

HERALD of HOLINESS

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

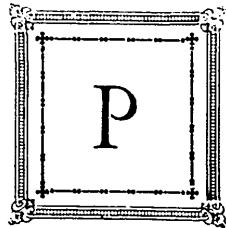
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EDITORIAL

Reasons For It!



PEOPLE want reasons for the things they are asked to do. This is all right and proper. We should never ask anything of anybody without adequate reasons for it. In the matter in our mind here is certainly a very great and satisfactory reason for the request made of the church. We refer to the Christmas Love Offering the General Assembly asked at the hands of the church for the use as capital by our Publishing House. The reasons for this are many and abundant in their merit.

In the first place we would remind the church that this is an investment and not a payment of a debt. It is perfectly all right to pay debts when we owe them. But still there is a difference between giving money to pay debts and furnishing money to invest in the making of splendid books and periodicals for the use of the membership of the church which will indoctrinate them in the cause of holiness and develop them in loyalty to the church and the cause of God. This money asked at our hands will yield the largest dividends of any money you will ever invest in any form. These dividends will be in soul-results and religious education and training and such eternal coin as people seldom get opportunity to invest in. The chance ought to be seized with promptness and liberality by all our members and we hope this will be the case.

It must be remembered that it takes a great deal of money to put out books, and much more just now than at any time in the past fifty years. The money for the production of books must be cash. If the money were in hand to publish these books which await the cash for the purpose the

House could put them out promptly and get them on the market, and their sale would bring in a profit, which would go toward wiping out the loss which the House now has to stand on any of its business. This shows it to be the highest wisdom to furnish this cash. It is good business and splendid economy as well as the finest way to accomplish fully the great purposes for which we planned a Publishing House.

As a church we must make many of our own books. We hold truths which the old churches do not stand for. We certainly can not go to the publishing houses of these churches for our books. We can no more trust them to make our books than we can trust them to educate our preachers or take our converts into their fold and train them in holiness. The very reason for our existence as a church is that we found we could not afford to let those who pray through at our altars go into these old churches to be starved or frozen to death. The very same reason holds with absolutely equal or greater force as to our books. We must furnish our own books and we can not do this without a publishing house with capital sufficient to get them out on an equal footing with other houses which have ample capital. It is out of the question to think of the House going in debt to borrow money to get out these books.

We understand, of course, that there are many books gotten out by holiness people that we can afford to use and are using. If they are sound on the great principles of holiness we welcome them and encourage our people to buy and use them. But there are many books which God moves our own people to write which ought to see the light

of day in printed form, and our own House must get them out or they will for the most part remain unpublished indefinitely. We need these books.

The ability to get these books out by our own House will also encourage the writing of books by our own people. This is another tremendous advantage and reason for furnishing the capital to our own House for this purpose. We must develop the talent of our own people in this matter of composition of books. Any church that is permanently established will be used of God to thus furnish book material for the religious world. We know not the undeveloped talent which will remain buried if we fail to furnish the money with which to get to the light of day the books our people wish to produce.

We beg our people for this as well as for the other reasons to rally to this call for a Great Christmas Love Offering for capital for our Publishing House. Remember this is a permanent fund which will grow instead of being absorbed in debt liquidation. Besides, it will beget a profit as above indicated by which the deficit on other departments can be taken care of and a future debt be thus prevented. This is an important view. We don't want our House to get in debt again. If there is a department which is not self-supporting and which can never be made so, it remains that some other department must be made to produce a profit which can take care of this necessary deficit and thus the House be kept out of debt permanently.

But certainly our people are loyal and intelligent enough to understand all this and we need not delay further. Let everybody come up to the help of the House in this most important matter. Let us remember how God has blessed us this past quadrennium and let us express our gratitude for the prosperity by a liberal spirit on the natal day of our Lord and Savior in the laying on the counter of the Publishing House at the very least TWENTY-FIVE THOUSAND DOLLARS in cash to equip the House for the fullest and best work of which it is capable. Our House must have the best machinery and the latest improvements in these things or they will be at a disadvantage in producing books and periodicals at the lowest price possible. This capital will enable them to keep supplied thus with the latest improvements in machinery and thus enable them to produce publications at the least cost and thereby stand on an equal footing with other publishing houses.

Let all who love God and the Church of the Nazarene remember this Christmas Love Offering and have it in the House by Christmas day. God will bless you in it and the church will thank you for your liberality and the world will feel the results of it in all the years to come. Begin now to plan and save and arrange for the most liberal offering you have ever made.

Improvement Needed

THE Inter-Church Movement has made one report in its "Foreign World Surveys" which it is making for the information of Christendom. Some of the large denominations have joined in with this movement and are furnishing money with which the Great World-Church can make its foreign survey and other work. The first report on this survey is certainly misjudged as to the facts developed by the Inter-Church people. They advertise this report under the headlines "Christianity Gaining Ground Faster Than Ever Before." What are the items on which they base their boast?

1. That the "rajahs are approximating Christian standards in their methods of government." 2. That the Moslems "are attempting to effect a compromise between Mohammedanism and Christianity." 3. That the "Brahma Somaj is establishing schools in imitation of the Christians." 4. And that the "Hindus are forming Sunday schools for the teaching of Brahmanism."

In the name of reason what is there in these statements for shouting or joy on the part of Christian people? What care we for the government of the rajahs? First, there are some things we can not boast of in our government if we do not improve greatly in its administration. Then we are not sent to improve heathen governments but to save men from sin. They can die and go to hell with the best of modern governments as they are doing here in our own.

The second point is as silly. It is not new that compromise is desired with Christianity by Mohammedanism. There is nothing to be gained either by the Moslems or by us in such an absurd and traitorous compromise. The Inter-Church gentlemen should elevate their code of principles by which to adjudicate such matters before they make their next report. Christianity wants no compromise with any heathen system of error. It is absolutely intolerant and not ready to compromise with anybody or anything. We ask also what matters it to us except for sincere regret that the Hindu society is establishing Sunday schools in imitation of Christianity? The purpose of these Sunday schools is not to teach Christianity but to combine or compromise the ethics of Christianity with the Hindu pantheistic philosophy and what is to be gained by this? Nothing whatever except to confuse the minds of the people and put them further away from the Christian faith than ever. There is no compromise of truth with error. All attempts at it are futile and fatal to the best interests of immortal souls. The same can be said of the fourth point in the report of the Inter-Church movement. There is nothing encouraging in the fact that the Hindus are forming Sunday schools for the teaching of Brahmanism. Yet this is paraded as a wonderful proof that Christianity is gaining ground fast in this land. It is direct proof to the contrary and shows that they are more active and alert in teaching their people the abominable errors in which they were born and reared.

The Family Altar

WE ARE glad to see that the Methodist Episcopal Church, South, is stressing in its call for a church-wide revival the restoration of the family altar in the homes of the church. This is what should be done by all churches in which the family altar has fallen into disuse. It is a profound pity that it was ever allowed to go down. No other one thing in the home life was so potent in possibilities for good as the regular family prayer. The influence on the home life was profoundly beneficent and abiding.

This home worship results in sending forth every member of the family to the daily task with greater cheerfulness and more courage and a higher purpose to glorify God throughout the day. It keeps the members recollected of God and divine things.

It gives strength to meet the discouragements and disappointments and besetments that we meet daily in the way of life. Often these things would blight hope and cause people to fall helpless at the feet of these trials but for the strength received in the early morning hour at prayer at the family altar. Family prayer tends to make us conscious throughout the day of an unseen presence—yea, of the divine power promised us by the Bible.

Greater even than all else, this habit of family worship sweetens and tenders home life and binds together into a sacred fellowship stronger than all other ties the members of the home. Nothing so renders the home like heaven as this beautiful habit of bowing daily in family prayer. Oh, the sweet memories that illumine the past of unnumbered people who were reared in such homes! This holy habit bound together the members of the family and made them a holy union indissoluble and cemented in a love that knew no breaking or diminution during the sweep of years or the test of absence and long separation.

It is this that will hold the boys and girls as nothing else can do when they go out from the parental roof to meet the testings and realities of life for themselves. Very largely the habit thus determines the salvation of the souls of the children raised under your roof. In addition to this it sheds a hallowed influence over those who are guests in the home from time to time. These casual guests often get impressions thus they get nowhere else and sometimes are saved as a result.

Let every Christian home have a family altar and rear the children under its benign influence and they will receive the approval of God and realize His blessing more richly in all their endeavors for the moral and spiritual welfare of their loved ones. Give us family altars in all our homes and we will have a stronger church and stronger Christians and more power with God and with man.

THERE are decided proximities and clear analogies between justification and sanctification. The necessity of both arise from man's fallen state; provisionally, they have their common ground in the cross of Christ; they are both received by faith; and the Holy Spirit is the active agent in both cases. (The discriminating reader will observe that we are speaking from an experimental, rather than from a strictly technical point of view.)

But one of the greatest errors of present-day heterodoxy arises from the magnifying of these points of likeness, along with the ignoring of the contrasts and essential differences between these two great divine factors in human salvation. To emphasize these points of likeness unduly is to imply a complete identification; which does not exist.

The earnest student of divinity will soon discover that few hackneyed definitions are dependable. It is quite unsatisfactory to skim the surface by saying that "Justification changes one's relation to God, while sanctification changes one's state before God." Or to say that "Justification gives one something he never had before, while sanctification takes away something he has had all his life." Or to suggest that justification is forensic and legal and that it implies no gracious change. The error here is that too little is said, yet with the implication that the definition is full. Depth is sacrificed for transparency.

We have, in this general way, mentioned two contrasting errors. The one, that of confusing justification and sanctification, is proposed by opposers of the second work of grace in order to put to rest the inward strivings of hearts craving full salvation. The other, that of proposing partial definitions to make clear superficial distinctions, is sometimes fallen into by good men who are seeking an easy method of setting forth the two works of grace as essential to human salvation. But these errors are both useless. That there are points of analogy and some things in common between justification and sanctification, should be easily observed and readily admitted. That there are striking contrasts and vital differences between these experiences of the soul, it is possible to show: and **WHAT WE WANT IS THE TRUTH.**

I. We observe distinctions between justification and sanctification in their component factors.

1. New Testament justification includes (a) pardon, (b) regeneration, and (c) adoption. Treating these in brief detail, we would say that justification does not imply the acquittal of one who has been proved innocent, but the forgiveness of one who has confessed to be guilty. It is not the mere act of justice in transferring the merits of Christ's suffering to the credit of a sinful and sinning mortal, but it is the free act of Sovereign Mercy in pardoning guilt. It is the free act of God in behalf of a confessing and repenting sinner. The warrant for the exercise of this clemency finds its sole ground in the cross of Christ. Regeneration, or the new birth, is the act of God by means of which we are made partakers of the divine nature. It does not destroy the old nature, but implants the new. It is the bringing in of the new man, which is antagonistic to the "old man" in all things. It is the implanting of the graces and virtues of the Christ life, but it does not imply the eradication of all contrary vices or evil tendencies. In the thought order, men are pardoned, then regenerated, then adopted into the family of God. Adoption is the positive opposite of the former relation of alienation. Pardon only would constitute a neutral relation, but adoption establishes the new kin-

Distinctions Between Justification and Sanctification

By Jas. B. Chapman, D. D.

ship—son of God. Hence the justified are pardoned, regenerated, and adopted into the family of God.

2. Sanctification as a Scripture term has a lower as well as a higher sense of meaning. In the lower sense it has a judicial meaning, and is applied both to persons and things devoted to the Lord or to His service. So that in a certain sense all who are justified are also sanctified. But there is a higher meaning of sanctification, the sense in which Jesus used it in John 17 and Paul in 1 Thessalonians 5:23. This higher meaning is well expressed

by using the word entire with sanctification. Then, we will say that entire sanctification includes (a) cleansing from inborn or inherent depravity, and (b) the baptism with the Holy Ghost. Unlike justification, sanctification has nothing to do with guilt or pardon. Unlike regeneration, which we have mentioned as one factor in justification, it does not deal with the new divine life in the soul, but with the "old man" of depraved human nature. Adoption in justification makes one a member of the family of God, but cleansing in sanctification is a privilege and duty of that relationship, and is conditioned upon it. The baptism with the Holy Ghost is the means and agency in the heart's purifying, and the soul's heritage in the personal realization of full divine acceptance. The purity which sanctification brings is entirely subjective. The expression of the Holy Ghost's infilling is both subjective and objective. In other words, purity is a personal heritage affecting the soul's consciousness; power, a complement of the sanctified life, affects one's influence with others. But purity and power can no more be divorced in sanctification than pardon and regeneration can be separated in justification.

II. We observe distinctions between justification and sanctification in the conditions upon which they are received. They are both obtained by faith, but the conditions of the required faith differ.

1. Faith for justification is conditioned upon repentance. Repentance itself includes confession, conversion (in the etymological sense), and restitution. Fear that error will arise from the statement that faith is the only condition of justification is unfounded. The ability to so believe as to be justified from all the sins of the past is emphatically conditioned upon the genuineness of repentance.

2. Faith for entire sanctification is conditioned upon complete consecration. It is true that the sinner surrenders to God, but only the justified believer can yield himself to God "As one alive from the dead." Just as justifying faith requires such repentance as only a penitent soul can bring, so faith for sanctification requires such a consecration as only a soul walking in the light of clear justification can bring. Christian consecration is not only widely inclusive, but rigidly exclusive. It takes in all the ransomed powers, but excludes and rejects the useless and the common. It is not consecration to service ever so exalted, but consecration to God unconditionally and unreservedly. One may be so consecrated to a particular work as to be willing to devote time, or even to sacrifice his life for its promotion, and yet not be so consecrated to God as to meet the conditions for complete sanctification. Such consecration as will make sanctifying faith possible is a moral impossibility with any save the truly regenerated. An alien sinner may so repent as to become enabled to believe for justifying mercy, but only a son can so present himself to the Father as to inspire faith for the grace that makes holy.

