able to declare Him so that others may find Him, too. Paul said the heathen were feeling after God if haply they may find Him. And though He was not far from every one of them, yet they were unable to find Him till a Christian should declare Him.

Christians live in constant consciousness of the presence of God. They live in the Spirit. They walk in the Spirit. The demonstration of the Spirit comes upon them. They are blessed in the Spirit. They die in the Lord and are often so blessed in dying that they shout the high praises of God. They are samples of God's redeeming grace so that others can see how to live. They shine out as spiritual lights in life and in death. One of old said, "Let me die the death of the righteous and let my last end be like his."

What use has a genuine Christian for a familiar spirit, and for clairvoyants that peep and mutter? He holds communion with the Father of lights. Why should he seek to the dead for the living? He knows Christ who was dead and is alive for evermore. What does a Christian care about tottering tables and illegible scribbles that demons may cause? He has the holy law given on a quaking mountain and the living Word of God given through *holy* men of God speaking as they were moved by the Holy Ghost. Why should he be concerned about messages from an unknown source received in a dark room? He can get wireless messages direct from heaven informing him that his name is written in heaven and testifying that his life pleases God. Hallelujah! Truly, in a spiritual sense the righteous are leaders and shine.

*Think how sweet it will be
At the close of life's day,
When sinking forever the sun,
To hear these glad words
From the lips of our Lord:
"My servant, my servant, well
done!"*

MARY E. BRANDON.

There would not be so many people running after spiritism today if church members were genuine Christians and had communion with God. If the preachers had worked at their job of making Christians through the experimental works of grace, regeneration and sanctification, they would not now be alarmed at the inroads spiritism is making on the church. With the church dead to holy communion with God the world has no true light on spiritual things and easily turns to the fox-fire light of familiar spirits and peeping, muttering clairvoyants. And as soon as anything gains a little popularity the unspiritual church members are ready to run after it.

In the moral sense the righteous, who of course are genuine Christians, are far above and ahead of others. True Christians have no dance problem. True Christians have no card table and theater problems. True Christians have no race problems. They love all men, even their enemies. The dance masters' association is not petitioning churches that are made up of true Christians to get them to change their rules about the dance. Nor would they. For genuine Christians are so far above these things that they not only have no taste for them, but they hate and loathe them as the unfruitful works of darkness. If the churches had kept to their God-given commission of preaching the gospel of salvation from all sin they would not need the "movies" to amuse and entertain a godless crowd of unspiritually minded folks who can not be satisfied with anything.

Christians are peculiar and important as lights in the moral and spiritual realm because they are the only true light there is for the world to walk in. Jesus, who was the light of the world (and is yet in the sense that He makes Christians to be light) is in heaven and they can not see Him. The Holy Ghost is in the world, but the world seeth Him not, neither knoweth Him. The Bible is in the world, and is a light. But it is a light only for the Christian, or one who wants to be, because none other will read it. It is hard to get even church members when unconverted to read it. The only Bible the world reads is the living (walking about) epistles who are the genuine Christians. So, my Christian friends, how holily and blamelessly ought you to live in this world, seeing you are the only true lights this poor old sin-deluded world has.

Thank God for the righteous who, though few, still shine as lights in the midst of a crooked and perverse nation, though that nation be a nation of church members. If the leaders of the churches want the church to be a light of the world they will have to get back to the fundamental business of making Christians. Jesus never said that church members merely as such were the light of the world. He said that of genuine disciples. A disciple is one who is as his master.

It is characteristic of light that it shines best in a dark place. And in these darkening days of a great apostasy the true Christians will soon come to be noticed and distinguished as a distinct peculiar people who are walking in the light of Christ and who in turn become light to a dark world.

Shine on, dear heart. Live, and love, and walk, and talk with Jesus. Abstain from all appearance of evil. Keep yourself unspotted from the world. And some people of the world will soon discover they are following a "will-o'-the-wisp" and reading an apocryphal gospel and will turn to read the living epistles and follow the light of the world which can show them the Christ who taketh away the sin of the world.

LANSING, MICH.

Shall We Help the Children?

By OSCAR HUDSON, Gen. Secy.

THE work of Peniel Orphans' Home is showing a healthy vigorous growth and development, but we are appalled with the needs as exhibited by the demands being made upon us, and the difficulties confronting us in our efforts to get the work fully before the people.

In one day this week, through the mail and long distance telephone, we received pathetic appeals to take children from various sections, totaling fifteen in number. All were in direst need and subject to destructive influences. One of these letters reads:

There are three orphan children here—ono boy and two girls—motherless, fatherless, and homeless. They are bright children and there are great possibilities in their lives. Their mother and father were Nazarenes, and we certainly pray that if there is any possible way for you to take them and care for them, you will do so. If you refuse them a home they will be put in an orphanage conducted by Christian Scientists and, as you know, that would be heartbreaking to their mother, if she could know it. If you can not take them now, tell us if there is any possibility of your doing so in the future. My prayer goes up to God that you may be able, when you receive this letter, to take them in.

We could multiply such letters but for the lack of space. To turn these children down is enough to break a heart of stone. To think of the children of our own people who have spent their lives pushing the work of holiness and sacrificing their means to carry forward our institutions, leaving their children to drift out upon the street, or into institutions conducted by Christian Scientists, Roman Catholics, and so forth, is a matter of most serious concern. Surely God will not hold us guiltless if we sit idly by and allow such to continue.

While these letters pile in upon us, asking us to take children, we are receiving numerous letters from our pastors throughout the country, to whom we have written, for an opening to bring the matters of this work to their people, telling us that they are so heavily loaded with other interests of the church that it is impossible for them to co-operate with us.

We do not believe that there is an enterprise of our church demanding our attention more at this time, than that of the establishment of a creditable home for our children. It is a work that appeals to philanthropic people everywhere when once they see that we are going to do something.

The child problem is recognized by business men everywhere to be one of the greatest problems that confronts our commonwealth; and wherever a body of people begin operations along this line, they gladly come to their aid, and will do so with us when once we have buildings and equipment demonstrating our purposes along this line. Then, too, there is no class of humanity, the world around, whose condition is more helpless, or who are more surely doomed to eternal despair than neglected children. Their poverty and neglect shuts the door of development and opportunity in their faces. Oppression, the parent of envy and malice, fosters them, while ignorance and low society become the Devil's agents for complete destruction.

God is moving upon the hearts of our people. A spirit of interest breathes in the stream of mail constantly pouring into this office, but these are strenuous days. The world is in a rush and many things are clamoring for our attention. Our church is undertaking great things along many lines and the demands upon us are tremendous. The child without a father and mother, which has ever been pushed aside to give place for other things holding greater prominence, is endangered in this hour of being temporarily forgotten, and its needs put off till some future time. While we tarry, they perish.

Statistics recently secured, now in the possession of the W. C. T. U., show that there are fifteen million children now wholly without opportunity in addition to the great army of our slums. They are right in our midst. They threaten the very life of our nation. They will not only be material to keep damnation's mills grinding, but they are victims for the assaults of bolshevism and anarchy.

THE ORPHAN PROBLEM

NO ONE KNOWS how many helpless orphans the war has left in the different parts of Europe, but the total must run up into the tens of thousands. The best way to aid them is by making small grants to relatives or neighbors, who are thereby enabled to

look after them; and, by a service of inspection, to see that the children receive proper treatment. When, however, as is so often the case, the child has wandered far and all home ties have been broken, the existing orphanages and farm colonies must be helped to bear the additional load or new institutions must be established.

This whole field of good Samaritanism furnishes a peculiarly attractive and useful opportunity for American help for young and old; and the Red Cross knows, perhaps better than any other single agency, where the orphans are—from the Petrograd children for whom it is caring in Vladivostok to the "mascots" whom the American regiments perform had to leave behind at Brest—and knows how they may best be aided.—Red Cross Bulletin.

THAT BOY OF YOURS

By H. O. FANNING

YOU have great hopes for him. He is as the apple of your eye, and you are determined that he shall have the best that life has for him. Possibly you did not have the best chance in the world in your boyhood days, but you are determined that things shall be different with him. Yes, sir, he shall have the best that life affords. All your life you have been handicapped for lack of education. Whatever else you may, or may not be able to do for him, he shall have an education. He shall not be hindered as you have been. There are things you would like to do right now—things for the glory of God and the good of your fellow-men, but you are unable to do them. But that boy of yours—I do not wonder that your bosom swells with gratitude to God as you think of him. God is giving you another chance in him. You meant well in your youth, but there was no one to advise you, and you did not see the importance of getting an education. You were overtaken by the responsibilities of life all unprepared for them educationally, and you have had to struggle through the world as best you could. God has helped you, and you have done well, all things considered. But, if you had your life to live over again—well, things would be different. God is giving you a chance to give that boy of yours the benefit of your experience. Perhaps he does not see the importance of getting an education as you see it, but you are to see things for him until he is able to see them for himself. If you have had the opportunity for training and have profited by it, you will want him to have the same benefit. If you have not had it, and have felt the need of it for long years of your life—felt that you have been handicapped for lack of it—now is the time to urge upon that boy of yours the importance of a thorough training and development of all of his powers. He will wake up by and by to his need of an education—as you have to your need—and he will thank you for your help.