III. We observe a distinction between justification and sanctification in the facts of spiritual assurance. The Holy Ghost is the witness in both cases, but the distinction is in the facts to which He bears witness. We do not here offer proof of the reality of Christian assurance. We content ourselves by merely stating that the Holy Spirit does bear witness with our human spirits regarding the state and standing of our hearts before God. Conviction for sin is in reality the witness of the Holy Spirit to the guilt and condemnation of the sinner.

1. In justification the Holy Spirit witnesses to the completed work by testifying to the highest and final fact—that of adoption

"Let Not Sin Reign"

By Fred C. Davis

RECKON thyself dead to sin,
That thou continue not therein.

For ye with Christ are crucified,
If ye with Him to sin have died.

For who will let, when born again,
And by its bondage be enslaved

Sin in his mortal body reign?
When God would have him fully saved?

Or how can he be free from guile
Who oft God's temple doth defile?

Or hope to see God but in vain
Unless the enmity be slain?

One can not well in Christ abide
Who saved, yet is not sanctified.
For carnal mind can only be
A foe to God, at enmity.

Nigh unto Him one can not draw
With mind not subject to His law;

Nor can a soul God fully bless
Which hath the "root of bitterness."

Yet there is for all who thirst
A cleansing in the blood of Christ.

Wherein is power to make all free

From that dread foe, carnality.

So all that are not fully saved,
Who are by nature still depraved,

Seek Jesus Christ and ye shall find

Destruction for the carnal mind.

But let one cast away all doubt,
If he would hope to e'er win out;

And consecrate himself and cry:
For God will surely sanctify.

(Romans 8:15, 16). Adoption follows regeneration as regeneration follows pardon; therefore, assurance of sonship is witness of justification. We appeal to the testimony of the Scriptures and of Christian consciousness that this is the fact to which the Spirit bears witness in justification.

2. In sanctification the Holy Spirit witnesses to the fact of inward holiness. By the infilling of the Holy Ghost God bears witness that the heart has been purified (Acts 15:8, 9). Full application of the atonement to the human heart is not left as a matter of uncertainty, but calls for and receives the clearest testimony of the Executor himself (Hebrews 10:14-16). In fairness, it would seem that we should be privileged to hear the statements of those with whom this Witness has become a conscious possession. Here we find complete accord. He does witness to the fact of inwrought purity.

IV. We observe a distinction between justification and sanctification in the facts of objective Christianity. No one will deny but that the standard of the Christian life is holiness. Some may claim, with apparent theoretical accuracy, that the justified must and do live holy. We prefer not to discuss theories, but to appeal to facts. The facts are that the average believer does not find enough grace in justification to enable him to keep complete and constant victory over evil. That he backslides even from the grace of justification very frequently, few will deny. The normal sanctified Christian finds daily grace to keep him from falling in the hour of temptation.

1. In the justified life, there are few who do not suffer occasional lapses through anger, pride, envy, discouragement, and inexplainable spiritual indifference. Even the most earnest and sincere complain of an insufficiency of subjective spiritual strength. Inconstancy is well-nigh a universal fault of the state of justification. This is so true that

many have mistaken this as a fault chargeable to our state of mortality, and have ceased to expect deliverance from it in this world. As the law is our schoolmaster to bring us to Christ, so the constitutional vacillation of the justified is divinely intended to lead us on to holiness.

2. Sanctification is God's cure for anger, pride, envy, instability in the Christian life, discouragement in life and service, and "stony" heartedness which we call spiritual indifference. The sanctified are gentle, humble, contented, established, victorious, and spiritually minded. They are thus, not by the method of "rigor and vigor" in holding inner strivings in check, but, by virtue of "the more abundant grace" which has been given unto them. Do sanctified Christians live better Christian lives than the justified? Theoretically the answer is, perhaps, No; but in real life the answer is, we know, Yes. A close and interested observer can distinguish the justified from the sanctified by comparing the conduct of the two in good report and evil report. Can a man live holy, without possessing the grace of holiness? Let all who have succeeded in so doing reply. Let all others be free to say, "I am what I am, by the grace of God"; and I can "Do all things [only] through Christ Jesus, who strengtheneth me." Everybody testifies as high as they live, some testify higher. Every one needs all that grace is provided for him; and, failing to receive or retain it, his inner need finds expression in outward defeats and failures.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering" (Heb. 10:19-23).

Holy Living

By CHARLES ALLEN McCONNELL

ALL men believe in holy living and demand it—of the other fellow. Every law on the statute book, every rule of action laid down, every stamped weight and graded measure is an attempt on man's part to express his demand for right-way-ed-ness—holy living.

All men, at least by implication, profess holy living: seek to give the impression of rectitude. Step up to your neighbor, even though he would be ashamed to be called a holy man, and charge him with specific unholiness, and an argument of the closed hand will probably be presented in denial.

Holy living is the true adjustment of one's life to the life of others. Humanward, Jesus Christ expressed it as loving your neighbor as yourself; doing unto others as you would have them do unto you. Human nature without Jesus expresses it, Do unto me as you would have me do unto you.

If men would exact holy living from others, and resent an intimation of their own specific unholiness, how comes it that the lives of all men are not holy? Is it not because man himself demands from himself that which of himself he is unable to give? If sinful man is forced to acknowledge the rightness of righteousness, how can a holy God allow for man any lower standard? When He shall appear to judge the deeds done in the body what shall He demand of me, of you, but a holy life?

God demands here and now a holy life; man's own conscience sanctions the demand;

man finds that of himself he is inadequate to the demand. This is the universal state of mankind.

In all ages of the world men have sought out whereby they might meet the requirements of holiness—how through their own efforts they might escape the evil of the world and the corruptions of the flesh. Men have sat in solitude with thoughts rapt in contemplation of nothingness, seeking to be absorbed into Nirvana—individual annihilation—and have offered that as holy living. Others have given their bodies to tortures of fire and of filth, of beds of spikes, and postures of agony, seeking the answer of holy living. Others, again, have removed themselves from contact with the world, and in cloisters and hermit cells called upon God to count their lack of opportunity for sensual pleasures as holy living.

All these have failed; failed of the demand of God, failed of the satisfaction of their own conscience. Holy living comes not in annihilation, comes not by the way of torture, not in withdrawal from the world.

It remained for the revelation of God in Jesus Christ to show the way and to provide the means whereby the demands of holiness could be met in the lives of men. The life of Jesus threw light upon the nature of holy living; the Gospel of Jesus points out the method whereby a holy life may be obtained and retained. History confesses man's impotency; revelation explains the reason. Human nature however civilized, however learned, however

polished, is a failure. Sin in the heart of man forbids that adjustment of one's life to the good of all lives—including the life of God—which makes for holy living.

Jesus Christ comes with His gospel and proposes to take sin from man—root and branch—and then, incomparable marvel! He offers to give to man His own life—to enter the very being of man, and there show forth daily a holy life.

Holy living is inseparable from the Christ spirit. Jesus in His humanity is the embodiment of holy living; the reincarnation of that Spirit today manifests Himself in holy living in man.

The life of holiness, or holy living, is perfect love in action. It does not seek destruction of its own individuality; it offers its personality as a channel for blessings. It does not seek suffering for the purification of its own nature; it shrinks not from suffering if thereby it may bear the burdens of others. It withdraws not itself from contact with the woes and the sinfulness of man; it holds out arms of comfort to sorrow, and administers the remedy for sin.

In the very nature of the case, holy living can not be a living for self; selfishness is the root sin fruiting in unholiness. Self never recognizes a world beyond its own yard fence; holy life is one of full vision, and finds opportunity in remotest bounds. A holy life is free and unfettered; the self life is a cripple bound with shackles. A holy life knows fullness; the self life is starved and shrunken.

Holy living is not the perquisite of some earth-removed, ethereal saints; it is not the result, nor does it accompany strange, fantastic actions nor abnormal experiences; it is a sweet simplicity, an unstrained naturalness, an untrammelled outflowing of the soul when rid of the foreign element of sin and enlivened by the Spirit of God. It is not even a treasure for the chosen few; it is the heritage of all, through the atonement of Christ. For we all have been chosen to holiness before the foundations of the world were laid. It is for printer and preacher alike. The mother in the home and merchant in the store, financier and farmer, teacher and trench digger may walk before God all the days of their life and at last hear the "Well done" of the Master.

The Church of the Nazarene is specifically called to proclaim this glad evangel in these times of warring carnal selfishness, when class is being arrayed against class in a death struggle on the very brink of chaos—that there is a solution of their problem, a way out. It calls to all men everywhere that the highest good for the individual can be found only in the good of all, and that the good of all can only come through the holy life of the individual.

There is One who stands at the door and knocks—even at the door of our civilization. When Leagues of Nations make room for Him at the table; when industrial conferences give Him the chair in their discussions, the world will learn that to seek another's good is the highest service; that prosperity can only be measured in terms of giving; that happiness is only synonymous with holy living.

Without holiness—holy living here—no man shall see God, but because of the cleansing blood of His Son He has been able to make us the promise, which He confirmed to Abraham with an oath, that we being delivered out of the hand of our enemies might serve Him without fear in holiness and righteousness before Him all the days of our life.

There are two kinds of confession. Confession of sin and confession of faith. People sometimes try to use them *vice versa*.

"Justified"

By W. R. GILLEY

"JUSTIFICATION," or "justified," is a term one does not hear very much of in the common theology of the people. Like another old-fashioned word, "conversion," it has seemed in many religious circles to have passed out of common use. It is still in the musty volumes of theology in all the churches, but has been antedated by such expressions as "decisions," "additions," "accessions," "confessions," "trail-hitters," "card-signers," etc., in the modern popular revivals (?). We suppose this change of terms is considered by most of the Christian world of today as an improvement in religion and an advancement in gospel methods. But we believe it is a result of the fact that in so many religious circles the sense of sin has been lost, both as to its heinous nature by which it separates from God and its guilt that condemns men before God.

Being a legal term, justification refers to government. As a law term in religion it refers to the moral government of God. The failure of the modern pulpit to preach the law and holiness of God by which the nature and guilt of sin are measured has resulted in a great weakening of the conscience regarding the sense of sin. So "converts" no longer feel the need of getting right with the moral government of God, hence a corresponding loss of the word that signifies this getting right. With the loss of the sense of sin the great work of salvation on the divine side, signified in the word "justified," is made little of and the part on the human side, carried in the words "decisions," "accessions," etc., is magnified. The further the revival gets from vital salvation the less definite becomes even the words relating to the human part of the great transaction.

We believe this substitution of terminology is to the hurt of true religion; or, perhaps it would be more exact to say it is a *result* of great deterioration in religion.

But, whatever the falling away, however churches may depart from true religion, "the word of the Lord standeth sure," and therein we find these expressions: "being justified freely by his [God's] grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus"; "the just [justified] shall live by faith"; "be it known unto you therefore, men and brethren, that through this man [Jesus] is preached unto you the forgiveness of [justification from] sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

These passages of Scripture reveal the fact that justification is a work God does for us, the ground upon which He does it, and the human condition that puts us upon that ground.

The greatness of justification is seen in the expression "justified from all things," and, "remission of sins that are past." To be justified is to be made clear from all transgressions of the moral law of God; to be freed from the condemnation of sin; to be out from under the sentence of eternal death. Sin is always under sentence by God, as the Scripture saith, "he that believeth not, the wrath of God abideth on him." The wrath of God abideth because, by not having believed in the

Son of God, he is not justified from sins, and so is under the sentence.

To be justified means to be saved from the punishment of hell, for hell is the execution of the sentence against sin. Sin in the sight of God is no mere unfortunate circumstance of environment, and no mere infirmity of the mind. It is the act of an intelligent creature exerted in breaking the just, holy, and good law of a just, holy, and good Creator. The enormity of the offense lies in the fact that it is in the breaking of such a good law given by such a good God.

The minds of all men, when not perverted by sin, agree in the goodness of the law of God. By the law is the knowledge of sin. By the straight edge and plummet of the law the offense is measured. The greatness of justification is seen when we see the fearfulness of sin. To commit an act of sin is like putting a crook in an otherwise straight line, and when once the line has been made crooked no future keeping of it straight will remove the crook of the past. If we could have such a thing as only one sin in the life and then forever after keep the law of God, the life, viewed as a whole, would be spoiled by the one sin. Just as a line with one crook in it could not be called a straight line, so no life with one sin in it could be called a moral or holy life. So justification must be had from sins that are past.

But we do not allow such a possibility as only one sin and then the keeping of the law ever after. Sin is of such a nature that to go astray from the law of God once so perverts the mind and heart and blinds the soul that the result is a continual sinning. To refer to my former illustration: Having started the line crooked it will, apart from grace, continue crooked. In fact, sin sets a man's face away from God and in such a direction he continues to go. But, thanks be unto God, He has provided a way of justification from all things so that the crooked is made straight. What a wonderful transaction! Justified—saved from past sins—to be as free from them as though they had never been committed. Brought out from under the sentence of eternal death. Saved from the penalty of sins, which is saved from hell. As far as the final result is concerned it is the same as to be taken out of the miseries of an endless hell and transported to the glories of an eternal heaven. A wonderful event indeed. No wonder the poet sang, "Tis done, the great transaction's done."

But upon what grounds is such a great thing done for us? How can God uphold His moral government and let sinners go free from the penalty of sin? If He gratuitously and unconditionally forgives men of their sins will they not be emboldened to commit more sins? This brings us to the ground of our justification, for God does not gratuitously pardon or justify us from past sins. There is a ground for such a work by which God upholds His law and yet forgives our sins. It is the blood of Jesus Christ His only begotten Son. The blood of Jesus is a ground because by His blood His perfectly holy and righteous life is substituted for our past sinful one. His life offered in our stead satisfies the justice of God and at the same time by the obtainment of our justification at such an infinite cost enables us to see the more clearly the greatness of our offense. The blood of Jesus is more the ground of our justification because of the fact that sins bring us under the wrath of God and God is not disposed to let us go free without reformation on our part, and so the good-

ness of God in providing us a Savior leads to repentance, and repentance is a reformation. So God will give us help out of our calamity of sin because He still loves us if we will re-form. So the atonement of Jesus is the only help that can be given in the direction of reformation. The substitution of the righteous life of Jesus for one of sin can only be for sins that are past because to make a provision for continuance in sin would lead us to think God could be pleased with sin, which is against His holy nature. So we have the human condition by which we get on the ground of our justification.

The human condition of justification is faith in the atonement of Jesus. But the atonement is so made in connection with the revelation of the wrath of God against sin that no one can ever believe in the atonement of Jesus without repentance. That is, one can not trust the blood to cover past sins while at the same time looking forward to the privilege of committing further sins. Faith will not operate under such conditions. Sin as a heinous offense against God and an awful condition of the soul must be properly recognized before there can be genuine and vital repentance as a pre-condition to faith by which we reach the ground for our justification. In other words, one must plead guilty of sinning to get on the ground of believing in Jesus. In the plea of guilty there is recognition of the fact of our own responsibility for our acts of sin. They can not be laid on Adam nor the Devil. As the confession of the prodigal son, "I have sinned against heaven and in thy sight."

The Scriptures also declare that the just shall live by faith. That is, not only obtain life by justification through faith, but continue to live by faith. In other words, keep justified by continuing the operation of faith. To continue to believe the blood of Jesus covers past sins we must continue to have the condition of heart in which we can believe, namely, continue to plead guilty. Not guilty of sinning but guilty of having sinned, with the corresponding abhorrence of sin which leads to turning forever away from it. This keeps us headed away from sin and toward holiness so we can continue to have faith in the atonement of Jesus and shout the victory in the face of the Devil and a gainsaying world. "Who is he that condemneth? It is God that justifieth."

But woe be unto the one that turns again to sinning. He forfeits justification, gets under the wrath of God, and the last state is worse than the first, because of the knowledge of the blood of Jesus; for such a one sins not only against the law of God but against the blood of Jesus.

It is impossible to have a sinning experience of justification. One may have a "sinning religion" but it is not the religion of the Bible. Bible religion is a religion of justification of life by the remission of sins that are past, given under the condition of faith which can only be exercised when the heart is set to turn away from sin forever. By walking in the light the justified believer is headed for holiness. So long as he moves in the direction of holiness his faith faculty will operate for justification. But to intelligently reject holiness is to make a choice for sin, and as he will turn toward sin the condition of heart necessary to faith is lost and darkness comes over the soul because justification is forfeited by loss of faith.

May the Lord give us everywhere holy men and women called of God who will climb up on Mt. Sinai and preach the law of God, the enormity of sin, justification by faith, and live by the same rule, which will head all believers toward holiness.

I ASSUME that you have a high ideal of life and its work. You have pictured in your mind a position as a successful worker in some line. It may be in one of the professions to which both men and women are now admitted. It may be as a mechanic or in some scientific work. It may be that God has called you to preach. (Do not go if He has not called you.) But in some field of useful work you, no doubt, see the path you wish to travel. We trust your ambition is high and holy. We hope your ideal is an exalted one. We believe your star of hope is high up in the zenith and shining with a bright and glorious illumination upon your life.

This being true, what amount of labor are you willing to devote to gaining the goal of your ambition?

There is an axiom which says, "There is no excellence without great labor."

The true life is a life of work. Real success is gained by hard work and devotion to duty. Hard work is the key to success. Every one has in him the ability to succeed, but he must pay the price of success. In the garden of Eden it was said, "By the sweat of thy brow thou shalt eat thy bread," and from that day to this hard work has been the price of success. The most eminent men have been hard working men. Abraham Lincoln was a poor boy. His parents lived in a log cabin in the backwoods; but he was determined to succeed and worked to the utmost of his strength and ability even from his childhood days. One day he walked several miles to borrow a few books he wished to study. He carried the sack of books on his back; but as he walked home he had one book in his hand, learning its contents. In their humble home they had no lamps and he would lie on the floor at night and read by the light of the fire which was burning in the open fireplace. He wanted an education and he was determined to have it whatever it might cost him in hard work and close application.

Do you want a good, thorough preparation for life's work in the way of an education and training for the work you intend to do? It is a very great thing when you say, "I can and I will." The will is a mighty factor in the struggle of life. When you say, "I will" and take up the work of life with a tremendous determination and enthusiasm, you have half gained the victory. The other half will come by continued hard work.

Two boys start out in life. One expects to make his way by honest toil; the other expects that something will be done for him. He is waiting for something to turn up in his favor; and in so doing will make a failure. The faithful, hard-working young man will become successful. Instead of waiting for something to turn up he goes to work and turns up something. He is not contentious about the hours of his work. He works as many hours as his strength will bear. He knows that hard work is the price of success and cheerfully gives himself to hard work to the last degree of his strength.

A poor boy came to Puget Sound a few years ago. He had his own way to make in life and sought work at anything he could find to do. He found a job as a longshoreman, which, as those who live in the interior may not know, is very hard work. It consists of loading and unloading ships and requires great strength and effort. But while our boy was working at this job he did not neglect his studies. He saved his money and studied hard. Soon he was able to go away to school for a time. By this hard work he prepared himself for the practice of law, and soon became a lawyer. He continued to work hard in his

His Effort

Address to Young People

By H. D. Brown

profession, and became a distinguished lawyer. Soon he was elected to the congress of the United States. A little later he was made a member of the United States senate and his has become a familiar name throughout the nation. This boy was not afraid of hard work. He worked at anything he could find to do. While he worked hard at manual labor he worked hard with his mind, to prepare himself for a more desirable position. Hard work with your hands and your head will lift you up to a higher place in life.

Benjamin Franklin was a poor boy, but he worked hard with both mind and body and he became a great statesman and philosopher. Remember that other people work hard. A life of real success is always a life of hard work. The farmer works hard. The successful professional man works hard. In every walk of life those who are really successful tax their powers of mind and body to the utmost.

A certain boy wanted an education. He accepted hard manual labor until he had money to go to school for a time. He soon became a teacher and by hard work and faith in God did a good work in life. A poor girl wanted to educate herself for some better position. She was not afraid of hard work and by her own effort fitted herself for the position to which she felt called.

My young friend, let me advise you: lay out your plans for your life and among them include hard work. If you are willing to work you can accomplish great things. Fit yourself for some high position in life and when you are ready you will probably find the position waiting for you. Young men and women, untrammelled and possessed of a sound body and mind, can put themselves through one of our best schools by their own efforts. But it takes work—hard, faithful, determined work—nothing else can take its place. One year (if you can have no more) in one of our holiness schools will make a great difference in all your future life. It will lift you up to a higher plane.

In these days there is a disposition to get along without work; that is, with very little work. Some claim that two hours each day is sufficient. This is false. "By the sweat of thy brow shalt thou eat thy bread" was the

law given to men and it has never been repealed. The best and safest thing to do is to devote yourself unreservedly to faithful, hard work. Many young men and women have worked themselves through school and worked their way on to great success after their school days were ended. It must not be supposed that hard work has ended when you are through with your school days. The hard work of life has just commenced: for your life will only be successful by faithful, earnest effort in the fear of God and in honor of His law.

Some people have very loose ideas of work. They do not settle down to hard work in earnest. Some are seeking to be amused. Amusement seems to be their great end and object in life. Our great men and women who do the work of life are not seeking amusement. A walk in the sunshine or a few hours rest fits them for renewed effort and the work of life continues. Let your ideal of life be high and gain your ideal success if it takes, as it will take, everything there is in you in the way of hard work and devotion to duty.

In any walk of life you will find great opportunities. We can not all be preachers or professional men. God wants a lot of successful laymen and housewives and mothers; but in every walk of life the hard-working, faithful man or woman with God in his heart will shine as a diadem of the Master in this dark world.

There is a little story which illustrates so well what I am trying to say that I give it here:

A boy about twelve years old decided that he wanted to be a navigator and sail the wide seas. He wanted some books on navigation so that he could commence his studies; but he was too poor to buy them. In the town in which he lived were five book stores. He went to one and tried to purchase the books on credit, but was refused. He went to others until he had visited four of the book stores, but all in vain. No one would trust the poor boy. Not to be discouraged he went to the fifth and last store and asked for the books—only to be refused again. But a strange gentleman standing by heard the conversation. He spoke kindly to the boy and asked what he wanted with those books. The boy explained his desire to study navigation and make it his life work. The strange gentleman bought the books and gave them to the lad and he departed full of hope and determination for his life on the ocean.

Years after that time the strange gentleman was crossing the ocean bound for Liverpool. They encountered rough weather and the vessel sprung a bad leak. The pumps were manned and the great effort was to pump out the water fast enough to keep the vessel from sinking. Passengers and crew worked until they were exhausted and every one became discouraged except the captain. He was stern and resolute and forced every one to work to the utmost limit of his strength. So amid gloom and dying hopes they worked on and the indomitable will of the captain carried them through, the vessel finally tying up at the docks in Liverpool. The passengers were going down the gang plank and this gentleman stopped to shake hands with the captain whom he found to be the boy whom he assisted many years before.

At this time there are great upheavals, dissatisfaction, unrest, and anarchy in the world. It all comes from a denial of God and His law and a refusal to work under the conditions of life as we find them. But you will find that obedience to God's law and devotion to hard work will make your life shine with a beautiful luster and gain for you a home in heaven.

SEATTLE, WASH.

Dr. John H. Mott in an address in London at the meeting of the "Student Christian Movement of Great Britain" gave expression to these timely words: "In our universities we need enterprises vast enough to appeal to the imagination, difficult and baffling enough to call out the best energies of minds and hearts, tragic enough to jar and shake the academic, the theorizing, the dreaming tendency of many students into reality—a need and an enterprise engrossing enough to enable students to lose sight of themselves, and an enterprise overwhelming enough to drive them to the discovery of God and his irresistible resources."

On February 9th, in the Calvary Baptist Church, Washington, D. C., a great mass meeting with more than one thousand persons present, went on record unanimously demanding a Sunday law for the District of Columbia and pledging co-operation to this movement and also for a federal law to reinforce the state Sunday laws. The Pastors' Federation of Washington and the Lord's Day Alliance of the United States are co-operating to bring about these greatly desired protectors of the civil Sabbath. A campaign is beginning which will arouse the nation and stir every state to action.—*New Era Magazine*.

Cyclone in India!

Condensed Report from Letter of G. J. Franklin, Supt.

PICTURES AT RIGHT: The second picture shows all that was left of the buildings marked 3, 4, and 5 in the first picture.

PICTURES AT BOTTOM: Mission Chapel at Kishorganj before and after the storm.

WE were struck hard by the cyclone of September 25th and I am enclosing some snapshots I took of our own buildings. These pictures will speak for themselves. I sent to the office some photos of our buildings about two months ago. All you need to do is to compare these pictures and you will see how hard we were struck.

The storm began in the night with us, and before daylight it was terrific. Mrs. Franklin and Miss Varnedoe were living on the girls' compound, and little Weldon and I were at the bungalow, the brick house, sleeping in the addition, which was of lighter material, and was blown all to pieces after we got into the brick part. One of our workers had come to the bungalow with his wife. She took charge of Weldon and I started out for the girls' compound with a lantern partly under my coat for protection, for I knew the wind was awful. Before I reached their place my lantern went out, and I soon found that trees were already blown down across the path. I pushed my way through and found all houses standing, although some showed signs of being unable to withstand the storm, so the girls gathered into the best house. When I saw that they were as well cared for as could be under the circumstances, I hurried back to the bungalow, for I remembered that we had a fine horse that would be in danger by this time. The storm was raging harder all the while. And sure, enough, when I got back and reached the barn I could see that it would surely go down, so I prayed the Lord to not let it fall until I could get out with the horse. I soon had him untied and on the front veranda of the brick bungalow. Then I remembered that the two preachers and families, who lived about three blocks away, must be in danger, so Mohendra Babu and I started for there. The water was getting deep and flowing rapidly. It was with some difficulty that we reached the place next to our preachers' quarters, and there we found our people huddled up in a house with the family, and part of the roof gone from that house. One room of the workers' house was standing, the others had gone down, and even the house in which they took shelter was being blown to pieces. We immediately called for a rope and began to bind the wattled walls of the house. We could not do anything with the roof, which was made of corrugated iron, and it was being peeled off.

When I got back to the girls' compound the houses in which they and the missionaries were taking shelter were rocking to and fro. Some of the wattling was also coming off. We worked hard to bind it well enough to make it hold together. But before we did this we had a season of prayer and then went to work. When it seemed that these houses were going down, we thought it best to try to reach the brick bungalow. I told them I would try first by taking two of the smaller girls, and if I made it all right we would try others. While I was taking the two, some of the larger ones got courage enough to start out. When I had delivered the two girls at the bungalow I looked back and saw girls coming but being swept off their feet and falling into the water, which was about knee deep everywhere. Some neighbor men, whose houses were being blown away, took refuge in our bungalow. How providential it was that they were there to help us pick up the girls and literally drag them to the bungalow through the beating rain

and terrific wind. We managed to land them all safely. While doing it, one man was blown into a reservoir and had to swim out. Some of the girls of middle size had not started, and as soon as I could I got to the girls' compound and forbade any more starting out, for I could see that it was too great a risk to run to try to make the bungalow. The buildings between our houses had corrugated iron roofs, large portions of which were being carried off by the wind and dashed onto the ground.

Since there was such a mixed crowd at our bungalow and I was going here and there, it was felt necessary that a missionary be with the girls at the bungalow, so Miss Varnedoe consented to go or be accompanied by three of us. With great difficulty we got her there. The rain was coming with such force that it was like hail striking one in the face, and more cutting than any Iowa blizzard I was ever in.