What a thrill there will be in your heart as you see him starting out to get a college training. He may have a long way to go before he is able to finish, but it will be worth while when he does. Then the day dreams, and the long talks around the fire-side of the great things he is going to accomplish by the grace of God will put new zest into life for mother and you and the rest of the family. And the fact that you are saving and sacrificing to give him a training for life's duties—to enable him to do something for the glory of God and the good of your fellow-men—will put a new impetus, a new energy, and a new purpose into your lives. It will make life better worth living. You are going to realize some of your ideals yet. You are going to put your experience over against his youth, and you are going to work together. You are going into partnership with him in the accomplishment of things worth while. You and he are to be workers together with God in the accomplishment of His will. You are going to make your contribution to the welfare of mankind in that boy of yours. The world shall be richer and better because he has lived, and because you have lived.

What a joy will thrill your soul when graduation day comes, and he is ready for the real battles of life. Ready in the best sense of the word. With a good experience of saving grace, a pure heart, a firm faith in God, a reverence for the Bible as the infallible revelation of the will of God, and the all-sufficient rule of faith and practice. Ready with an unwavering trust in Jesus Christ as the omnipotent Son of God, and in His blood as the sole ground of salvation from all sin. A young man full of the Holy

Ghost and faith, with the call of God upon him, ready in heart, in head, and in hand for the work God has for him to do.

Has our church the necessary facilities to give that boy of yours the training he needs? Yes, sir. Where? In whatever part of the country you may be there is a Nazarene school accessible to you, equipped to give your boy the help he needs. Write the one of your choice, and information will be furnished you that will enable you to find within our ranks just what your boy needs.

Thank God for that boy of yours! He is the hopeful factor in the situation. God needs him, and our church needs him. Life stretches out before him. With the help of God you can shape it up for him as you will. Help him to find his place in the will of God, and give him the best possible chance to fill it, and some day, not only he, but multitudes whom God has helped through him will rise up to call you blessed. And best of all, you will not only hear the welcome plaudit of our Lord in the great day of awards, but you will share with him the joy and blessing that shall be his.

CLARENCE, MO.

H. O. FANNING.

IS THE BIBLE INSPIRED?

Some Suggestions

By J. WARREN SLOTE

SECTION V

THE devout disciple and earnest student will be tremendously interested in the attitude taken by Jesus toward the Scriptures in the days when He was in the flesh.

It is needless to mention that the entire New Testament was written during the first century of the Christian era so that the parts that compose that division of the sacred canon were not in existence during the days of Jesus upon earth; therefore what statements He may have made or what attitude He may have taken must have been with reference to the part of the Bible known as the Old Testament.

We shall do well to remember that the Scriptures in use in the times of Christ were copies of the writings of the Old Testament as we now have it. There were three divisions of these records called the law, the prophets, and the writings or psalms, and these were so referred to by Him. There was a Greek translation of the Old Testament made at Alexandria in northern Egypt some time during the early centuries before Christ (we do not know exactly when), which included the Apocrypha and is known as the Septuagint, but there is no evidence that Jesus used or ever referred to this Greek translation. Rabbis in Palestine used for their reading in the synagogues the Scriptures in the original Hebrew, and if any were present who did not understand that, an interpreter was used. There are some very valid reasons for this, but we shall not enter into their discussion here since space is limited.

Using these Hebrew copies of the Old Testament records, then, as Christ did, what was His attitude toward them?

Let us observe that there is no record anywhere that He ever criticized any part of them. This argues most conclusively for their absolute accuracy, for if there had been any errors in them, or if any of the parts had been spurious, He who rebuked sin wherever He found it and corrected error as it came to His notice would surely have made some mention of these mistakes.

On the other hand, observe the statements He makes concerning the Scriptures. In the sermon on the mount He tells us that till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all is fulfilled. Again when the disciples, on their way to Emmaus lacked insight perhaps through unbelief, He says, "O ye fools and slow of heart to believe all that the prophets have spoken"—a mild rebuke for their dullness of comprehension; and again He says to the Pharisees supposedly familiar with the Scriptures, who sought to condemn Him, "The scriptures cannot be broken."

Do these statements sound like expressions from one who had doubt as to the accuracy of the message of God, or do they give confidence to believe that Jesus knew every word in the Old Testament records to be correct as recorded and God-ordered? Surely the answer will come quickly and it will be in the affirmative.

If Jesus made no correction of the Old Testament

records but on the other hand, both by His attitude and speech, confirmed them and sought to have His followers accept and regard them as of divine authority, we may do well to accept them as they come to us and as they are indeed and in truth the Word of God.

NEW CONVERTS, NEW WITNESSES

By J. D. FRANKLIN

GOD is with us in power. Last Tuesday David Paredes, one of our members, who is the richest man in Salama, and has his ranches out of town, came in after an absence of nine months, and as he gave his testimony how God had kept and blessed him, our hearts rejoiced. It was an easy service. At the close of the sermon on holiness an opportunity for seekers was given, and he arose and said, "I know Jesus is my Savior, but I also want Him to sanctify me," and came to the altar. While he was at the altar one of my probationers, who has been in Guatemala City more than with us, arose and

We are very much encouraged with the good work here and hope and pray that it will go on for the Lord this coming year as never before.

We are having pretty cold weather just now, as our coldest weather comes around Christmas and through the month of January. The people are not especially busy and are glad to come to the chapel, where we have a fire, and thus many of them hear the gospel. The Sunday morning services and Sunday school are very well attended, and a good revival spirit is manifested. We are praying daily that it may continue, and God's Spirit be mightily poured out upon us as a church, and many souls now steeped in sin, lost and dying, may come into a definite knowledge of Jesus' saving and keeping power. Please join us in this prayer.

"CHINA FOR CHRIST"

CHINESE CHRISTIANS HAVE BEEN STIMULATED by the great forward movements in the American churches to undertake the greatest evangelistic effort



A group of converts, members of the Church of the Nazarene, Salama, Central America

objected to seeking holiness, and offered Romans 7 as his reason. It was a critical time, but God enabled me to answer him and not disturb the desire of the brother at the altar. We went to prayer, and the Holy Spirit came to our rescue and did the work for our brother. The next day both he that was sanctified and the objecting probationer met at my study, and there we had a discussion for an hour and a half. When the opponent had exhausted all his ammunition against holiness he said, "I believe a person can be sanctified in this life." We had prayer, and they left. That day we were together at services in an outstation and the day following, in a Bible lesson, he sprang the question again. By the help of the Lord we were able to answer to this brother's satisfaction. He came to the evening services and, after hearing another sermon on holiness, came to the altar and sought until he found Him as his Sanctifier. Glory!

At this same service Don Abel Bethencourt, the richest man in San Jeronimo, was present. He had professed to be saved during one of my visits in his home on December 8, 1910, but had never assisted in one of our services. We had wondered if he ever would come out and boldly take his stand for Christ. For we had invited him many times since. The house was full, for many had wind of what was going to happen. Don Abel Bethencourt was second to rise and declare his faith in Christ and humbly place himself among the believers. It was just great. The believers there had prayed for him so much. His wife and many of his people are devout Catholics, as well as those of Don David Paredes, and doubtless he will have much persecution, as the other has had. They need your prayers.

Pray for us, that we may be kept and that we may be enabled to continue the fight against sin and the Devil and the flesh.

THE HAPPIEST CHRISTMAS

By Mrs. L. C. OSBORN

THIS CHRISTMAS has been the happiest since we've been in China for several reasons—because we are so happily situated in our new field of labor and enjoy God's blessing upon our souls and have such sweet fellowship with our coworkers.

in their history. With the watchword "China for Christ," they have launched a movement to take the Christian message and Christian salvation to the last village of the great republic within the next five years.

The Christians of China see that their land is in a very critical period and they believe that only Christianity can save their nation from ruin. The example of faith and courage in America has brought a conviction that now is the time to launch a Christian movement for the salvation of China. Already in cities as widely separated as Peking and Canton spontaneous local movements have sprung up, generally calling themselves "The Christianity-to-Save-China Movement." Cheng Ching-yi, one of the foremost Christian leaders in China, gave expression to the general feeling when he declared, "We are facing an unusual opportunity that demands prompt action. We can not afford to lose time. Things are moving rapidly, and they call for an immediate movement on the part of all the Christian forces in China."—*Missionary Review of the World*.

FIFTY MISSIONARIES APPOINTED

By E. G. ANDERSON

THE General Board of Foreign Missions recently closed one of the greatest meetings ever held by the board. The report of the treasurer indicates that God has in a most wonderful way heard and answered prayer, and the appropriations made for the work during the past year have all been met in full. It is truly wonderful how God's smile of approval has been upon the work of the board from its very beginning, and each year has shown a steady increase in gifts to this great cause.

Very careful consideration was given to the various fields and we were made to rejoice time and again as we learned of the progress that has been made in the various mission fields. The territory occupied by our missionaries in the various mission fields has a population of about seven million precious souls. Many of these fields are wholly dependent upon the efforts of our missionaries. We have at least two fields with a population of a million or more in which no missionaries are laboring except the missionaries of our denomination. We have several fields

of a smaller population wholly dependent upon our workers. We feel that this is a critical time in the world's history and we must not fail to enter every open door and do our best to reach as many as possible.

Considering the needs and the tremendous responsibilities upon our scattered forces we felt that we must trust God just a little more and dare to take on heavier burdens, and after very prayerful consideration FIFTY NEW MISSIONARIES WERE APPOINTED. They are to be sent to India, Africa, China, Japan, Central America, South America, Mexico, and Cape Verde Islands. This means that a large increase will be necessary in the appropriations for the ensuing year, but we felt we could not do less and be true to our vision. These fifty will only to a small degree meet the need, but it is a good start and we believe that our people will not fail to make it possible for our board not only to send these FIFTY, but that another fifty may be sent before long.