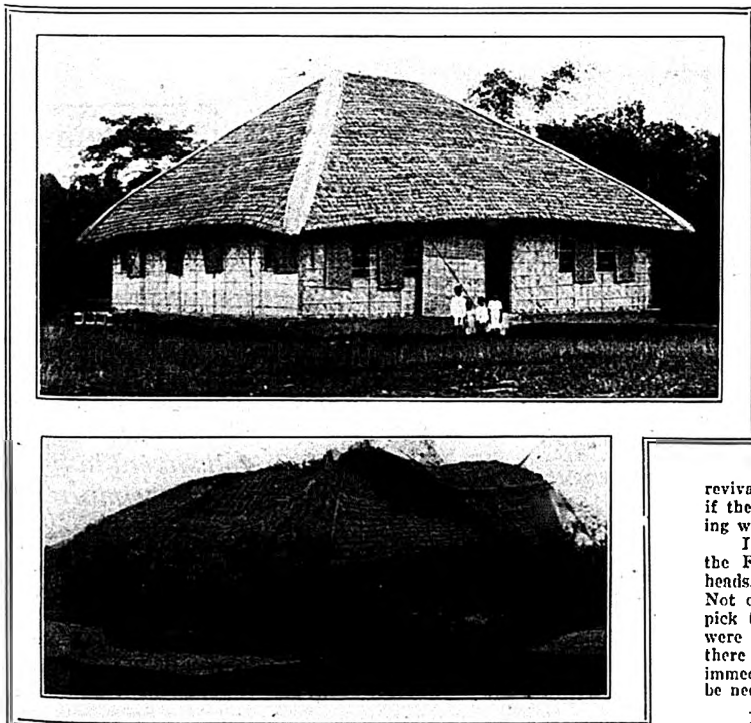
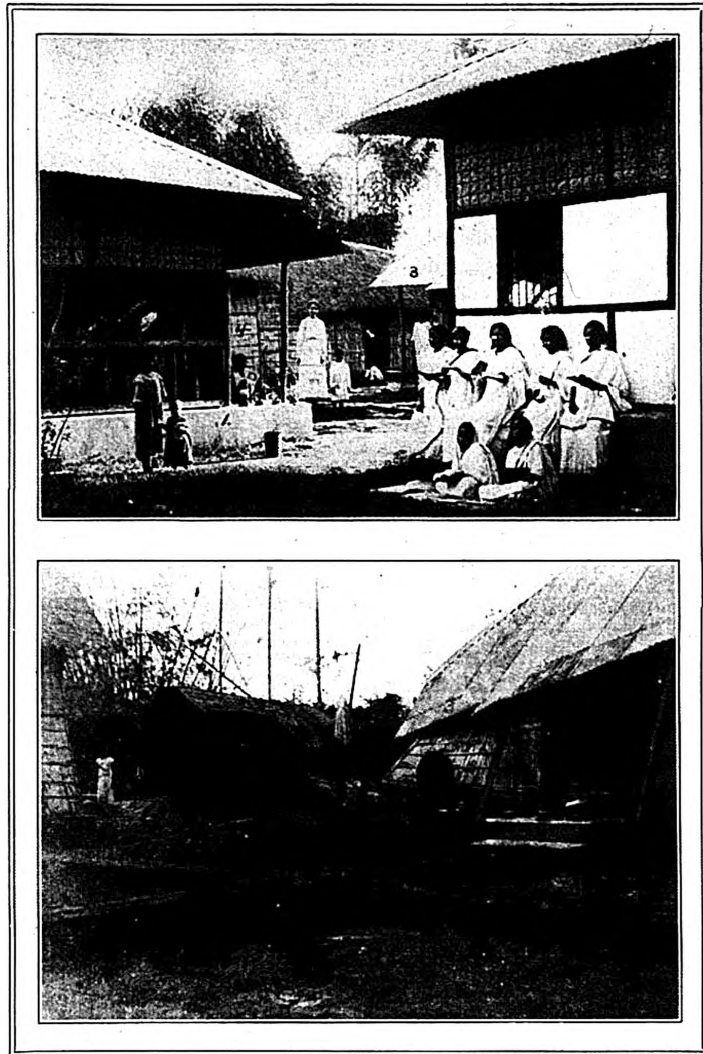
About 8 a. m. a lull came, and lasted about an hour, when the storm reverted. During the lull we brought the preachers' families to the bungalow and tried to find dry clothing for all. The little tots were getting hungry by this time, and what milk and bread were on hand was given out. Others were feeling hungry and some of us were almost exhausted. But there wasn't one kitchen standing. Kitchens in this country are always little houses or huts built separate. We then got busy and picked up the pieces of the roof of the girls' kitchen and, resting them on the ground, fastened them together. We hadn't any more than fixed this temporary kitchen when the storm reverted. The storm lasted this time until nearly noon.

Our prized chapel is beyond repairs, as you will see by the picture. The girls' schoolhouse was not quite blown down, so we were able to hold our Sunday morning service in it.

God has used both His Word and this recent calamity to arouse indifferent, rejecting hearts, so that we now have a real revival on. When I retired last night I heard some of the girls praying as if they were not far from victory. The missionaries have also been praying with them.

I have plenty of opportunities to use the money that has come for the Famine Fund. I have helped people who had no roof over their heads. Then, too, I must help our preachers and their families some. Not one of their houses was left standing. The boys and I helped them pick their things out from under the ruins, and, of course, many things were destroyed. Calcutta was not hit by this storm, so different societies there are doing relief work in this affected area. The government took immediate action, and have done considerable relief work. Extra funds will be needed to make necessary improvements. Send money to

E. G. ANDERSON, Treasurer, 2100 Troost Avenue, Kansas City, Mo.



FINE!

WESTLOCK, Nov. 13, 1919.
PENTECOSTAL NAZARENE
PUBLISHING HOUSE,
KANSAS CITY, MISSOURI.

I am inclosing a money order
for the sum of \$32 as a gift to-
ward the Christmas Love Offer-
ing for the Publishing House.

WILLIAM LOVELL,
Hillbank, B. C. Canada.

**"PUBLISHING HOUSE A MOST VALUABLE
AID"**

By E. A. CLARK,
Superintendent, Iowa District

There can be no more valuable asset to our church and for the development of our work than our Publishing House. Our other institutions are valuable in the particular department of our denominational life to which they are related, but there is no place where our work is established, there is no phase of our church activity, or no department of our great movement but is vitally related to our Publishing House. Our schools are indispensable to our educational work, our mission stations are essential to the greatest success in our missionary activity; but the Publishing House is, and must continue to be, a most valuable aid to our schools as a method of bringing the schools with their needs, as also their benefits, before our people. The work of our missionary boards, both home and foreign, would be greatly hindered without this institution to publish literature and disseminate information concerning this work.

There is not an evangelist on the field, not a pastor or District Superintendent in the movement but his work is greatly benefited by the Publishing House. There is no institution of the church so potential in binding and holding our people together and in promoting a connectional spirit among us.

In all of this great work the Publishing House can not do the best possible service until it is on the best possible basis. It can not be on the best possible basis until it has a good liberal endowment. The only criticism I have with the proposed "Christmas Love Offering" is that it is too small. I believe it would be pleasing to God for us to think in larger figures with reference to our Publishing House and to plan for larger things in connection with it. I am hoping and believing that the Iowa District will much more than meet its quota in this great move.

THE CHRISTMAS LOVE OFFERING

By J. HOWARD SLOAN,
Superintendent, Pittsburgh District

Our hearts are still stirred with holy emotion as we think on those scenes of joyful occurrence when the preachers with their burning messages, the singers with their inspiring songs, the people with their hearty amens, and that great company of Nazarenes gathered together in that holy convocation, the General Assembly.

There were so many encouraging features, but no report seemed more assuring or more precious with gracious possibilities than the splendid account of our Publishing House. As Brother Sande told of its achievements, growth, and development, of the imperative need of better equipment, and enlarged quarters; how they could increase their efficiency and producing power by installing new machinery; and of the excellent financial returns that could be realized along certain lines, if they only had some working capital, the suggestion of a Christmas Love Offering for the Publishing House brought a generous response of approval from every quarter, and I am sure our people will support this plan with their characteristic self-sacrificing and whole-hearted giving which opens the Eastern Gateways and brings the unmeasured blessing of God upon us.

That the People May Know Why We Need the Christmas Love Offering of \$25,000.00 Set for Sunday, December 21, 1919

By DeLance Wallace, M. Nazarene Publishing House

OUR property and plant at 2109-15 Troost Avenue, Kansas City, Missouri, including real estate, buildings, machinery, and equipment, has a book value of \$64,152.22 and is all paid for.

Our inventories of stock on hand, books, Bibles, Sunday school supplies, merchandise stock, factory materials, etc., amount to \$23,712.19. Then, we have bills and accounts receivable of \$24,399.92 representing money paid out in labor and material, in all making \$48,112.11, but we have notes and accounts payable against these amounting to \$40,456.02, showing that we have but about \$7,500.00 net working capital.

We must begin at once to manufacture our 1921 calendar for which we have already placed an order for a half car load of paper; we must carry at least six months' supply of material on hand for the HERALD OF HOLINESS and other periodicals; we can not profitably print books unless in editions of ten thousand or more, the entire cost having been paid when the books are placed in stock, of which the return is slow and frequently strung out over a period of years. To pay interest on borrowed working capital adds greatly to the already high prices of material and other production cost, to say nothing of advantages in discounts for cash.

It is added working capital we need if we meet the demands of our great forward movement and if we accomplish the most in the opening possibilities of the coming year.

General Assembly set the minimum at \$25,000.00 for this purpose, to be raised as a Christmas Love Offering to be brought in Sunday, December 21st. The door is wide open before us and we must enter in the full strength God has given us.

Our Christmas Love Offering Appropriate

Brethren:

If a love offering would be in place among any people on earth today, it certainly would be so with the Church of the Nazarene; we live in a land of Bibles and have religious freedom; the heartaches and suffering to be found all over the world are not so prevalent here; Jesus has been our Light since the founding of the first colony; our constitution gives us the liberty to proclaim Him as our Savior and sanctifier; we are free to send the message to foreign fields; we are allowed to teach our children the Bible as we believe it; and we enjoy a freedom of soul known only to the sanctified. It would be impossible for us in any reasonable length of time to tell how many things God has given us that many other peoples and countries do not enjoy. When we sum up these blessings, to give all we have would seem a small thing.

Every thinking man among us is fully convinced that the Publishing House is the greatest factor for the spreading of Bible holiness and the building of the Church of the Nazarene that we possess. This should make it easy indeed for us to come with a large Christmas Love Offering. It is true we have received freely and, I feel, we are ready to give freely. God has blessed us with a wonderful vision for our future church and we trust He will bless us with a commensurate spirit of sacrifice.

Yours in Christian love,

N. W. SANFORD,
President, Peniel College.

Some Things Added Capital Will Do:

● Publish new books from manuscripts now in hand. ● Publish new books from manuscripts ready to be submitted. ● Publish text-books for our schools and Course of Study. ● Increase the number and enlarge our Sunday school periodicals. ● Secure additional machinery units to quicken and cheapen production.

The larger the offering, the greater will be our accomplishment in fulfilling the calling from God to spread scriptural holiness throughout the world!

Let us all "come up to the help of the Lord against the mighty!"

ROMANS 10:13, 14, 15.
"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

"We must not muzzle the ox that treadeth out the corn" for the HERALD OF HOLINESS, our Sunday school literature, books, pamphlets, and tracts, is our great medium of letting the people know full salvation, and disseminating its benignant influence over the land.

Shall we not all rally to the support of this great undertaking, go "over the top" in this drive, enlarge our usefulness, increase our influence, and make possible many unheard-of things by our hilarious giving? I say, Amen! What do you say? The Pittsburgh District will be heard from when the money is counted.

"SPREAD THE GOSPEL MESSAGE!"

By JONAS NORTON,
Superintendent, South Dakota District

If holiness is a good experience, everybody ought to have it. If it is a bad experience it should go nowhere. Since we know it is a good and wonderful experience we take courage and by every lawful and strength we purpose to put it in every nook and corner where human lives exist. "I have been studying somewhat the way by which the Devil gets his followers; especially the various isms and so-called churches. They enter a town, make a thorough canvass, having tracts in every mail box and at the doors. After the city has read their belief and doctrine then comes in their organizer who holds a meeting and soon they gather in a nice collection of fish for their labors."

I do not believe in the Devil, but we all have to admit he has some shrewd ways of baiting his hook—and I see his great bait is by the way of the printed page. If we expect to cope with him we will have to meet him on his ground, and that is by spreading literature in every nook and corner of his territory.

To do this we must have capital—not only in a limited sense but an abundance of capital—so that this old world can be sowed down with holiness papers, books, and tracts that will indoctrinate every living child that God stands for holiness, and that we believe in God for a clean home, church, and state. Let it not be said of any church they failed to do their part.

AN OPEN LETTER

To the Pastors and Members of the Church of the Nazarene, Missouri District:

One of the most important actions of the recent General Assembly was the hearty endorsement of the Christmas Love Offering, Sunday, December 21st, to secure increased capital for our Publishing House. It seemed to your Superintendent to be logical, as he remembered the advanced steps taken by our church in its pledges to Church Extension, Home Mission work, and Foreign Mission work.

The report of the Board of Publication shows such marvelous growth (coming from practically less than nothing to a substantial capital represented by property and equipment) that the General Assembly was most enthusiastic in favoring the increased capital to permit of increased output.

Our District will do its full share, not only because the work at large demands it, and the building up of God's kingdom requires it, but also may add, because in a peculiar sense the Publishing House is nearer to the Missouri District, being located within its bounds. Let us on this District bring our offerings, generous offerings, on Sunday, December 21st, that the Word of God in printed form may continue to go out from our Publishing House in ever increasing quantity.

W. I. DEMORE, Supt.

Alabama District Assembly

The greatest Assembly ever held in Alabama District closed Sunday night, November 23, 1919, amid shouts of victory.

General Superintendent John W. Goodwin presided over this Assembly and blessed peace and harmony prevailed throughout all business sessions.

The preaching and devotional services were times of great rejoicing, and we were all of one accord in one place, the blessed Holy Ghost having supreme control.

Our beloved brother, Rev. H. H. Hooker, was re-elected District Superintendent, and all pledged their support for a glorious ingathering of souls during the coming year. The Assembly voted to place the salary of District Superintendent at \$1,200 per annum. The Assembly also pledged \$10,000 for Home Missions, during the next quadrennium, \$2,750 pledged for this Assembly year, and our slogan is one thousand souls for Jesus this year. Three tent campaigns with good live evangelists will be placed in the field as soon as the Home Mission Board can get the arrangements completed.

Alabama District assumed the support of Miss Gertrude Privat, our missionary in Japan.

Every pledge made at the General Assembly was ratified by the District Assembly, and we went over the top on every one of them. Over \$10,000 was pledged for the interests of the church this Assembly year.

The several rallies proved great blessing to all. Especially was this true at the evening rallies, when Samuel C. Krikorian, the Armenian missionary to Jerusalem, gave his experience; when Oscar Hudson gave his stirring sermon on Orphanage Work; when Rev. Joseph N. Speakes presented the work of Church Extension; and especially when Rev. U. E. Harding spoke to us on Home Missions. Rev. and Mrs. S. E. Galloway presented the Rescue Work, and Brother E. W. Thompson presented the Educational Interests. Statistics show over 12 per cent numerical increase and over 45 per cent financial. Our faith calls for greater things.

Rev. P. M. Covington was elected District confessor.

Dr. Goodwin conducted a very impressive ordination service Sunday afternoon, at which time A. D. Kimbrell and A. B. Anderson were elected to elder's orders.

A great service was held on Sunday at 11 a. m. by Dr. Goodwin, and a rousing evangelistic service on Sunday night by Rev. U. E. Harding, with several at the altar.

The following appointments were made:

District Officers

Superintendent.....Rev. H. H. Hooker
Secretary.....Brack McLean
Treasurer.....W. G. Jackson

Pastoral Arrangements

Jasper.....H. J. Beaver
Florence.....R. S. Rushing
Nauvoo, Grace Chapel.....J. W. Heathcock
Saragossa, Snoddy Chapel.....A. D. Kimbrell
Lockhart, Giant Oak.....P. M. Covington
Cordova, Dora.....C. C. Butler
Mount Zion, Shiloh.....W. H. Curl
Seven Oaks, Taylor Springs, Vernon.....E. A. Chaffin
Manchester, Lane's Chapel.....J. M. Malone
Carlton Hill, Naz. Chapel.....J. T. Cheatham and wife
Watts Chapel.....Clair J. Frost
Brilliant.....Malt Thompson
Hickory Grove.....J. M. Martin
Calera.....W. F. Farmer
Natural Bridge, Haleyville.....G. L. Studdard
Birmingham.....W. P. Colvin
New Providence.....H. B. Thrower
Pensacola, Pine Forest, Benlah Heights.....To be supplied

C. C. BUTLER, Reporter.

A SUCCESSFUL CONVENTION

The Ministerial and Missionary Convention of the Washington-Philadelphia District was held in the Darby, Pa., church, November 17th to 20th. The convention proved to be one of the most inspiring, instructive, and interesting sessions ever held on the District. Tuesday was devoted to the ministerial part. Rev. J. A. Ward delivered an address on "How to Get the Best Results in Pulpit and Parish." In the afternoon there was a discussion by the ministers present on "Our Attitude Toward Other Denominations." After this discussion, an address by Rev. J. T. Maybury on "How to Succeed" was listened to with great profit to all.

Wednesday forenoon was given to Home Missions, with an address on the subject by Rev. D. E. Higgs. Other addresses were delivered, and this session closed by arranging a great drive to be carried on throughout the District during January and February on Home Missions and Evangelism.

The afternoon and all day Thursday were given to Foreign Missions. Able addresses on the subject were brought to us by Miss Glennie Sims and Rev. R. S. Anderson, both returned missionaries. Mrs. S. N. Fitkin, of Brooklyn, N. Y., brought inspiring and encouraging messages to us. Also our old-time friend, Mrs. Emma BeVier Nemino, of New York, added greatly to the convention by her stirring testimony and prayers. The evenings were devoted to evangelistic efforts, and the preaching was done by Revs. J. A. Ward, R. S. Anderson and J. T. Maybury.

The convention was beautifully entertained by the congenial pastor, Rev. J. N. Neilson, and his membership. Every one present felt it was a very profitable and encouraging convention. They returned to their several charges with a new zeal and a broader vision and a greater determination to push the work of God than ever before. We feel that those unable to attend have suffered a great loss by not mingling with the personnel of this glorious convention. Trust the time will soon come when every pastor will be in attendance at these gatherings.

J. A. WARD, Reporter.

NEW YORK DISTRICT THANKSGIVING CONVENTION

John Wesley Church of the Nazarene, Brooklyn, N. Y., closed an eight days' meeting November 30th, with District Elder Rev. S. W. Sandys of Newark, N. J., as evangelist. Rev. Henry Elsner of Brooklyn, N. Y., Evangelist Abbie Lawrence of Harwich, Mass., and Rev. J. Tamblin of the Free Methodist church also assisted in the preaching.

On Thanksgiving day we had an all-day meeting beginning with a sunrise meeting at 6 a. m., followed by a love feast at 9:30 and the Thanksgiving sermon by Rev. Henry Elsner at 10:30. God was with us throughout the day. The fire fell, folks laughed, cried, and shouted for joy, thanking God for Jesus, for the blood, and for salvation. The house was crowded downstairs. At the night service \$2,700 was pledged to reduce the mortgage on the church, to be paid in one year. The glory fell, and for about twenty minutes it was impossible to control the saints. Seven souls responded to the altar call and found Jesus.

Sunday evening Rev. Fred C. Norcross of Malden, Mass., was with us in the interest of our Eastern Nazarene College at Wollaston, Mass. The blessing of God was upon preacher and people, and they gave in cash and pledges \$201 to be paid by December 31, 1919.

The Spirit of God was with us in this convention, and a mighty revival is sweeping this way. Our faith is growing, and our confidence is in God.

MRS. IDA MURPHY.

RESOLUTION

In view of the fact that Rev. J. E. Gaar, our beloved pastor, is soon leaving us for other fields of usefulness, we, the Church of the Nazarene of Peoria, Ariz., do hereby express our appreciation of his services as pastor of this church during the past year in the following resolutions:

Resolved, That we, the Church of the Nazarene of Peoria, Ariz., do hereby tender our beloved

A Serious Accident

[NOTE—We have just received the following letter from Dr. Santin, telling of the accident to his daughter. I am sure that the many friends of dear Dr. Santin, who so endeared himself to our people at the General Assembly, will not forget to pray for the afflicted daughter and also for Dr. Santin and his family. Any who may desire to contribute to a fund to help defray the extra expense which has been incurred because of the accident may make remittance to E. G. ANDERSON, Treasurer, 2109 Troost avenue, Kansas City, Mo. Read the following letter and breathe a prayer that God may undertake for this precious brother in this trial.—MANAGING EDITOR.]

MEXICO CITY, Oct. 27, 1919.

REV. E. G. ANDERSON.

Kansas City, Mo.

My Very Dear Brother in Christ:

We arrived here on the 24th inst., having closed a one week's meeting in Juarez, in which the power of the Spirit of the Lord was greatly manifested. To Him be the glory, Amen, Hallelujah! The Lord gave us fifteen souls for His kingdom, who were received into the church which He bought with His own blood. It was glorious to see a mother with all her children consecrating themselves to the Lord. Hallelujah!

I thank God for the glorious days I spent with you all and the blessings I received at the General Assembly. They have been a comfort to me in my tribulations. Amen!

Brother Anderson, while I was yet in El Paso, I received a telegram from my children, stating that my dear daughter Judith was very ill and that I should come to Mexico City without delay. This is what happened to my poor daughter: On Tuesday, the seventh of this month, coming home from the meeting at the

Special Notice

The recent General Assembly authorized a General Committee consisting of two members from each of the General Boards to fix the time of the Annual Meetings of all General Boards.

The Committee met at 1:30 p. m., October 7, 1919, at Kansas City, and elected H. Orton Wiley as Chairman and E. J. Fleming as Secretary.

There were present H. Orton Wiley, Dr. J. H. Sloan, C. J. Kinne, C. A. McConnell, L. Milton Williams, C. Howard Davis, J. B. Chapman, J. T. Benson, Dr. Edwin Burke, Oscar Hudson, and E. J. Fleming.

It was voted to fix the annual convocation of the General Boards at 10 a. m. on the third Wednesday of February. It was also agreed to invite the District Superintendents to be present at that meeting.

Therefore, notice is hereby given that all the General Boards will convene in annual session at 10 a. m., Wednesday, February 18, 1920, at Kansas City, Missouri.

H. ORTON WILEY, Chairman.
E. J. FLEMING, Secretary.

brother, J. E. Gaar, a vote of thanks for his year's pastorate, for his faithful labor among us, for his splendid spiritual and helpful sermons, and for his holy walk and godly conversation among us; and be it further

Resolved, That we regret from the depths of our hearts to give him up as our pastor, but, as he has said, "The door has been opened and he hears the Lord calling him to other fields of usefulness," we humbly submit to God's will, and send him away with our love and prayers; and we heartily recommend him to the University Church at Olivet, Ill., as a thoroughly sound, safe, and efficient man of God.

By order of the Church of the Nazarene of Peoria, Ariz.

O. T. SMITH,
Church Clerk.

mission, she was seriously injured by a moving street car. As she fell, her right leg was almost dislocated. In a previous operation a few years ago, they rendered her other leg useless. This recent accident necessitated another operation, performed by three eminent surgeons. I do not know how much they will charge me.

Since the day she had the accident she has been in bed, and although her condition is not considered very serious, yet the truth is that her case is so serious and dangerous (due to her being so weak) that only through the infinite mercy of God can her life be spared. We trust the Lord will answer our supplications. We are very sad, but not without hope in the great and precious blessings of God.

As you may know, Brother Anderson, this has been a great trial to us all, but we firmly believe that despite the discouraging diagnosis of the physicians who are attending my precious daughter Judith, the great Physician, Jesus Christ, will again restore her health and strength. Amen.

This heavy blow made me cash at once the check you sent me for our November expenses owing to the critical condition my daughter was in and the medical attention she needed. I ask your fervent prayers that God will be with us in this hour of sadness and trial.

My warmest Christian greetings to all the saints who are with you in Kansas City, and to all those whom I was privileged to meet at the Assembly.

At a future date I will tell you of the way our good work has been blessed and prospered here.

Your brother in Christ,
V. G. SANTIN.

THREE GENERAL ASSEMBLY ISSUES of the HERALD OF HOLINESS

We have 250 sets, all three numbers included, at 10 cents a set.

We have 20 rolls, 25 in a roll, of the issue of October 1, 1919, at 50 cents a roll.

We have 230 rolls, 25 in a roll, of the issue of September 24, 1919, at 50 cents a roll.

These numbers of the HERALD OF HOLINESS contain Reports of the Standing Boards, the general news of the Assembly, and writeups of the great Anniversaries held during those momentous two weeks.

We want individuals, churches, Sunday schools, evangelists—in fact, every one—to secure these numbers for distribution everywhere.

Let not a single copy be left in the mailing department of the Publishing House.

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

A VISIT TO MISSOURI HOLINESS COLLEGE

Praise God for each of our holiness schools and colleges. We can not overestimate their value to the individuals who are privileged to attend them, to our church, and to the world. God's blessing seems to rest upon them in a special way. We are glad our people are beginning to see this, and are providing for these schools by their liberal gifts.

It has been our privilege this week to visit one of these institutions, which is still in its infancy, and our hearts were thrilled with what we saw and heard, and with the possibilities of the Missouri Holiness College, at Clarence, Mo. Truly, God has gathered together there some very choice spirits, men and women who know God and have a vision of the great work of developing and training young lives for Him, and who have the sacrificial spirit that will enable them to go through hard places that they may temper and polish instruments for the Master's use.

On the invitation of President Chambers, Mr. Coddling and I went to Clarence to hold some missionary services: Saturday night a lantern lecture, and two services on Sunday. God blessed in all these services, and spoke to hearts as to what they should do to reach the needy fields beyond. Some money was pledged. Later I was privileged to organize a Woman's Missionary Society. A number of earnest women are the charter members, and we are expecting them to do real things for God and His kingdom.

We enjoyed the homelike atmosphere of the girls' dormitory with its large, airy, well-lighted rooms, the good food which could never be dubbed "boarding-school hash and beans," but was well named by one of the younger girls before we had partaken of it: "My, but Sister M— does cook the best food." We found it so; and often had a spiritual feast to follow in family worship.

Many families have moved in to give their children the benefit of the excellent primary and grade work, together with Bible studies adapted to the young. A number of earnest men and women are there for special Bible training. As I listened to the classes in Bible and Theology, how I wished there were many more preachers and Christian workers getting the benefit of such teaching to settle and ground them in the truth, and enable them to be teachers and preachers, "workmen who need not to be ashamed."

Mrs. Roy G. Coddling.

SUGGESTIONS FOR PREACHERS' MEETINGS

As the summer campaigns and Assemblies are now over, most of our Districts will be planning for some preachers' meetings, and they are a fine thing. We should arrange for one or more on each of our Districts between now and spring. There is no better time to get together and plan for our next summer's campaigns. I have sometimes thought a better name might be chosen, like Christian Workers' Institute, or Bible Conference, etc., so that others besides ministers might not turn away when they read the advertisements.

A week or more spent in a Christian Workers' School conducted by one of our General Superintendents or some strong worker, where drills in theology, homiletics, etc., are conducted for

International Sunday School Lesson, December 21, 1919

The Prince of Peace (Christmas Lesson)

Lesson, Isa. 11:1-10; Matt. 2:1-12; Luke 2:8-14. PRINTED, Isa. 11:1-10; Luke 2:8-14.

GOLDEN TEXT—*Thou shalt call his name JESUS: for he shall save his people from their sins.*—Matt. 1:21.