May we urge you to PRAY AND TO GIVE and to GIVE AND TO PRAY and to continue daily in prayer that the Lord will reveal to our people everywhere the necessity of meeting this added responsibility with courage and determination. We have a great God who knows our every need and who will prove a very present help at all times. We must not prove a disappointment to Him. He has called us into existence to do a work that needs to be done in this day and age. To fail at this time would put the stamp of traitor upon us if the failure is intentional. We look forward, anticipating nothing but victory, determined to press the battle and do our best to reach a lost and a dying world with the message of salvation.

E. G. ANDERSON.

PURITANS AND THE NAZARENES

THE following is one of the greatest passages in English literature. It is written by Macaulay. Though written many years ago, it is an accurate picture of members of the Church of the Nazarene today:

"The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him, was with them the great end of existence.

"They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on His intolerable brightness and to commune with Him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed.

"They recognized no title to superiority but His favor; and, confident of that favor, they despised all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt: for they esteemed themselves rich in a more precious treasure and eloquent in a more sublime language, nobles by right of an earlier creation, and priests by the imposition of a mightier hand.

"The very least of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away.

"Events which short-sighted politicians ascribed to earthly causes, had been ordained on His account. For His sake empires had risen, and flourished, and

International Sunday School Lesson, April 11, 1920

Deborah and Barak Deliver Israel

Lesson, Luke 24: 13-35. PRINTED, Luke 24: 13-31

By Rev. C. E. CORNELL

Whenever Israel obeyed God to the letter, and refused to mingle with the heathen and idolatrous nations round about her, Israel always prospered. But when Israel was lax in obeying God, and spared the Canaanitish nations, in that they did not utterly drive them out, Israel suffered greatly, as these nations constantly proved to be a source of trouble. We can never compromise with evil without serious and oftentimes ruinous consequences.

It seems that there were several of these nations that harassed Israel. The Philistines, always an enemy of Israel, the Canaanites, the Zidonians, or Phoenicians, the Hivites, the Amorites, the Perizzites, the Jebusites, and one or two others. "With these heathen peoples the degenerate, and faithless Israelites intermarried, and came even to worship their vile gods." As a consequence, the Lord permitted their punishment. A great and terrible king by the strange name of Cushanrishathaim, came down from northern Syria and fell upon the Israelites, conquered the land and held them in abject slavery and servitude for eight miserable years.

What this suffering meant to the Israelites can be inferred from the sufferings of the Armenians at the hands of the unspeakable Turks. The Armenians have been driven from their homes, the old people slain, also the feeble and the sick, and the women and girls have been made to suffer all that they could endure. Thus the Israelites suffered, and the cry of their woe rose up to God. Baal, the heathen god, could not alleviate their intense suffering, so they cried to Jehovah, the true God. It takes much suffering, very often, to bring people to God. How slow we are to learn. We should obey God and keep out of trouble.

How merciful God is! Whenever Israel put up a penitent plea, God almost immediately sent them deliverance or gave them signal victory over their enemies. The heart of Deborah is inspired, and she proclaims a victory for Israel, and then gives the details how the battle is to be won. Deborah, a judge in Israel and a prophetess, is the first scriptural record of a woman occupying a public position. She seems to have had the approval of the people and the divine approbation. What she prophesied came true to the letter.

She called for an old hero from the northern extremity of the country, and told him that the God of Israel had commanded. She did not issue orders in her own name, but in the name of her God. When God commands there is always given ability to succeed. There can be no real triumph without the help of God. We are slow to learn this.

Barak was not willing to go on so gigantic a task without Deborah went with him. This was both honorable and wise. It was not a refusal of the command of God, but a reliance upon it. Deborah was the inspired mouthpiece of God, and

represented God, so Barak felt that he could not attempt the great task without Jehovah assisting him. When God is by our side, victory is assured.

Peloubet remarks, "Barak's obedience to God's command was made doubly honorable by Deborah's prophecy that it should not redound to his honor: a woman was to take from him the glory of victory. The true hero never does his deed for the sake of the glory, but for the sake of the deed. He is seized by an ideal; in Barak's case it was patriotism. For that ideal he will dare all and sacrifice all, heedless of men's thought of him."

Our own General Pershing is a living illustration of this principle. That we might win the war, General Pershing cheerfully consented to turn his troops over to the commander-in-chief, General Foch, and even allowed them to be brigaded with the French troops. He subordinated his own great generalship to that of another that success might come to the Allied armies. Or, in other words, he yielded his glory to another. It takes a great man to do this.

The two armies met at Mount Tabor; Deborah and Barak with ten thousand footmen—a weak force of infantry to oppose Sisera's nine hundred iron chariots and all the others who were with him—but God was on the side of Deborah, beside, Deborah and Barak worked together in harmonious co-operation. This is commendable, and an example for Christian unity and co-operation today.

This is an important battle, but Sisera is doomed to defeat. For it says, "The Lord discomfited Sisera;" that tells the whole story. The word *discomfited* means sudden terror and confusion. The Lord confounded them, threw them all into utter confusion, and drove them pell mell, chariots were broken and piled up and there was great disorder throughout their ranks. This all was done by a supernatural agency. God sent His angel and put terror and confusion in their hearts. No wonder Deborah sang:

"From heaven fought the stars,
From their courses they fought against Sisera.
The River Kishon swept them away,
That ancient river, the River Kishon.
O my soul, march on with strength,
Then did the horsehoofs stamp
By reason of the prancing, the prancing of their strong ones."

Deborah is an example for other women to follow. Her faith and trust in God was implicit.

She had the courage of her convictions; she went against the enemies of Israel without fear.

Women have a large and important place in the kingdom of God.

Think of the women in the Red Cross, the Y. W. C. A., the W. C. T. U., and other organizations. Think of their heroic service in the late war.

decayed. For his sake the Almighty had proclaimed His will by the pen of the evangelist, and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice.

"It was for him that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nature had shuddered at the sufferings of her expiring God."

These are noble words. They are worthy of being memorized by every student in a Nazarene college.

E. WAYNE STAHL.

ROCK ISLAND, ILL.

OFFENDED

By GERTRUDE COCKERELL

SOME are found on the warpath for no other reason than that given by the Apostle James in answering the question, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

One would not have suspected such condition in

the home of Bethany. But lurking in one bosom was a pentup fire of resentment that suddenly betrayed its presence in bitter charge against Guest and sister, "Lord, dost thou not care that my sister hath left me to serve alone?" followed by the imperious command, "Bid her therefore that she may help me" (Luke 10: 40).

We may well pause and consider here the charge and command. Mary had doubtless performed her duties with quiet ease and grace, and her present attitude of sitting at Jesus' feet, hearing His word, was commended by Him as the "one thing needful." "Mary hath chosen that good part, which shall not be taken away from her" (v. 42). Martha was still "cumbered with much serving" and the reason lay in the fact that she was "careful and troubled about many things."

A moment of pained silence but no word of reproach fell from the lips of Him "Who, when he was reviled, reviled not again; when he suffered, he threatened not" (1 Pet. 2: 23).

The Master might have risen from His seat and left the home in dignified resentment. He might so easily have brought counter-charges against the delinquent. But, no; "Love is not provoked"; "covereth all

things"; "endureth all things"; "never faileth" (1 Cor. 13: 5-8).

It is said that our longest dreams take place within two minutes. What a world of suffering may be compressed within a few brief moments! What must have been the soul-agony of Martha as she stood in the presence of the Master! What her plight, her shame, her remorse, yea, too, her grief! To what had she committed herself by those few unguarded, passionate words. But

There is no place where earth's sorrows are more felt than up in heaven;
There is no place where earth's fallings have such kindly judgment given.

The tearless sobs that shook her frame gave place to "a mist, and a blinding storm" as she saw the bridge swept away that connected her with the happy past and she realized that life could never be the same again. Oh! the utter desolation of it all.

My soul hath been alone on a wide, wide sea,
So lonely 'twas that God himself scarce seemed there to be.

What shades of meaning, what wealth of meaning the human voice is capable of expressing! What when expressing what the hymn calls "the huge tenderness of God"? The Voice spake. He was addressing her by the old familiar name of friendship—"Martha, Martha." Can you, reader, catch its accents? You may hear it in the pained protest at some unworthy act on the part of the beloved. You may hear it in the cheery note that meets despondency. You may hear it in the exclamation of grief or sympathy as mother or friend bends over the couch of suffering. You may hear it in the physician's tone as he challenges the darkness of ills discovered, and, as yet undiscovered, and is able to dispel or at least allay his patient's fears. And it was as the Physician that the Master addressed Martha.

Thy kind, but searching glance can scan,
The very wounds that shame would hide.

With what trepidation the patient enters the doctor's room. Those aches and pains long borne in silence and alone, What do they mean? What may they not mean? Certain it is that unchallenged ills can assume magnitude out of all proportion to their extent!

Martha had wrongly diagnosed her case, as manifested in her petulant protest, "Carest thou not that my sister hath left me to serve alone?" "No, Martha, the trouble is not there, but here," and tenderly the Physician laid His finger on the spot: "Thou art careful and troubled about many things." And as He spake she saw it all—the spirit that should rise triumphant over all fettered by life's legitimate claims and duties; herself earth-bound—"cumbered with much serving." She saw the mistakes of her life; yea, too, its sins. And somehow when matters were threshed out in the presence of her Physician-Friend, she was conscious of nothing but relief, as when the doctor is able to locate the trouble and she who has walked about with a haunted look, and eyes full of death, leaves his presence with the burden lifted.

And now the Physician hands His patient her prescription. What a simple remedy! Is it possible, no more stress and strain of life; no more fret and fume; all carking care dispelled? "One thing is needful." And what is that thing? Just this—sitting at the feet of Jesus and hearing His Word. Say, what does that mean? Well, sitting is the position of rest, of him or her who is resting in the finished work of our Redeemer-God, and is now His disciple, a learner, daily found at the Master's feet, hearing His Word, and thence going forth to translate that Word into life-principles, and action, "holding forth the Word of Life."

Oh! reader, have you and I drunk in the sublimity of the scene, and, too, received the Master's touch upon our troubled life?

WELLINGTON, NEW ZEALAND.

THE INDIAN-HEAD PENNY FUND

By R. E. BOWER

WE have been asked to write an article about the above fund; just how it came into existence, and its purpose. Some years ago the same Holy Ghost who said, "Separate me Barnabas and Saul for the work whereunto I have called them," spoke definitely to me while I was praying, "Lay aside every Indian-head penny that you receive as an offering toward the evangel-

ization of the American Indians." This was made so plain to me that I have never since been able to misapply or spend for any other purpose an Indian-head penny. I have heard others say that since I have told them of this plan they, too, have had the same conviction. Aside from the real pleasure of gathering these pennies, the Lord has wonderfully blessed all who have taken a part in this work.

These pennies already sent in to missionary headquarters have amounted to many hundreds of dollars and are increasing as they come in from our churches and individuals from Maine to California. If any one is superstitious about gathering the Indian-head pennies we might suggest gathering Indian-head nickels or Indian-head five dollar bills. In either case send them in for this fund.

This money is to be used to send missionaries to the fifteen or seventeen million Indians in Latin America. One-third of the population of Mexico is Indians, one-half of Central America is Indians, and nine million are found in South America, of whom five million are pagans.

The Peten department of Guatemala has ten thousand Indians who have no witness for Christ. This territory is assigned our board who are planning to send some missionaries to this field in the near future.

New York District has already gathered over two hundred thousand Indian-head pennies, and is supporting two missionaries to the Indians in Central America.

Washington-Philadelphia has gathered over two hundred thousand Indian-head pennies.

Southern California District recently sent in a check for fourteen thousand six hundred Indian-head pennies.

Indiana District is doing well in sending in Indian-head pennies.

Let all the Districts help us gather *One Million Indian-Head Pennies in 1920*, and pray the Lord of the harvest for five missionaries to the Indians. Arrange a meeting with your missionary committee for a service in the interest of the American Indians.

"A QUESTION FOR CONSIDERATION"

By General Supt. Williams, in the Herald of Holiness, (Jan. 21),

"Shall we go to the District Assembly for our money, or shall we go to the local church for it?" The preachers of the North Pacific District in preachers' meeting decided in favor of the general boards going to the churches. We are doubtless "more or less agreed" that the Assembly is the place for the raising of money for Foreign Missions.

The District Assembly must attend to the business of the District, and also have time for evangelistic services. They must be pentecostal and that will mean much to all churches, but especially small churches, and churches that are some distance from others. We must keep the glory on us, giving not a little attention to prayer; it is seriously important that we should.

C. HOWARD DAVIS.

PASADENA UNIVERSITY

I consider it an opportunity of inestimable value to be able to attend an institution like Pasadena University. Its professors are all God-fearing, highly intellectual men and women. The heads of all the departments are devoted, faithful servants of God, and are fully capable of directing the students both intellectually, and spiritually. The professors one and all take a personal interest in every student. Knowing this, we are inspired and encouraged to do our utmost in all that we undertake, that in the days to come we may be trustworthy and dependable workers in our Master's vineyard.

I can not thank God enough for the glorious privilege of associating with the students of Pasadena University. One who has never attended a school like this can little realize the wonderful help derived from coming in touch with students who know God and who are in communion with their heavenly Father.

There is a splendid missionary spirit in our school. This year many have felt God's call in their lives to some definite field of labor. Our school has caught the vision, we have felt the need in foreign lands, and as a result of this, in the years to come, Pasadena University will send out hundreds of missionaries to help lift the heathen world out of sin and degrada-

tion, and point those who now sit in darkness to Jesus the light that lighteth every man coming into the world.

I shall never cease praising God for His wondrous kindness in permitting me to be here.

DUANE V. WALN, Student.

OUR CHURCH BUILDING AT BUHL, IDAHO

Buhl, Idaho, is a growing city of 2,500 in southern Idaho. Twelve years ago it was sage brush. Immediately after coming here last year, we planned a church building, and on June 1st Rev. N. B. Herrell dedicated the building almost free of debt. The structure pictured above is 32 x 54 feet, and will seat



about 225 persons. It is located on the main street, about one block from the business district. Rev. F. B. Gowland took charge of the work in June.—HENRY and IRENE BELL.

OKLAHOMA NAZARENE COLLEGE

FACULTY

The following persons compose our faculty. We are thankful to God for such a Christian faculty:

- Prof. A. S. LONDON, B.Ped., A.B. Science and History
- Miss ALMA K. KRUSE, A.B. Languages
- Mrs. MAUD F. WIDMEYER, B.Ped., B.L. English
- Mrs. E. B. HACKLEY, Ph.B. Mathematics
- Miss JULIET M. SMITH, A.B. History and Mathematics
- Prof. A. M. PAYLOR Piano, Voice, Violin
- Mrs. E. B. OLIN Piano
- Rev. JOHN D. SEAL Manual Training
- Mrs. MATTIE MILLER Grades
- Miss ANNA M. LOGUE Matron

OKLAHOMA NAZARENE COLLEGE

During the sessions of the board of directors in January it was voted to change the name of the

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Wollaston, Mass.

institution from Oklahoma Holiness College to Oklahoma Nazarene College. This in no measure means a compromise, for the Church of the Nazarene is forever committed to the doctrine of holiness. We find numerous sects of people throughout the state and especially those denominated by the name "tongues" who attach the word holiness to their name and by changing our name we will be severed from any relationship with them. Then, too, the changed name will always associate the college with our church. We believe that the change is for the better.

MISSIONARIES

The institution has to its credit some worthy characters that might be mentioned. The following named missionaries have at one time been students: Rev. Peter Kiehn, Mrs. Anna Kiehn, Miss Lulu Williams, Miss Lillian T. Cole, Miss Minnie Martin, and Miss Myrtle Mangum. Rev. R. G. Fitz, who will receive the degree M.D. this spring from the State University, and who will sail for China this fall is one of our graduates. His good wife, Lura Fitz, was a student in Oklahoma Holiness College. Miss Lucile Pitcock, one of our students, will complete her course in nursing at the State University this spring and will go to China to nurse in our new hospital to be opened by Dr. Fitz. Besides these there are a number of others who have had training here. Some have gone to other schools for special work, but all are waiting and ready to go. We have a number in school this year who have the call of God for foreign work.

COAST TO COAST CONVENTIONS

From Newton, Kas., we went to Oklahoma City and held the convention in the Church of the Nazarene. We had a very fine start in Oklahoma, but on our second day the fearful blizzard struck us, and for the next two days and nights we had wind, sand, and snow until our crowds were cut down very small, but by Saturday the weather had moderated and we had a full house again, and a beautiful day over the Sabbath in which to close up. We had about thirty seekers over the last day and a fine closing. Oklahoma is blessed with many beautiful holiness people, and we had many to help us in the campaign. We gave one service to the nice little college at Bethany, of which Brother Widmeyer is president. Many came in from different parts of the state, also we had a number of the leading pastors of the churches of Oklahoma City at different times to attend the convention. The convention we felt was a blessing to the church and the people of Oklahoma City.

From Newton we went on to Blackwell, where we were called by the Oklahoma State Holiness Association. They had secured the large Electric Park pavilion in the center of the city for our meetings. The city was kind enough to give us the use of it free. We had a beautiful convention here. More than forty were at the altar and the most of them prayed through in the good old-fashioned way. Over the Sabbath Rev. Strickland, pastor of the United Brethren church, and Rev. V. P. Drake, pastor of the Church of the Nazarene, both called in their morning and night services and brought their congregations to the big tabernacle to boost us. These two preachers are straight, second blessing holiness men and stood by the convention nobly with their splendid congregations. It was easy to get seekers to the altar and easy to get money to pay for the convention. The Lord seemed to be on hand to bless every message that was delivered. So many spiritual people gave us such a boost that it was easy both to preach and sing. We had large delegations from a number of towns. Our convention was a splendid success. We earnestly ask the prayers of the saints everywhere to rest upon our conventions. Our hope is in the Lord and we must have victory from on high.

In much love,
BUD ROBINSON.

FIRST CHURCH, PASADENA

We are steadily making progress. Some seekers for salvation right along, attendance large, church crowded, Sunday school booming with an average attendance of fully 400.

Yesterday (Sunday, March 21,) was stormy. A heavy rain, but despite the rain we had 180 in the Sabbath school and \$21.50 offering. The church has

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By E. M. BOUNDS

Author of "Preacher and Prayer"

THIS AUTHOR needs no introduction to lovers of good religious reading. Few books have had a greater circulation among Christian people than "Preacher and Prayer" from the pen of this same inspired writer.