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE BRANCH, OR JESUS THE NAZARENE.

1. The word "Branch" is from the root word "nezer" which is the same word translated "Nazarene." This word is translated the "Branch" in Jer. 23:5; Zech. 3:8; S. G. 12.

2. There is a reference to the same thought in Isa. 53:2, where the prophet refers to Jesus as a root out of dry ground. This is significant as setting forth the true character of Jesus as the Nazarene, i. e., a divine Being, the Son of God, linked to and coming up through the barren soil of human life—God incarnated in or "made flesh"—dwelling among us.

3. As Jesus the Nazarene was the divine Being manifesting Himself in human life, so the Nazarenes—the true followers of Jesus—are characterized by the fact of God in them through the Holy Ghost. No one is a true Nazarene without the enthronement of Jesus in the heart by the indwelling of the Holy Ghost.

II. THE SEVEN-FOLD SPIRIT.

1. Verses 2-3 set forth the seven-fold Spirit of God under the symbolism of the golden candlestick with its seven branches.

(a) *The spirit of wisdom and understanding.* The Spirit is here set forth under the symbolism of light, manifesting Himself through the intellectual processes.

(b) *The spirit of counsel and might.* The Spirit is here set forth in a couplet representing a manifestation through the intellect coupled with the volitional processes.

(c) *The spirit of knowledge and the fear of the Lord.* This couplet represents a manifestation through the intellect coupled with the emotional life.

(d) *The spirit of "quick understanding."* The reference is to the breathing processes—drawing

his breath in the fear of the Lord, or living in the atmosphere of the Spirit of God.

2. To be guided by the Spirit of the Lord under the symbolism of the golden candlestick, one should bear in mind that there is here set forth the following proportion of mental processes, i. e., five parts of understanding, one part of volition, and one part emotion. Guidance by the Spirit is something more than vague mental impressions. God guides through the judgment also and makes one of quick understanding, or of delicate scent as to sin and righteousness.

III. THE RESTORATION.

The prophet portrays a time when the earth shall be renewed so that a king shall reign in righteousness. Nature will have a part in this cleansing. The earth is under the curse, but there will be a purification—a new heaven and a new earth.

In this period of restoration, there shall be no evil to hurt or destroy—the wolf shall dwell with the lamb, the lion shall eat straw like the ox, and the little child shall play on the hole of the asp and put his hand on the cockatrice's den. In all his holy mountain there shall be nothing to hurt or to destroy: "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

IV. PROPHECY FULFILLED. THE BIRTH OF THE SAVIOR.

1. The announcement to the shepherds. The glory of the Lord shone around about the shepherds as they kept their flocks by night and they were sore afraid.

2. To the wondering shepherds the angel announced tidings of great joy—the birth of the Savior which was Christ Jesus the Lord.

3. To the shepherds there was given a sign, i. e., they should find the Babe wrapped in swaddling clothes, lying in a manger.

4. Suddenly there appeared with the angel, a "heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

preachers, will be greatly appreciated by our boys.

The writer will be glad to correspond with any of our District Superintendents in arranging for such a convention.

U. E. HARDING, Field Secretary,
General Board of Home Missions and Evangelism.

MADILL, OKLA.

—Since I left the Assembly God has been giving us the victory at Madill. I came home on the Saturday night preceding the close of the Assembly at Shawnee, and the fire from Shawnee caught at Madill, Sunday morning. There was one saved in the Sunday school and one in the night service. We expect to go "over the top" this year for Jesus. If ever I loved Him and holiness it is now. I have accepted the pastorate at Madill and am believing God for great things this year. I mean to do my best for the HERALD OF HOLINESS as pastor.—F. C. Savage, Pastor.

NORTH LITTLE ROCK, ARK.

—September 1st I accepted the pastorate of this church. I arrived here September 3d with my family. Rev. Lyman Brough had been engaged before I came for a meeting which was in progress when I arrived. A few were blessed and the saints were encouraged. Following the revival I went to the General Assembly as a delegate from the Louisiana District, after which I went back to Louisiana to finish my work as District Superintendent on that District. Truly we had a great time there. After the Arkansas District Assembly, which was a feast to all present, I returned to North Little Rock, to go "over the top" on all lines. At this writing we are "over the top" on Foreign Missions and Education, and the glory holds good. Our crowds are increasing. We have painted our church and have the canvas on and the paper on hand to finish the inside. Some repairs have been made lately on the parsonage. We are looking to the Lord to do great things for us on salvation lines this year. For this purpose we are called. Brethren, pray for us.—S. D. Slocum, Pastor.

CONNEERSVILLE, IND.

—I came to this place as pastor the first of September. The church received me kindly, and the Lord has been gracious to us in giving us souls in the regular services. We just closed a two weeks' meeting with Evangelist J. B. McBride, in which quite a number were converted, reclaimed, and sanctified. The meeting was an uplift to our souls. The attendance has been increasing right along, and we are expecting God to continue to give us victory.—R. L. Wisler, Pastor.

MALDEN, MO.

—Our Sunday school is growing in grace and we had a large attendance Sunday morning. Every one seemed to have a shining face and was ready to work for the Master. The Young People's Society is working for more members and has the burden of missions. At their meeting Sunday night, which was well attended, a collection was taken for missions. We intend to put our shoulder to the wheel and be a great blessing to souls. The Lord was with us in the Sunday evening preaching service and gave us souls.—Nola Jones.

ST. LOUIS, MO.

—Sunday, November 23d, was a day of victory at the Flower Memorial Church of the Nazarene, being observed with a special Thanksgiving rally service. The Sunday school had an attendance of one hundred and eight. Rev. W. I. Deboard, District Superintendent, preached morning and night. An offering in cash and pledges of nearly \$400 preceded the morning sermon. Brother Deboard's optimistic view of the work in Missouri was an impetus to all present. Rev. P. A. Flower, brother of our sainted Rev. J. H. Flower, preached in the afternoon, at the close of which the Sacrament of the Lord's Supper was administered. At the rousing evangelistic service at night eight hungry hearts bowed at the altar and found the blessings sought. The offering of the evening was another happy time. Our people enjoy bringing in the tithes and offerings. The total offering for the day was over \$500. Our church membership is noted for a large list of young men and women who are ready to sing, pray, testify, or lead in any evangelistic service. Our faithful pastor, Rev. R. V. Starr, and his good wife are loved and appreciated by all, and have the hearty co-operation of the entire membership.—Nora F. Milligan, President, Young People's Society.

BROOKLYN, N. Y.

—It was my privilege to spend a week at the Interdenominational Holiness Convention, at Brooklyn, N. Y., and my soul was fed on the "fat things of the Word" as I listened to the preaching of Dr. Morrison, and Bishop Sellw. But, do you know, some way, my heart was aching for some old-fashioned, "sin-digging" preaching; and it seemed to me that the convention was running too much in a cut and man-made rut to produce what God wanted to have done for His glory. On Thursday night, several days late and suffering from physical ills that would have kept many a man away, Brother L. Milton Williams, whom some of us yet love to call "Major," came to us.

and God helped him to drive the old gospel plow in deep, and results followed that surely proved that God still honors fearless preaching that has teeth on it. Bless God, my soul shouted for joy as the old wacery of full salvation sounded out in old-fashioned style. Brother Williams preached the last sermon of the convention, on Sunday night, and about fifty seekers found their way to the altar. Thank God for full salvation.—H. M. Moore.

TROY, OHIO

—We are now in the midst of a victorious revival here (Troy, Ohio) with the pastor of the Church of the Nazarene, Will H. Hafer. God is blessing the preaching of His Word and precious souls are seeking and finding God in almost every service. Some miraculous things are happening, and God is surely manifesting His presence and putting His seal upon the work. Wrongs are being made right, letters of confession are being written and a forsaking of sin is manifest in the lives of seekers. Yesterday, Thanksgiving day, the tide ran high. Special music was furnished by the Nazarene orchestra under the direction of the pastor, Brother Hafer. God has surely blessed Brother Hafer's work at this place. In addition to having a nice orchestra of saved and sanctified young folks, he has an aggressive, fire-baptized people behind him to help push the fight. We are looking for greater things to follow, for "the end is not yet." God bless the people of Troy.—Howard W. Sweeten.

FLORENCE, ALA.

—The Lord has prospered His work at Florence, by the pastorate for three years of Rev. A. B. Anderson, who recently entered the evangelistic field in the Northwest District. Many souls were saved and the church made interesting to the people in general. Rev. R. S. Rushing comes to us as our new pastor.—Reporter.

COSHOCTON, OHIO

—Following the opening of a Nazarene mission in this city, District Superintendent E. E. Wordsworth, on November 10th, began a revival which continued for ten days in old-time power and glory. Many sought the Lord and the fire fell. On the closing night a Church of the Nazarene, with thirty-three charter members was organized, with several additional to come in later. To God we give all the glory, and press on.—D. E. Miller, Pastor.

KEARNEY, NEB.

—On Sunday, November 9th, we worshipped in our own church home for the first time, having purchased the Congregational church property at a cost of \$4,200. This property is located in the business district, only one block from the city hall on the south and one block from the Federal building on the north. The church will easily seat three hundred people, is furnished and has a furnace, and the entire church is carpeted. One of our new members presented us with an electric pulpit lamp and a good organ. This little holiness band of forty-seven members in purchasing this desirable property has awakened widespread interest in the town. One year ago at this time we were a discouraged little band of twenty-six members, using a rented building and having a hard time often to meet the rent. Today we give God the glory. He has heard our cry. He has answered our prayer. He has convicted sinners, reclaimed backsliders, saved souls, sanctified believers, healed the sick, strengthened our faith, sent holiness people here from other vicinities and other states, to unite with us, and to help push the battle; given us a good church home, and now we believe He is going to give us a large family to fill it. Kearney is a town of ten thousand people; the State Normal School, the State Industrial School for Boys, the State Tubercular Hospital are located here. It is the county seat of Buffalo County, and this is the only holiness church in this county. God grant that this church He has given us may be one place

in Kearney where souls will find salvation.—M. J. Dickinson, Pastor.

CLIFTONDALE, MASS.

—The people of this church gave a kindly exhibition of their love and interest the other night when they gathered in force at the parsonage to break bread and enjoy the evening with their pastor and family. After a special song, "Telephone to Glory," had been sung, one of the deaconesses made a bright little speech particularly to the pastor, and handed him a receipted bill of \$30.50 for the installation and one year's service of a new telephone. It was a sure-enough surprise, as the dear people had just raised seventy dollars to buy me a new tailor-made suit. The folks here apparently believe in giving their bouquets to a preacher while he is yet on earth and ere he passes the line of worlds. God bless their kind hearts! We are having good times and the new testimonies of the converts of our recent revival are a stimulation to our services. We shall probably put on another strong campaign before Assembly time.—C. P. Lanpher.

BLUFFTON, IND.

—We have just closed what we feel to be the greatest meeting ever held in Bluffton. There were from five to eighteen seekers at nearly every service, with many happy finders of pardon and purity. Our people are closer together and we feel sure of a great year in the Master's service. The Sabbath school is growing rapidly. We expect to open the doors of the church next Sabbath as a result of the meeting. We are glad we had the privilege of furnishing a part of the chickens and a barrel of cats for our boys and girls' Thanksgiving dinner at Olivet. We have received four subscriptions to the Herald of Holiness, and hope to get it in many homes. Already, nearly two hundred dollars has been raised for foreign missions and we don't expect to stop until we have done our best.—B. A. Fleming, Pastor.

SEATTLE, WASH.

—A blessed revival meeting just closed in old First Church. For four weeks Mrs. E. M. Arnold, of Portland, Ore., poured volumes of hot truth upon the ranks of the enemy. When the church saw the necessity of getting desperate in prayer, and hounded the skies, a number surrendered and were made glad prisoners of the Lord. Many of the church members also went farther out, and deeper in, and higher up, and lower down than ever before. Received thirteen new members yesterday. Five or six more are coming next Sunday. The Young People's Society and all departments of the work are planning more aggressive work for God and souls. Since the meeting closed one young woman came to the pastor's home and was wonderfully sanctified. Will take offering

Wanting Support

A number of workers in our different fields are in need of support, also a few students and children in India. Please look over the list given herewith and write us promptly what you or your society wishes to do in the matter. The money for the year's support can be sent in at once, or you may pay it in monthly or quarterly installments, as suits your convenience. Please attend to it early. Write to

E. G. ANDERSON, Treasurer,
2100 Troost Avenue,
Kansas City, Mo.

AFRICA			
Name	A Month	A Quarter	A Year
Louise Mazlya	\$ 2.50	\$ 7.50	\$ 30.00
CHINA			
Mrs. Wang Chung Hsin	\$ 1.70	\$ 12.50	\$ 50.00
Mrs. Yang	4.70	12.50	50.00
EASTERN INDIA			
Hope School—			
Meghamala, girl, 14 years	\$ 3.00	\$ 9.00	\$ 36.00
Pushpa, girl, 1 year	3.00	9.00	36.00
Bijay, boy, 6 years	3.00	9.00	36.00
Sarat, boy, 7 years	3.00	9.00	36.00
GUATEMALA			
Bonifacio Juarez	\$ 4.20	\$ 12.50	\$ 50.00
Dona Natividad Lopez	7.00	21.00	84.00
Elisa Vazquez	8.35	25.00	100.00
Amalia Toranzo	2.10	6.25	25.00
Victoria Lainsfesta	1.35	4.00	16.00
Petronilla Ramirez	18.00	54.00	216.00
Sara Aguilar	10.00	30.00	120.00
JAPAN			
Miss E. Ueda	\$12.00	\$ 36.00	\$144.00
M. Uchizumi	10.00	30.00	120.00
Mrs. Hatsu	5.00	15.00	60.00
S. Tazoe	10.00	30.00	120.00
N. Isayama	35.00	105.00	420.00
Mrs. Isayama	5.00	15.00	60.00
Mrs. A. Umeda	5.00	15.00	60.00
Miss Ikeuchi	7.50	22.50	90.00
PERU			
Alejandro Llanos	\$10.00	\$ 30.00	\$120.00
WESTERN INDIA			
Sagunihal	\$ 3.75	\$ 11.25	\$ 45.00
D. N. Karve	12.00	36.00	120.00
Manjulahal Johns	6.00	18.00	72.00
Mothilal Gavanvali	2.00	6.00	24.00
Samuel Johns, boy, 12 yrs.	3.00	9.00	36.00
George Barso, boy, 12 yrs.	3.00	9.00	36.00
Lydia Jacob, girl, 12 years	3.00	9.00	36.00
Chandrellal Johns, girl, 5 yrs.	3.00	9.00	36.00
Chabu Johns, girl, 2 years	3.00	9.00	36.00

for Church Extension Fund on November 30th and Christmas Love Offering for Publishing House on December 21st.—G. S. Hunt, Pastor.