"The Resurrection" is a topic in which we are all interested. What was it Paul said? "If in this life only we have hope in Christ, we are of all men most miserable." Do not fail to read what Rev. Bounds has to say on this important and interesting subject.

The book is cataloged at 50 cents, but we have recently purchased a supply at a greatly reduced price which enables us to offer them at the

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NAZARENE PUBLISHING HOUSE

2100-15 TROOST AVENUE
KANSAS CITY, MO.

been carrying a small indebtedness for a number of years. The original amount was \$700. This was formerly provided for, but pledges were not paid. We recently paid off \$300 from our current expense fund, and planned yesterday to pay off the remainder, \$400. The plan was to raise the \$400 in FOUR minutes. Under the direction of the pastor we received \$425 in THREE minutes. Isn't that going some? The church is now free from debt, and we are looking forward to a new church and parsonage.

We were pleased to have Brother Little, the pastor of our Portland First Church, with us in the evening. He preached in the power of the Spirit and there were four persons who prayed through at the altar.

We thank God, take courage, and push on.

C. E. C.

AMONG THE CHURCHES

SHERMAN, TEXAS

—We are now in the midst of a good revival. The meeting has been going for more than two weeks and we have another week before us. About forty souls up to the present have prayed through to either pardon or purity. Rev. I. M. Ellis, of Bethany, Okla., recently from Holtville, Cal., is the evangelist in charge, and he is doing some great preaching. Rev. R. M. Parks and wife rendered valuable assistance in this meeting. The church has been greatly blessed and strengthened. Eleven have given their names for membership and we are expecting more to follow. The pledge we made at the District Assembly for twenty-five subscriptions for the HERALD of HOLINESS has already been reached with five over. We hope to double this amount from this one church.

—M. V. Dillingham and Wife, Pastors.

TEXARKANA, TEXAS

—On March 21st we closed a two weeks' revival here with Rev. L. A. Miller and wife, Home Mission Band No. 2 of the Dallas District. God wonderfully blessed the meeting. More than twenty were saved and sanctified. A class of five were taken into the church. They were a great blessing to all. An offering of \$258.35 was raised in a few minutes for the Home Mission Board. We are planning for a great meeting in the business part of town in the near future. Pray for us.—R. B. Gilmore, Pastor.

SARATOGA SPRINGS N. Y.

—I have just closed a fifteen days' meeting at this place in the Church of the Nazarene, Rev. S. L. Holland, pastor. Although the elements were very unfavorable the Lord was pleased to come with increased blessings in our midst, and we are confident that much good was the result. This pastor and people are making much personal sacrifice for God's cause here, and surely God will not let their efforts for Him fail.—R. S. Phillips.

WANN, OKLA.

—We began our revival March 6th with Brother Charles Robison and Brother Lawson Brown as song leader. After running one week Brother Robison was taken sick and had to go home. We were unable to secure any one else, so Brother Dodd, our pastor, continued the meeting for another week. While we did not see the results we had hoped to see, we feel that much good was accomplished. A few souls plowed their way through to definite victory. Brother Brown was a great blessing to us with his messages in song. Brother Willis Barlow of Oologah preached for us once and was a help in the meeting.

—Mrs. Mary P. Harris, Reporter.

ILASCO, MO.

—We are in a hard battle in this wicked city against sin and the Devil. We have just begun, having had only three services. God is with us and giving us victory. One precious soul was saved last night, others are under conviction. Please help us pray.—C. C. Sellards and Wife.

WOODBINE, KAS.

—We are glad to say that the Lord is still with us in rich blessing and grace. For some weeks the "flu" has been raging and has hindered the attendance of many of our people, but all are on the road to health and Sunday, March 21st, was a day of great spiritual uplift and encouragement. As pastors we feel we are laboring with some of the best of God's saints. They are always ready for anything that will advance God's kingdom. While few in num-

ber, yet they have paid a beautiful church and comfortable parsonage out of debt, besides keeping up finances on all other lines. They are alive to the work of missions and all offerings in all departments on the last Sunday of the month are given to missions. We are praying that God will give us a gracious revival between now and the Assembly.—K. C. and Versa McCollum, Pastors.

MINERAL, OHIO

—Our meeting here closed about two weeks ago. There were twenty-six professions of pardon or purity. This is a new place, only one year old. I took the names of about seven who want to come in as members. God gave us a good organist in this meeting and we have some good singers. Brother Erskine was with me the last week of the meeting, and helped me much. There has been some false seed sown here, but I think the Lord is helping these young Nazarenes to hold steady. We are planning to help them along until they can be cared for in connection with some other work. Pray for us.—G. W. Appleman.

WALLA WALLA, WASH.

—March 7th was the closing day of our revival with the Wilde-Knight Quartet in charge. This meeting was wonderful from the very first. Great crowds filled the church night after night. Brother Wilde's preaching was clear and definite and God most marvelously used him. Many seekers were at the altar, both for pardon and purity, and came through clearly, giving testimony to this fact. The tide of this revival kept rising until the last day, when the people fairly thronged the church, and from early morning until late at night great crowds lingered. Thank God His gospel is just the same today. Our hearts rejoice in the wonderful work that has been accomplished in this meeting. We heartily recommend the Wilde-Knight Quartet who were so faithful to the church and people. There was a class of twenty new members received into the church and 120 subscriptions for the HERALD of HOLINESS. On Monday night, March 8th, Brother Wilde preached and a missionary offering was taken to help buy the horse for India, which amounted to over \$100. The saints are encouraged and we are pressing on for greater things.—Mrs. DeLance Wallace.

TROY, IDAHO

—We closed a very successful revival meeting on March 11th. Rev. Mae Budd was with us for nineteen days and was used of God in helping get folks to the altar, and prayed through to victory. About seventeen different souls were at the altar, most of them praying through. We witnessed some of the most marvelous manifestations of God's power we ever saw. Deep conviction rested on the unsaved through the entire service. We received a small class into church membership. We believe our church is getting into a good condition to grow. Will our friends kindly remember us when you pray.—C. E. Coatney, and Wife, Pastors.

JOSEPH, ORE.

—Being appointed to the pastorate here, at once we made arrangements to open with a revival campaign, beginning February 22d and running three weeks. Rev. Marcus Cook of Nampa, Idaho, was the song leader and rendered splendid service. We were never in a meeting before where the seekers would hold on with such determination as they did here. Restitution and praying through was the order of the campaign and of course they came through with glory and victory. The number was only twelve or thirteen, but these were all genuine cases. With the exception of two, all were people who had never been saved. A good per cent of the converts were heads of families and nearly all will come into the church.—Ora Ogle, Pastor.

CANON CITY, COLO.

—We wish to report the blessing of God upon the work here. In the last four months we have purchased a property and remodeled it for permanent use. We now have a nice room that will seat 120 people, also six upstairs rooms for Sunday school, etc. The building is just one and a half blocks from the main business corner of the city and we believe was given us in answer to prayer. There have been some remarkable cases of conversion in the prayer-meetings, and some few in the regular Sunday services. We have received ten members since the first of the year and now have five prospective new ones. The church is in great need of a revival, even though

we have been progressing steadily. We expect to have a meeting during April.—R. J. Plumb, Pastor.

NEBRASKA, NEB.

—The Devil is after us, but praise God, we are still ahead. Brother Hoff of Lincoln, Neb., spent a week with us, each evening of which he brought us wonderful heart-searing and soul-thrilling messages from the Word of God. Some good seed was sown, and with the faithful and untiring efforts of our local pastor, Rev. C. E. Ryder, we are sure results will come. We greatly regret the loss of Sister Jacob Glor, who was recently called home to glory. We feel that many of the victories won by the church are due to her earnest prayers and close walk with God.—Velma Meggers, Reporter.

EDMONTON, ALTA.

—At the request of our District Superintendent, we left Loughheed a few weeks ago to take charge of the work here. We found only six or seven people who are members of our church, and they had had no regular pastor for months. For some time they could not even find a good place in which to worship, but God in answer to prayer had given a nice little church in a very good location, which they have rented for the present. We have been visiting from house to house, conducting prayer-meetings and preaching twice on Sundays. We are few in numbers here compared with our enemies, but we believe that they that be with us are more than they that be with them. We organized a Sunday school and the blessing of the Lord seems to rest upon every department of the work in a special way. We are not working for large additions to the church immediately, but are asking the Lord to let the gospel plow go down deep, so the foundation of the work here will be laid on Jesus. Pray for us.—George H. Bauerle, Pastor.

INDIANAPOLIS, IND., FIRST CHURCH

—We have just closed a three weeks' meeting with Dr. J. B. Chapman as evangelist. While we did not see the revival we had expected, yet God gave us a number of definite cases of salvation. Dr. Chapman's clear, forceful messages of divine truth proved a great blessing to our church and we will not soon forget his efficient ministry among us. During the first six months of the Assembly year, God has helped us to lift our entire church indebtedness of \$2,000, also we have created a parsonage fund, and expect soon to own a good parsonage. We have added to our working force a salaried deaconess, who is proving a great blessing to our work. We expect to double the amount raised for missions over any preceding year, and the pastor has been given a substantial increase in salary. The spiritual interest of all departments is on the increase and souls are being saved at our regular services. Sunday morning, March 21st, will long be remembered by all who were present as one of the great days in our history. During the singing the glory of heaven broke in upon us and for one hour and twenty minutes wave after wave of divine glory swept over the congregation, until there was no place for human leadership. The saints wept, shouted, sang, walked the floor and did every other conceivable thing that a congregation could do under such a deluge of divine power and glory. We are looking forward to a great union meeting of our four churches in this city in May. Please join us in prayer for this meeting.—Ira R. Akers.

VENICE, CAL.

—We have had C. E. Roberts and wife with us for three weeks. God blessed us, and several people were converted and others sanctified. Some hard cases were at the mercy seat and found grace in their time of need. The evangelists were well taken care of and the pastor's salary has been raised. We have rebuilt the church building, adding five Sunday school rooms and made other improvements which have cost over \$2,450. Most of this has been subscribed and

the rest arranged for to be paid in monthly payments. We have received twelve new members in the last nine months and expect to receive others soon. We have also engaged a deaconess. This church has raised for all purposes nearly \$7,000 this Assembly year. I have just closed a ten days' meeting at the Soldiers' Home at Sawtelle, where over a dozen of the old veterans were converted and others sanctified.—Aug. N. Nilson, Pastor.

CADILLAC, MICH.

—The revival campaign launched here by the General Board of Home Missions and Evangelism has gone down in history, but is not forgotten. This battle was a real success and resulted in about forty-five who were saved, reclaimed, or sanctified. Evangelist M. S. Cooper, of Tennessee, entered the battle to win out and did so. He did much by his influence, advice, and counsel to pave the way for the organization here. District Superintendent Bradley came during the meeting and organized a Church of the Nazarene with twenty-five members. Brothers C. C. Rinebarger and R. A. Sullivan also helped in the meeting. There is a good future for the work here. Rev. Mrs. William Somerville has been appointed pastor. She expects to organize a Missionary Society soon. Pray for Cadillac.—V. Buxton, Reporter.

MIAMI, FLA.

—Our meeting closed last night with victory. A splendid company of people prayed through to victory, some saved, some reclaimed, and some sanctified. There were fourteen at the altar last night. All but two got through to God. Brothers Jernigan and Sutton were at their best. A number of good people were added to the church.—G. W. Glover, Pastor.

NEED OF DILIGENCE IN PRAYER

By Rev. Mrs. M. L. STAPLES

OUR hearts have been much burdened for our people and to see a real awakening and revival among us. For the past ten days we have been meeting at the church each morning for a 6 o'clock prayer-meeting. It has been cold and disagreeable, and was a little trial for some of us, but a number have met each morning, and many fervent and united prayers have gone up. We are sure that God is going to answer us, and already we see Him working in our midst, bless His name.

We see many things here that make our hearts ache. This morning, as we were returning just before daylight, we met men clad only in a little sleeveless cotton shirt, running through the streets and praying with a loud voice to Buddha, repeating the same words over and over as they ran. They will run to a temple at the other end of the city, where ice-water will be poured over them, and then they will return home. Oh, how our hearts ache as we see the blindness of the people. Each morning, on our way to the church, we would meet people on their way to the temples—both young and old—some who can hardly walk, leaning on canes and limping their way to the temple steps to kneel before the idols and pray earnestly to the gods of wood and stone.

The heathens believe in prayer, and often are found at the temples by 4 o'clock in the morning; and by 5 the temple prayer drums are heard everywhere. Oh, it makes us weep before God and blush with shame that we, who know His blessed salvation, spend so little time in prayer when it is the most important of all things—talking to God for men. Oh that we might pray and not faint. In these days of rush and hurry, if we are not careful prayer will be neglected. It is much easier to read a book or go to church than it is to agonize in prayer for souls. Prayer is humbling work, and crucifying to self, pride, and vainglory. Let us, who know God and the power of prayer, pray as never before. These are awful days, and we feel that His coming can not be far away. Let us be faithful in praying for the lost, for the Church, for the pastors, and missionaries. God will do great things for us if we pray and faint not.

NOTES AND PERSONALS

In our report of the Jeffersonville, Ind., church in our issue of March 10th we made the pastor to say that the apportionments for the District and General Superintendents had been subscribed and paid.

The Child in the Midst

By MARY SCHAUFFLER LABAREE

A Comparative Study of Child Welfare in Christian and non-Christian Lands. One of the text books for mission study selected by the Central Committee on the United Study of Foreign Missions.

This is not a book for children, but a book about children the world over, and with its accurate statement of facts solicits attention to the great need of new effort in behalf of children in non-Christian lands.

Seven chapters, 272 pages. Bound in cloth covers. Numerous illustrations.

Fifty cents, prepaid

Price Changes

Recent notices of price increases on the following supplies have been received from publishers and manufacturers. We have, therefore, been obliged—although much against our wishes—to revoke catalog quotations on these items and will price all orders according to this list:

BOOK LIST

	NEW PRICE		NEW PRICE
Bed-Time Stories.....	.75	5225.....	.30
Better Country, A. cloth.....	.60	5226.....	.30
Borderland of the Supernatural.....	1.75		
Breese, Phineas F.....	2.50	5301.....	.35
Casting the Net, cloth.....	.45	5302.....	.35
Casting the Net, leather.....	.50	5310.....	.35
Christian's Secret of a Happy Life.....	1.00	5311.....	.35
Clarke's Commentaries (6 Vols.).....	15.00	5315.....	.35
Gospel of the Comforter.....	1.50	5316.....	.35
Gospel Themes.....	1.50	5318.....	.35
Greatest Thoughts About the Bible.....	1.25	5319.....	.35
Happy Hours at Home.....	.75	5322.....	.35
Hints to Fishermen, cloth.....	.45	5323.....	.35
Hints to Fishermen, leather.....	.60	5324.....	.35
Hints to Self-Educated Ministers.....	1.25	5325.....	.35
In the Days of Christ.....	1.25		
Jacob, the Heel Grasper.....	1.25	5400.....	.45
Lectures to Professing Christians.....	1.50	5401.....	.45
Life of John S. Inskip.....	1.50	5402.....	.45
Light on the Child's Path.....	1.25	5430.....	.45
Many Infallible Proofs.....	.75	5431.....	.45
Ministry of Intercession, Tho.....	1.25	5436.....	.45
New Testament Standard of Piety.....	1.00	5440.....	.45
Our Darlings' A B C Book.....	.75	5442.....	.45
Paragraph Writing.....	1.75	5450.....	.45
Perfect Love.....	1.50	5451.....	.45
Pilgrim's Progress.....	.85		
Pilot's Voice, Tho.....	1.00	5501.....	.50
Prayer, Kinne.....	.75	5510.....	.50
Preacher and Prayer, cloth.....	.80	5512.....	.50
Principles of Argumentation.....	2.00	5515.....	.50
Quiet Talks on Prayer.....	1.25	5516.....	.50
Revival Lectures.....	1.50	5518.....	.50
Robert's Rules of Order.....	1.50	5519.....	.50
Smith's Dictionary of the Bible.....	3.00	5520.....	.50
Spurgeon's Sermon Notes (4 Vols.).....	4.00		
Spurgeon's Sermon Notes (Single Vol.).....	1.15	5600.....	.80
Story of John G. Paton.....	.85	5603.....	.80
Temple, Tho.....	1.25	5604.....	.80
Things as They Are.....	1.50		
Twilight Talks with the Children.....	.75		
War of the Ages.....	1.25		
Where Do They Come From?.....	.75		
5001.....	.15		
5002.....	.15		
5005.....	.15		
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NAZARENE PUBLISHING HOUSE
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KANSAS CITY, MO.

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Price, 15 cents each; 2 copies, 25 cents, prepaid.
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Church Manual

BINDING.	PRICE.
Pebble cloth	PREPAID \$.25
Cloth boards35
Keratol (Imitation leather)75
Genuine leather	1.25

He Cometh With Clouds

A Sermon by C. H. SPURGEON on the Second Coming of Christ

This subject, perhaps, is being discussed more than any other at the present time. Ministers are preaching about it; editors are writing articles on it; the saints are looking for Him. His coming draweth nigh.

The message does not deal with doctrinal differences, but is

A Clarion Call to the Unsaved

to prepare for His coming. It is a splendid pamphlet to use for free distribution among the unconverted. Churches and Young People's Societies please take notice.

There is ample white space on front and back covers for the use of a rubber stamp in placing an invitation to the church services.

Note the special quantity prices:

Two for 5c; Twelve for 25c;
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Apostolic Teaching Concerning Tongues

By Wm. F. RADFORD

A sane and logical treatise on this vital subject. By Scripture; by reasoning; by illustration; and by analogy this much mooted question of "the gift of tongues" is discussed from every possible angle and viewpoint. Every pastor should have a copy of this book, and should urge his members to get it, read it, and circulate it. It is prepared in a popular-priced edition, and should be distributed far and wide.

Chapter Headings

- The Corinthians' Need
- Gifts and the Spirit
- Each Member of the Body Essential
- Each Member in Its Own Place
- The More Excellent Way
- The Way That Marks Progress
- The Excellence of Prophecy
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SOUND DOCTRINE

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A presumptuous title, you say? Not in the least: for this book contains no opinions of men, but the Word of God only.

The author has gathered under chapter headings covering the fundamental doctrines of the Bible a comprehensive collection of Scripture references fully covering each subject.

As a text book for study classes; a hand book for Bible students; a desk companion for ministers, it is worth many times its cost.

175 pages; bound in limp pebble cloth,
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NAZARENE PUBLISHING HOUSE
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KANSAS CITY, MO.

Brother Pegram has sent a correction, reminding us that it should have read, "for the District Secretary and General Superintendents." We regret this error, but at the same time are glad to again draw attention to the fact that these apportionments have been paid. We congratulate our dear brother and his church for their promptness.