BOYLE HEIGHTS, LOS ANGELES, CAL.

—The Lord gave us a blessed series of special meetings with the Rev. P. B. Smith and family, evangelists and musicians. Some souls were saved and some were sanctified, for which we give glory to the Lord. The revival fire is ever burning on the altar of our hearts. Our Young People's meetings are times of refreshing to our souls, as are all our meetings.—J. W. and Florence Lankard, Pastors.

BURNS, ORE.

—The Lord is giving a gracious revival at Burns, Ore. Brother George Ward, pastor, and his sanctified wife, who is a deaconess, had everything in readiness. Prayermeetings were held weekly for months praying for a revival. The very first service rewarded their faith. Brother and Sister Jay are my collaborators—singing, preaching, praying. Congregations are good. We have a fine class of Nazarenes here. Souls are praying through at the altar and in their homes, and the end is not yet.—Mattie Wines, Evangelist.

CHICAGO FIRST CHURCH

—We are wonderfully blessed of God in having with us one of the greatest evangelists in the world, Rev. R. T. Williams, our General Superintendent, who is preaching with unction and power every night. The revival tide is in. The congregations have been large, especially on Sunday and Thanksgiving evening when seats on the main floor and in the galleries were all taken before the services opened. Brother Williams preaches deep, logical, mighty sermons that grip his hearers, convict sinners, and encourage believers to press on and possess the heights. I only wish space would permit the printing of every word of his sermons, that they might reach the uttermost parts of the land. The Word is not returning void. The altars are filled. The seekers are many and souls are being saved and sanctified. On Sunday there were seekers all over the house. Brother Rinebarger and Miss Shaffer are bringing the gospel in song. They come with genial manner and inspiring music, and are an attraction and a blessing. A general stirring is felt and the healing balm is being applied. We are praising God for this wonderful refreshing from on high.—Mrs. J. A. Berry, Reporter.

NYSSA, ORE.

—Revival fires are burning in this territory. Seekers are finding the Lord, and the church is being added to. The work at Owyhee and Warren schoolhouse is full of victory and progress. At Apple Valley there is a good band of people, having old-time salvation, looking toward the Church of the Nazarene.—Clive Williams, Pastor.

BEATRICE, NEB.

—Thanksgiving day closed a successful revival with Rev. C. P. Ellis and wife as evangelists. The meeting was at such a tide that it was deemed unwise to close on November 23d. Over forty seekers bowed at the altar, most of whom appeared to pray through. Old scores were adjusted and a number who had left the church returned, never more to roam. Amen. Twelve have thus far united with the church and about eight more will follow soon. The church was packed often, and the audiences were always good, many strangers being present. The church was greatly advertised because of the work of grace in our midst. There was a much-appreciated financial victory in the raising of over thirteen hundred dollars in the raising of a mortgage on the church property, and also pays the interest and places money in the treasury. Much prejudice has been removed from the church and a beautiful spirit of unity prevails, which predicts still greater things.—C. E. Ryder, Pastor.

GREELEY, COLO.

—Greeley church reports victory. Despite peculiar experiences and the fiery darts of the enemy, we are moving on with Him. On November 16th God melted the hearts of the people together in a precious service of confession and righting. We see victory ahead. While writing the above the good people "pounded" us as an expression of their love. It is worth while to be "pounded" in these days of the H. C. L., especially under God's guiding hand. During the last two years the Lord has helped this church to pay a debt of over \$1,500, and to raise about \$8,000 in cash and notes to apply on our new church building now under construction. My salary also has been raised. We believe in our church paper [So do we!—Man, Ed.] and herewith send five new subscriptions.—F. H. Bugh, Pastor.

DELTA, COLO.

—God has helped us to overcome all obstacles in our work for Him, and today He cheers our hearts with the bright prospects now with us, and greater things ahead. We will soon worship in our new church home, the basement of our new building being erected on the excellent location in the center of this city. In this basement room, 40x60, we see His glory as well as His leadings. There will be little or no debt on the building when we occupy it. We are encouraged to pray for a floodtide of old-time religion, and have faith to trust God to answer, not only for ourselves, but for others. The such meeting is now being held by the writer in a needy field five miles out of Delta, while J. F.

SPECIAL SACRED SONGS

Our new book of special sacred songs will be ready for mailing on January 1. This book contains solos, duets, and quartettes on such vital themes as Judgment, Eternity, Grace, and Salvation. These songs are not to be found in any other book. Price, 35c per copy; three copies, \$1.00, postpaid.

Songs of Beulah

Our book of gospel songs; 153 songs, unexcelled for revival, conventions, etc. Single copies 15c; 100, express not paid, \$12.00.

HALDOR LILLENAS, Publisher
Peniel, Texas

Hausom, assistant pastor, keeps the "home fires" burning.—J. R. Hunter, Pastor.

WEST SIDE, INDIANAPOLIS, IND.

—Rev. J. A. Williams, evangelist, is preaching in the Spirit during our revival. God is honoring His Word, and seekers are finding His salvation and sanctifying grace at the altar. Prevailing prayer in the cottage prayermeetings is contributing much to the success of the revival effort. The people are standing by the pastor, Rev. Everett O. Chalfant, and give him their earnest co-operation. On Thanksgiving day \$2,000 was pledged toward the new church building, the cornerstone of which was laid by auto light and a bicycle lamp, as the services had continued until darkness. We expect soon to complete the church building, as well as a new five-room parsonage, the dedication of the first being about April 11th.—Amos C. Griffin, Reporter.

WASHINGTON, D. C.

—God gave of His Spirit in the meeting recently held with Rev. W. O. Jones, in our church at 26th and I streets. Many were saved and sanctified, and the saints were greatly helped by the visitation of our God on this special occasion.—J. H. Beckwith, Reporter.

OLIVET UNIVERSITY, OLIVET, ILL.

—Missionary fires are burning brightly in Olivet University. Recently the mite box system was introduced in the dining-hall, each table being supplied with a mite box. Each two weeks these boxes are opened and the contents counted. There is then great interest manifested as to which table will be able to present the largest amount of money. A short missionary service is rendered while the count is being made. At the close of the first two weeks the boxes were found to contain \$18.21. The dining-hall band thought this a great triumph, until another two weeks had rolled around when again the boxes were opened and found to contain \$38.47. This makes a total of \$76.68 missionary collection in the dining-hall during one month's time.—Edith P. Long, Secretary, Olivet Mission Band.

NORFOLK, VA.

—A revival of old-time religion was held in the Church of the Nazarene from November 2d to 16th, with the pastor acting as evangelist. The meeting proved to be a great help and blessing to the church, as well as fruitful in soul-saving. Seekers were at the altar from night to night, and the congregations kept increasing during the campaign, with Sundays seeing the church well filled. The church is looking forward to the coming District Assembly in the spring, at which time we are to hold another campaign for souls in connection with the Assembly. Every one on the District is invited to pray for and come to this Assembly.—J. A. Ward, Pastor.

YAKIMA, WASH.

—Our recent congregations have been the largest we have had in regular attendance. Scores of strangers have been attending, which gives us a great opportunity to sow the seed which will bring a good harvest. In almost every service we have had seekers. On last Sunday our offering toward the church debt was \$1,238, and enough above this to buy the lumber for a garage on the parsonage lot. We have gotten nicely settled in the comfortable parsonage. God has surely favored our church here in giving us this splendid property 100x140 feet with the two good buildings, right in the heart of this thrifty and growing city.—A. M. Howes, Pastor.

ERICK, OKLA.

—I came to this church immediately after our District Assembly at Blackwell, Okla., and found a few faithful saints who have a mind to work. Although the people are working hard, yet our congregations, as well as the interest, have increased at every service. We have a good Sunday school and have just organized a fine Young People's Society with more than twenty charter members. God has made it easy to preach and is blessing us in an unusual way with a great burden for the lost. We are getting the work well in hand and are coming up with all of our apportionments and pledges. The outlook is good and we are expecting great things ahead.—Verge McCantles, Pastor.

GRAND JUNCTION, COLO.

—Our five weeks' revival meeting has closed. God manifested His presence from the first service, there being about seventy-five professions of pardon or purity. A blessed spirit of harmony and unity prevailed. The Free Methodist church services were dismissed and the congregation worked with us. Evangelist William O. Nease was with us the last two weeks. On November 30th an offering amounting to \$2,500 was taken for a new church building. We take courage and press on, and thank God that holiness has come to town to stay. The church was never in better condition than now. New members are coming to us as a result of the meeting. To God be all the praise for the victory He has gained.—Charles W. and Florence Davis, Pastors.

MODOC, IND.

—We are still in the battle and purpose to remain there until the war is over. The Lord is blessing His work here. We have just closed a revival meeting, with Sister Minnie Morris as evangelist, which was a great blessing and benefit to the church. Not a great many souls prayed through, but the Word of God went forth in all its fullness. Modoc is a small country village with two other churches and a tremendous amount of prejudice against our work, but God has owned and blessed us spiritually and materially. We have a wide-awake class of loyal Nazarenes and a church property valued at \$6,500. The whole amount is more than covered by good pledges.—Lyle O. Green, Pastor.

R. T. WILLIAMS.....Nashville, Tenn.
647 W. Greenwood Ave.
J. W. GOODWIN.....Pasadena, Cal.
309 W. Dakota St.
Olivet, Ill. (Lecture Course).....Dec. 1-14

DISTRICT SUPERINTENDENTS

Alabama—H. H. Hooker.....Tasler, Ala.
Alberta—James H. Bury.....Calgary, Alta., Can.
1227 Fourteenth avenue, west.
Arkansas—J. E. Moore.....Ozark, Ark.
British Isles—George Sharpe.....Glasgow, Scotland
14 Mulryfauld Drive, Parkhead.
Chicago Central—Charles A. Brown.....Olivet, Ill.
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602 W. Platte avenue.
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Florida—C. B. Jernigan.....Donalsonville, Ga.
Georgia—C. B. Jernigan.....Donalsonville, Ga.
Hawaii—J. Walter Hall.....Honolulu, Hawaii
Idaho—Oregon—N. B. Berrell.....Nampa, Idaho
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Indiana—L. E. Harding.....Newcastle, Ind.
330 East New York avenue.
Iowa—E. A. Clark.....University Park, Iowa
Kansas—E. J. Lord.....Hutchinson, Kas.
915 North Poplar street.
Kentucky—C. K. Ford.....Box 10, Lexington, Ky.
Little Rock—A. F. Dumeil.....Vannoy, Ark.
Louisiana—W. M. D. Gant.....Winfield, La.
Route 3, Box 65.
Manitoba—Saskatchewan—W. B. Tait.....Morse, Sask.
Michigan—C. L. Bradley.....Grand Rapids, Mich.
140 Quigley Blvd., S. W.
Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—W. J. Deboard.....Clarence, Mo.
Nebraska—Theodore Ludwig.....Lincoln, Neb.
1029 E. street.
New England—N. H. Washburn.....Beverly, Mass.
New Mexico—H. C. Cagle.....Roswell, N. M.
New York—E. E. Angel.....Flushing, N. Y.
52 Queens avenue.
North Pacific—C. Howard Davis.....Portland, Ore.
2000 East Stark street.
Northwest—C. Warren Jones.....Spokane, Wash.
712 West Nora avenue.
Ohio—E. E. Wordsworth.....East Palestine, Ohio
78 South Market street.
Pittsburgh—Dr. Howard Sloan.....East Liverpool, Ohio
514 Jackson street.
San Antonio—W. F. Rutherford.....Meridian, Texas
Box 5.
San Francisco—P. G. Linaweaver.....Stockton, Cal.
435 East Wyandotte street.
South Dakota—John Noll.....Mitchell, S. D.
Southern California—Howard Eckel.....Los Angeles, Cal.
1405 East Thirty-ninth street.
Tennessee—B. L. Patterson.....Nashville, Tenn.
Care Trevecca College.
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These twenty Sacred Specials printed on heavy music paper handsomely bound in book form. The Sunburst cover is three-plate color work on a rich cloud-brown body. The corners are rounded to prevent that dog-eared appearance from use. Price, \$1.00, prepaid. Address: Sacred Specials Songs Co., Post Office, Lock Box 335, Pasadena, California.



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WE have a large and well selected assortment of Bibles and Testaments; in fact too many different styles to permit an adequate display in this paper. Our General Catalog, edition No. 9, of which has just been mailed, contains detailed descriptions of all the Bibles and Testaments carried in stock. If your catalog has failed to be delivered please notify us by post card and we will be delighted to send you a copy by return mail.

BIBLES AND TESTAMENTS ARE UNEXCELLED AS CHRISTMAS GIFTS

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

REQUESTS FOR PRAYER

228. A sister in New Mexico desires prayer for her healing.
229. A brother in Arkansas desires prayer for healing of the rheumatism.
230. An Oklahoma brother desires to be restored to the Lord.
231. A sister in Kansas desires prayer for the salvation of her only brother deep in sin.
232. A sister in Idaho wishes prayer for a young man who does not believe in a future existence.