Millard Herbert Shirley, son of Rev. and Mrs. H. A. Shirley, was born in Johannesburg, South Africa, January 19, 1920.

The following telegram from J. S. Wallace, Hull, Ill., reached us too late for last week's issue: "Reynolds and party great convention over the top. Raised \$625."

W. H. Tullis and wife of Olivet, Ill., announce that they can take some summer campmeetings. They are ready to go anywhere.

Why not do as suggested in this note received from one of our pastors? "Seeing that there is so much interest taken in the publishing of all other kinds of literature, why not put our great Publishing House over the top, for the purpose of spreading scriptural holiness to the ends of the earth? While we are asleep the Russellites are putting their time and money out for the purpose of getting that doctrine before our children that there is no everlasting hell. You can depend on us at Madill for your next offering.—F. C. Savage, Pastor."

Rev. Bud Robinson, with Kenneth Wells and wife, were welcome visitors at General Headquarters one day last week. They were on their way to Decatur, Ill.

President Moore, of Olivet University, announces the generous gift of \$500 to the Medical Missionary department, by Elmer H. Kauffman, of Detroit, Mich., who is a member of the alumni association of that school.

We are in receipt of a communication signed by the pastors of the M. E. church and the Baptist church of Portland, Pa., commending the work done by Miss Flora N. Ruth, evangelist, in that town and vicinity.

Brother M. Lyon of Lake Charles, La., writing to us on March 19th, his 86th birthday, says: "I am 86 years young. Praise the Lord. I have been in this way forty-seven years and am not tired of it. Praise His precious name forever."

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—Purchaser for a beautiful tract of 160 acres in Hale county, Texas. A good sanctified man with family preferred. A fine school of two rooms across the road. A Nazarene church in driving distance. The garden spot of the world for a farmer. Good location for a doctor. Write for full information. Address Route 10, Box 113, San Antonio, Texas.

WANTED—Purchaser for a Blickensderfer typewriter in first class condition. Will sell for \$22.—W. P. Colvin, 1006 Tenth avenue, Birmingham, Ala.

ANNOUNCEMENTS

SPECIAL NOTICE

The gratifying increase in the circulation of the HERALD OF HOLINESS necessitates an earlier closing date for the following items included in its columns: All contributions to be printed under the headings

- ANNOUNCEMENTS,
- DIRECTORIES,
- WANTS,
- PRAYER LIST,

and all matter for DISPLAY advertisements must be in our office not later than the first mail of Saturday preceding date of issue.

This rule will become effective with the first number of the new volume, April 7, 1920.

CHARLES A. KINDER,
Managing Editor.

Concerning the EVANGEL COLPORTAGE AND TRACT SOCIETY

For more than five weeks the only clerk in the office of the General Colportage Board has been seriously ill, and at this writing is yet confined to her home. This unavoidable illness has slowed up answers to all mail received until April 1st, at which time the secretary of the board will be freed from other duties sufficiently to give heed to this most important work. - The colportage work is taking firm hold upon our own people and our friends, and we desire to thank you and to encourage you in this work. Also we ask you to be patient while going through this temporary suspension of activity in our office.

GENERAL COLPORTAGE BOARD,
C. A. KINDER, Secy.

NOTICE—To the North Pacific District: Please read, then pray, then ACT. Did you see the report in a recent number of the HERALD OF HOLINESS about the size of the offering? Did you see the amount they had received from our District? Please pardon me for mentioning the matter, for you will take it up at once, and forward to the District treasurer. OUR Publishing House is serving us faithfully, and we surely want to help them to do more in the spreading of holiness. Again, let every pastor get as many of his people together and specially pray for an old-time outpouring of the Spirit in revival, in soul saving. This is vital, important. Let us pray.

C. HOWARD DAVIS, Supt.

ANNOUNCEMENT—Interdenominational State Holiness Convention will be held at the Church of the Nazarene at Des Moines, Ia., on corner of Sixth and Forest avenue, May 4-9. Rev. A. L. Whitcomb, Rev. Charles Babcock, and Rev. J. M. Harris in charge. All are welcome. Take Sixth avenue car and dismount at Forest avenue.

NOTICE—To the Ohio District: The place of the District Assembly has been changed from Middletown to Marion, Ohio. Let every pastor and church board immediately send the required \$2.50 per member for Assembly entertainment to Rev. J. W. Henry, 478 Columbia street, Marion, Ohio. Brethren, do not forget this, but do it at once. Pray for a great Assembly.—E. E. WORDSWORTH, Supt.

NOTICE—To Washington-Philadelphia District: All delegates coming to the District Assembly will please take notice that when you arrive in Norfolk take any car going to Berkeley, and get off at Main street and Berkeley avenue. The church is two blocks from this point.—J. A. WARD.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.

Office 2109 Troost Ave.
Residence: 10 Summit Ave., Haverhill, Mass.

SPRING ASSEMBLIES

San Francisco.....	June 9-13
Southern California.....	June 16-20
Colorado.....	June 23-27
Dakota-Montana.....	June 30-July 4
South Dakota.....	July 7-11

FALL ASSEMBLIES

Missouri.....	September 1-5
Tennessee (Nashville).....	September 8-12
Kentucky.....	September 15-19
Alabama.....	September 22-26
Florida.....	September 29-October 3
Georgia.....	October 13-17
Mississippi.....	October 20-24

All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced.

R. T. WILLIAMS.....Nashville, Tenn.
947 W. Greenwood Ave.

SPRING ASSEMBLIES

Wash.-Phila. (Norfolk, Va.).....	April 14-18
New York (John Wesley Church).....	April 21-25
New England (So. Portland, Me.).....	April 28-May 2
Pittsburgh (Warren, Pa.).....	May 9-13
Ohio (Marion).....	May 12-13

FALL ASSEMBLIES

Chicago Central (Olivet, Ill.).....	September 1-5
Michigan.....	September 8-12
West Oklahoma (Guthrie).....	Sept. 29-Oct. 3
East Oklahoma (Madill).....	October 6-10
Arkansas (No. Little Rock).....	October 13-17
Little Rock.....	October 20-24
Louisiana (Shreveport).....	October 27-31

TELEGRAMS

ANDERSON, IND.

HERALD OF HOLINESS:

A great meeting just closed at Anderson. Such wonderful outpourings of the Holy Spirit that it was impossible to close at the time appointed, and the meeting continued another week. Shouts were heard as sinners prayed through to victory and believers were sanctified. Took nine into the church with more to follow. Finances came easy. Special offering for pastor. George and Effie Moore, of Indianapolis, evangelists.

LLOYD MONTGOMERY, Pastor.

HAVERHILL, MASS.

HERALD OF HOLINESS:

Old-fashioned revival on at the Nazarene church. Rev. Glen Gould pastor, Rev. Wm. Nease, evangelist, John F. Gibson, singer

JOHN F. GIBSON.

HAMMOND, IND.

HERALD OF HOLINESS:

Great educational convention March 26th to 28th with Rev. A. Wells, pastor, Hammond, Ind. Singing by Aeolian Quartet. Over \$500 given Olivet University. Great grace and glory on services.

J. E. L. MOORE, President.

RACINE, WIS.

HERALD OF HOLINESS:

Missionary convention great success. S. C. Krikorian and R. S. Anderson and wife with the writer were the workers. We had splendid attendance at each service. The pastors, Brother and Sister Hoke, have done splendid work here. The monthly missionary offerings have increased from \$75 a month to \$75 a month since the Assembly, but with this record they urged the people to respond to our appeal and \$2,800 was quickly given. The young people of this church are an example of godliness.

E. G. ANDERSON.

J. W. GOODWIN.....Pasadena. Cal.

309 W. Dakota St.

SPRING ASSEMBLIES

Northwest.....June 2-6
Idaho-Oregon (Nampa, Idaho).....June 9-13
North Pacific (Salem, Ore.).....June 16-20
Alberta (Calgary, Alta.).....June 25-27
Campmeeting closing July 4th.
Manitoba-Saskatchewan.....July 7-11
Campmeeting closing July 13th.
New Mexico (Deming, N. M.).....July 29-Aug. 1
Campmeeting over August 8th.

FALL ASSEMBLIES

Nebraska (Hastings, Neb.).....August 11-15
Iowa.....August 18-22
Kansas (Newton).....August 25-29
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Dallas (Port Arthur, Texas).....November 10-11
San Antonio (San Antonio, Texas).....November 17-21

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Pismo, Cal.....March 14-April 4
St. Joseph, Mo.....April 11-May 2
LEWIS H. AND NELLIE BACHRELER, Michigan Dis-
trict, care of Dist. Supt. C. L. Bradley:
Grand Rapids.....Beginning April 4
A. F. AND LUCY T. BALSMEIER.....
U. Keweenaw, Ill.....March 28-April 11
W. R. CAIN, 515 So. Vine avenue, Wichita, Kas.:
Connell, Wash.....April 4-13
Everett, Wash.....April 25-May 9
JAMES B. CHAPMAN, Bethany, Okla.:
Bilkhart, Ind., 220 W. Marion.....March 15-April 4
Roswell, N. M.....April 27-May 16
D. S. COLLETT and wife, 1328 N. Hill avenue, Pasa-
dena, Calif.:
East San Diego, Calif.....March 29-April 11
REV. F. W. COX, Care of Gilbert Sands, 1917 North
Main street:
Menomonee, Wis., Care of Rev. A. J. Laird
Danville, Ill., 105 W. Fairchild.....June 24-July 11
MARTHA E. CURRY, 136 Larch street, Providence,
R. I.:
Address for April, Care of J. S. Sanders, 1242
Gary street, Shreveport, La.
H. J. ELLIOTT, 916 16th avenue S., Nampa, Idaho:
Elgin, Ore.....March 25-April 11
Enterprise, Ore.....April 13-25
Chicago Central District.....May and June
MR. AND MRS. C. P. ELLIS:
Canon City, Colo.....April 4-25
THEO. ELSNER and wife, 1428 Pacific street, Brock-
lyn, N. Y.:
South Manchester, Conn.....March 19-April 4
Lynbrook, L. I.....April 11-25
Flushing, N. Y.....May 18-31
BONA FLEMING, Ashland, Ky.:
Normal, Ky.....March 26-April 4
Cambridge, Md.....April 9-25
Rarden, Ohio.....April 30-May 9
CHAS. A. GIBSON, 2609 State street, Boise, Idaho:
St. David, Ill.....March 21-April 11
RALPH C. GRAY, Olivet, Ill.:
Boonville, Ind.....March 15-April 4
Clarendon, Ark.....April 5-14
Newark, Ohio, 201 Elmwood avenue.....April 15-May 9
Ohio District Assembly.....May 11-16
H. A. GREGORY, Van Alstyne, TEXAS:
Rogers, Ark.....July 2-11
Ben Franklin, Texas.....August 1-8
ROY AND ESTHER HOLLENBACK, Bethany, Okla.:
"Little Rock" Dist. (Address "Vilonia, Ark.")
Hot Springs, Ark.....March 20-April 4
April 4-May 2
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Mangum, Okla.....March 21-April 11
Healdton, Okla.....April 17-May 16
Lawton, Okla.....May 21-June 13
W. P. JAY, Nampa, Idaho:
Nampa, Idaho (North Side).....April 2-18
Wahona, Ore.....May 11-23
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Akron, Ohio.....April 11-25
Greensboro, N. C.....May 21-30
Lansing, Mich.....June 6-18
LUCY JONES, Box 3, Klingston, Okla.:
Osage, Okla.....March 23-April 11
Anders, Okla.....April 23-May 2
Wanette, Okla.....May 5-16
Bromide, Okla.....May 20-June 6
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Jansen, Neb.....Indefinitely
GEORGE AND EFFIE MOORE, 1333 Holliday street, In-
dianapolis, Ind.:
Plainville, Kas.....April 2-18
L. L. MORGAN, 2206 Central avenue, Anderson, Ind.:
Princeton, Ind.....March 21-April 4
WM. O. NEASE, Olivet, Ill., No. 42:
Lynn, Mass.....April 4-13
Beals, Mo.....April 24-May 9
C. F. AND BUNIE OWENS, accompanied by Miss MAE
PELLUM, Bethany, Okla.:
Shanrow, Okla.....March 26-April 11
Coway, Ark.....April 13-25
Atkins, Ark.....May 2-16
R. M. PARKS AND WIFE, Ingersoll, Okla.:
Coway, Ark.....April 11-25
Atkins, Ark.....May 2-16
Ingersoll, Okla.....May 21-June 6
C. W. RUTH AND BUD ROBINSON, KENNETH WELLS
AND WIFE, SINGERS:
Cairo, Ill.....March 30-April 11
Louisville, Ky.....April 6-11
Indianapolis, Ind.....April 13-18
Cincinnati, Ohio.....April 20-25
FLORA N. RUTH, 526 Welsh street, Kane, Pa.:
New Philadelphia, Ohio.....March 24-April 4
Wauson, Ohio.....April 8-May 2
Warren, Pa.....May 4-10
W. D. SHELLON:
Jansen, Neb.....Indefinitely
W. SHREMAN, 1811 Young street, Cincinnati, Ohio:
Mohawk, Ind.....March 23-April 4
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Portland, Ore. (First Church).....April 4-25

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Published every Wednesday at the Nazarene
Publishing House, 2109-2115 Troost Ave-
nue, Kansas City, Mo.

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

Subscription Price—\$1.50 a year in advance.
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The End of a World

Note—Not often do we reprint from other than religious publications. But the following editorial, from The Saturday Evening Post, is so well written and so correctly states the present industrial situation, we give it space with our prayer that the workers of the United States, as well as of all the world, will "watch their step" and come again to the sure industrial footing of former days.—MANAGING EDITOR.

The bolsheviki are the greatest long-distance logicians in recorded time; they have created a world in their own image, out of their own logic. They have now, according to the statement of the premier of England, followed their own logic to the bitter end—of their own new world. They have finally been forced to apply the principle of conscription to labor.

The major premise of socialism and anarchy, which has given these two their greatest and most enduring popular attraction, is that labor—especially physical labor—is a curse; and the less there is of it in the world the better. This main doctrine they preach in and out of season. It is no novelty of belief indeed; it was held certainly as early as the composition of the Old Testament. And since that time, and probably before, it has never lacked the warm adherence of a great proportion of mankind. It is in fact by far the most popular of the two main conceptions of human society—which date no doubt from the foundation of human history.

One of these two—current in the United States fifty years ago—holds that physical effort is a natural and healthy condition of all life; that organized work is a necessity of civilized society; and on the whole the most educative and developing and disciplining process for the individual—in fact the first requisite of self-respect; and that that society is best fitted for survival whose members are most thoroughly equipped with the ancient virtues of industry and thrift. This is the hard-life theory, popular with the elders of New England some years ago and with all the pioneering American stock of earlier days. There were those of us who found it a hard doctrine in our youth. But it does tend to create a tough, enduring, self-reliant race. Its main motto was: Do it yourself!

The opposite, soft or socialistic concept of society—now very popular—is the one with the golden text: Let George do it—George representing x, the unknown factor, or human society in general, which as we all realize means anybody but yourself. This theory of society, by the use of that greatest of current indoor activities, social or parlor generalizing, now demonstrates to all how the working day will be reduced successfully from eight to six to two hours; finally how, being an almost unnecessary evil, human work will practically disappear in favor of the self-operating machine. Thus socialism, being born of the machine, naturally returns to it—and the circle of its logic is complete.

However, for us to assume that this theory is purely socialistic or anarchistic or Russian or bolshevist would be a grievous error—especially at this time. Never, for instance, could a more perfect working example of this current popular theory put in practice be afforded than in the spectacle of America's greatest city, New York—tied up, helpless under the so-called blizzard of February.

Six million pairs of arms rested; six million pairs of legs tramped the slush; six million pairs of eyes

filled with rage and pain; six million pairs of lungs cried aloud for George to do it—and all George could do was to find a few thousand slack-muscled slow-moving men feebly to push about a few spoonfuls of snow at the rate of about 10 cents a spoonful, while upon the curbing an assembled multitude of able-bodied watchers who outnumbered them ten to one jeered and wondered at the sight of New Yorkers engaged in such a degrading task as the physical effort of shoveling snow.

In this way hundreds of thousands of dollars were wasted, tens of millions lost for lack of transportation and a fortnight of time expended by the premier city of the continent in feebly scratching itself out of a snowstorm which any self-respecting village accustomed to a northern winter and with inhabitants accustomed to physical work would have put in its place within twenty-four hours. And in the end it did but little good for the mayor of the place to issue wild appeals to the public, which in point of fact fell little short of a conscription of labor. The fact was that you saw here in America—not in Russia—a population that had been ridden and lifted and fed and warmed and lighted and almost put to bed by machinery till it was too soft mentally, morally, and physically to stand up on its hind legs and dig itself out of a snowdrift. And on the whole it was proud of it!

On the other hand it is not for the rest of this country to sit and scoff and jeer at this mournful spectacle, or point a very long or scornful finger at the pampered metropolis or the effete civilization of Europe. The greatest single famine of America today—in this day of famine—is the lack of physical labor—the problem of all problems in America today—from the kitchen to the foundry.

Once the earlier arriving English stock in this country was able and glad to supply this; then the northern European came to do it in their place; and later the southern European, and later still the man of eastern Europe. Each second generation of the new stock as it arrived has decided promptly that it will no longer be a slave and furnish physical labor. So now our great industries, such as steel making, are already drawing upon Asia Minor for their supply of man power, and there are open whispers abroad in the land now concerning the necessity of crossing the line into the last continent—to procure a supply of physical labor from Asia. Some human beings must be found somewhere who are willing to demean themselves to the coarse drudgery of physical work, if we must scratch under the equator and the aurora borealis to discover them.

The fact is that the bolsheviki are not a strange isolated phenomenon; they are a symptom of the times—the chief exponent of a spirit of which we are all to some extent inheritors. We are all gone soft together; we are all too much the creatures of a machine-made civilization; all touched in our turn apparently by the current doctrine of doing as little as possible—and letting George do more and more, a doctrine grown more and more popular.

So the bolsheviki are not to be singled out for their new but most logical move of obtaining labor by conscription. They should rather be warmly praised for the frank and naive manner in which, moving on ahead, they carry through their social reasoning to its *reductio ad absurdum*, and show to the remainder of us, a few steps behind them, the necessary end of the singular world which they and their followers, immediate or remote, have built out of their wits and are now inhabiting.

The end of this world, which we may expect under their guidance, is now, thanks to their efforts, revealed. It will be forced labor by conscription for us all, under the command of our Lenines and Trozkys—the grand high workless workers of the unwilling workers of the world.

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