ANNOUNCEMENTS

Notice—Feeling that our Home Mission Board needs every possible co-operation, I have adjusted my work to help them, and will be available after Christmas.—Marvin S. Cooper, Evangelist.

Notice To Eastern Oklahoma District—Rev. F. N. Deboard was elected District Treasurer at the last Assembly. Forward all communications to him at Davenport, Okla.

An Inquiry—Anyone knowing the whereabouts of

Rev. Robert Weir, a graduate of Hughes College, Kentucky, class of 1917, will confer a favor by submitting same to his brother, David Weir, 31 Courtney avenue, Ensworth, Pa.

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—At once: Someone to take charge of our Nursery department, and someone to take charge of our Sewing department. Also a man and wife without children, for our boys' building. For particulars, write Oscar Hudson, Mgr., Peniel Orphans' Home, Peniel, Texas.

From Hamlin we receive a letter showing excellent progress in all departments of the work of the church in that school center. Rev. A. K. Bracken, who has recently taken the pastorate of the college church there, writes that both the church and school are flourishing in the work of the kingdom.

Special Notice!

To the Membership of the Church of the Nazarene:

The newly-revised Manual of the Church of the Nazarene can now be obtained of the Publishing House, 2109 Troost avenue, Kansas City, Mo. The legislation contained therein will become operative on and after December 15, 1919.

H. F. REYNOLDS,

J. W. GOODWIN,

R. T. WILLIAMS,

Board of General Superintendents.

TELEGRAMS

We are glad to give particular prominence to the following telegram received from Rev. U. E. Harding, Vice Secretary of the General Board of Home Missions and Evangelism. No doubt the fuel shortage in the north part of the United States will seriously affect revival meetings, and the opportunity should be seized to put on an effective campaign in the southern states. Any mail addressed to the Nazarene Publishing House will be promptly forwarded. Following is the telegram:

"Rev. C. A. KINDER:

"Notice to evangelists and song leaders: On account of fuel shortage revival meetings in many places may be cancelled. Evangelists and song leaders having meetings cancelled and open dates get in touch with us. We are planning southern campaign. Address us in care of Nazarene Publishing House.

"U. E. HARDING."

Chicago, Ill.

Herald of Holiness:

Woodawn Church in a blaze of revival. Nine seekers during the day. Several found the rear of great price and the end is not yet. God has given brother Waulin the hearts of the people and we are looking for a great year under his leadership.

Dr. Edwin Burke.

Everett, Wash.

Herald of Holiness:

Morrison, thirteen-year-old son of Rev. and Mrs. B. T. Flannery, is very low in the Everett hospital, having been operated on for appendicitis after the appendix had ruptured and he had black vomit. There is hope for his recovery. Let every reader pray much for his recovery.

B. T. Flannery.

East Palestine, Ohio.

Herald of Holiness:

Pittsburgh District Preachers' Meeting one of the best ever held! Great Home Missionary rally conducted by District Superintendent Sloan; over \$2,400 pledged. District camp-meeting arranged. Mission and Rescue House in Pittsburgh planned. Brother Norcross' report on Eastern Nazarene College created much enthusiasm. Meeting continued.

J. D. Thompson.

Elkhart, Ind.

Herald of Holiness:

During the week missionary conventions have been held at Richmond, Connersville, and Elkhart, and have been seasons of blessing and refreshing to the church. Missionaries Sims, R. S. Anderson, and Jenkins were present at all conventions and brought splendid messages inspiring the people to greater faith. The conventions were in charge of General Secretary-Treasurer E. G. Anderson, who brought missionary and evangelistic messages. The offerings surpassed all expectation: Richmond, \$875; Connersville, \$775; Elkhart, \$937. Pastors of churches co-operated beautifully, and all were glad the convention came to the church.

O. E. Enos,

District Missionary Evangelist.

Chicago, Ill.

Herald of Holiness:

Great and glorious windup Sunday night at First Church of Nazarene, of Chicago! Church packed to doors. Over fifty seekers for day. Over two hundred and fifty seekers during meeting. Over \$2,500 raised for expenses in a few minutes. Class of thirty-five received in the membership. Many more will join later. Full report to follow.

J. Iva Hillyard.



CHRISTMAS POST CARDS AND FOLDERS

No. C-330. Cards. (Illustrated above.) There are ten different cards in this series, all of a quality that is seldom equaled and probably never excelled. The designs are printed in colors, and each card is bordered with gold. Envelopes to match cards. This series is quite out of the ordinary. Order by number if you wish.
Each 5c. Six for 25c.

No. C-301. Post cards. A very attractive series printed in beautiful colors. Each card contains a Christmas greeting and a verse of Scripture.
A dozen, 15c. Two dozen, 25c.

No. C-303. Post cards. These cards are of good quality, artistically designed and tinted in pleasing color effects. Each card contains a Christmas greeting and a verse of poetry.
A dozen, 15c. Two dozen, 25c.

No. C-311. Folders. This popular-priced series is very appropriate for Sunday school teachers who must have something inexpensive, yet pleasing in appearance. This is a four-page folder, and has Christmas greeting, a verse of Scripture, and an appropriate selection of poetry.
Two for 5c. A dozen, 25c.

No. C-320. Christmas Tags. Beautifully decorated boxes, each containing ten pretty Christmas tags fitted with colored string.
Each box, 5c. Six boxes, 25c.

No. C-313. Folders. A series of four-page folders with gold, beveled edges. The color work on this series is of unusually high quality. Each folder contains a Christmas greeting. No Scripture selection.
Each 5c. Six for 25c.

No. C-314. Folders. Size, 3¼ x 5¼ inches. Eight pages with front cover beautifully colored. Tied with silk ribbon. Each folder contains Christmas greeting; verse of Scripture and an appropriate selection of poetry; also lines for presentation. You will not be disappointed in this attractive series of folders.
Each 5c. Six for 25c.

No. C-315. Folders. Eight pages with silk cord tie. An unusually high grade series of Christmas folders for those who wish something just a little better than the ordinary. These must be seen to be appreciated. We have assorted them in packages of one dozen. Each folder contains a Christmas text and a selection of poetry.
Each 10c. A dozen \$1.

Pentecostal Nazarene Publishing House
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Kansas City, Mo.

HERALD of HOLINESS

Official Paper, Church of the Nazarene.
Published every Wednesday at the Pentecostal Nazarene Publishing House, 2109-2115
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B. F. HAYNES, D.D., Editor.
REV. C. A. KINKEAD, Managing Editor

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lishing House, 2109, 2115 Troost Avenue, Kan-
sas City, Mo.

NOTES AND PERSONALS

Rev. C. C. Rineberger, song leader, in a recent
letter to this office, makes known his availability
for evangelistic work. He prefers to work with
the Nazarene churches, and is open for calls. Ad-
dress him New Albany, Ind.

Rev. Ignacio Llanenas, pastor at Peniel, Texas,
includes this cheering sentence in a letter to the
HERALD of HOLINESS: "Last Sunday we received
fifty subscriptions to the HERALD of HOLINESS."
Sentences like these are not hard to bear.

In a letter received by the Managing Editor,
Rev. S. D. Athans, pastor of the Mexican church
at El Paso, writes as follows: "We are planning
to have a Christmas tree this year for our Mexican
church, and we would like to make their hearts
glad by giving them something that is worth while.
We would ask our Nazarene family to send us
some toys this year, for there is nothing better
that children are fond of. We can not afford to
buy them here, and we would greatly appreciate
any gift of this kind to give to our Mexican chil-
dren." If any of our readers desire to assist
brother Athans in this enterprise they should send
their gifts to Rev. S. D. Athans, 3907 La Luz St.,
El Paso, Texas.

Rev. and Mrs. W. P. Jay and Sister Mattie
Wines are engaged in a meeting at Burns, Ore.,
where Rev. George Ward is pastor. Brother Jay
reports seekers at every service during the week
in which the meeting has been in progress, and says
that souls are finding God. The meeting will con-
tinue another week.

Rev. and Mrs. C. B. Jernigan and Rev. E. H.
Kunkel recently closed a good meeting at Manas-
sas, Ga. Brother Jernigan writes that there are
great possibilities ahead in Georgia, a great state
densely populated but practically untouched by the
Nazarenes.

Mr. and Mrs. Carson announce the engagement
of their daughter, Esther H. Evangeline Carson, of
Pacasmayo, Peru, South America, to Rev. Roger
Sherman Wians, of Monsefu, Peru, South Amer-
ica. Since there are no other ordained ministers of
God, beside themselves, in all northern Peru, there
will be used a simple Quaker ceremony in the Mis-
sion hall at 8 o'clock p. m., December 10, 1919, as
testimony in the honor of our Lord Jesus Christ.
The bride's address will be Monsefu.

Rev. Joseph N. Speakes, secretary of the Gen-
eral Board of Church Extension, stopped over at
General Headquarters on his way home from at-
tending the southern Assemblies. He reports great
activity and large vision among the southern breth-
ren, and, with other cheering news, brings the in-
formation that five thousand new subscriptions to
the HERALD of HOLINESS were pledged by the
brethren and churches of the Assemblies he visited.
We are believing for a widely extended reading of
the HERALD of HOLINESS, and thank God for this
earnest.

Rev. J. J. Kiemel and wife visited General Head-
quarters on Monday of last week, enroute to Green-
castle, Ind., to conduct a revival service for our
pastor, Rev. Guy McHenry, and his people.

Rev. G. W. Glover, wife, and sons George and
James, stopped over in Kansas City on Thursday,
December 4th, on their way to Brother Glover's
new appointment, the Miami (Fla.) Church of the
Nazarene. Brother Glover and son George visited
at General Headquarters while here.

EVANGELISTS' DATES (Address given is for mail.)

A. B. Anderson:	
Princeton, Idaho.....	Until Dec. 21
Potlatch, Idaho.....	Dec. 22 to —
A. F. and Leonora T. Balsmeier, 2109 Troost avenue, Kansas City, Mo.:	
Bloomfield, Ind.....	Dec. 14-Jan. 4
Paul B. Belew, 1142 Broadway St., Vincennes, Ind.	
Payne, Ohio.....	Nov. 28-Dec. 21
M. M. Bussey, Redlands, Calif.:	
Ventura, Calif.....	Nov. 17-Dec. 15
James E. Chapman, Bethany, Okla.:	
Muncie, Ind., 215 Columbia avenue.....	Dec. 1-21
Jasper, Ala.....	Jan. 6-Feb. 1
Indianapolis, Ind., 265 N. Randolph street.....	Feb. 22-March 14
B. D. Sutton and M. S. Cooper, Houston, Miss.:	
Calro, Ill.....	Nov. 16-Dec. 16

F. W. Cox, Lisbon, Ohio:	
Rio Grande, N. J.....	Nov. 26-Dec. 21
Martha E. Curry, 130 Larch street, Providence, R. I.:	
Chase, Kas.....	Nov. 23-Dec. 7
Sylvia, Kas.....	Dec. 11-23
Shreveport, La.....	Jan. 11-27
Earl E. Curtiss, 47 Bostwick street, Lowell, N. Y.:	
Owensboro, Ky.....	December
H. J. Elliott, 916 10th avenue S., Nampa, Idaho:	
Mt. Vernon, S. D.....	Dec. 8-21
Buhl, Idaho.....	Dec. 28-Jan. 18
Nampa, Idaho.....	Jan. 10-28
Minneapolis, Minn., Gospel Mission.....	Feb. 1-20
Ontario, Ore.....	March 7-21
Mr. and Mrs. C. P. Ellis:	
Burr Oak, Kas.....	Nov. 28-Dec. 21
Theo. Elmer and wife, 1128 Pacific St., Brooklyn:	
Greenport, N. Y.....	Dec. 9-21
Newtownville, Canada.....	Jan. 4-25
Holland, N. Y.....	Jan. 30-Feb. 22
Springfield, N. Y.....	Feb. 23-March 11
B. T. Flanery, 1820 Broadway Ave., Everett, Wash.:	
Albany, Ore.....	Dec. 8-21
H. A. Gregory, Van Alstyne, Texas:	
Cleveland, Okla.....	Dec. 12-Jan. 3
Roy and Esther Holtenback, Bethany, Okla.:	
Alma, Ark.....	Nov. 28-Dec. 21
W. P. Jay and wife, Nampa, Idaho:	
Nyssa, Oregon.....	Dec. 7-28
Andrew Johnson:	
Freeport, Kas.....	Dec. 4-21
A. H. Johnston, 500 Princeton St., Akron, Ohio:	
Burlington, Wash.....	Nov. 13-30
Ashland, Ore.....	Dec. 1-21

Minnie E. Morris, 144 Brookside avenue, Indianap- olis, Ind.:	
Newcastle, Ind.....	Nov. 28-Dec. 21
William O. Nease, Box No. 45, Olivet, Ill.:	
Coffeyville, Kas.....	Dec. 6-22
S. B. Rhoads, Care of Pasadena University, Pasa- dena, Cal.:	
C. E. and May Roberts, 2109 Troost avenue, Kansas City, Mo.:	
Whittier, Cal.....	Dec. 11-Jan. 4
C. W. Ruth, 1833 Nowland avenue, Indianapolis, Ind.:	
Lansing, Mich.....	Dec. 16-21
Flora N. Ruth, New Brighton, Pa.:	
Walbridge, Ohio.....	Dec. 7-28
Wm. D. Sheler, 278 E. Eighth St., Bloomsburg, Pa.:	
Maxwell, Nebr.....	Nov. 26-Dec. 21
Pleasant Valley, Nebr.....	Dec. 28-Jan. 11
Cincinnati, Ohio.....	Jan. 10-25
Bloomsburg, Pa.....	Feb. 1-22
H. W. Sweeten, Troy, Ohio:	
Lexington, Ky.....	Dec. 5-22
Marion, Ill.....	Dec. 27-Jan. 12
Kenneth and Eunice Wells, 2015 Mabel St., Indian- apolis, Ind.:	
Lansing, Mich.....	Dec. 16-21
A. L. Whitcomb, University Park, Ia.:	
Moers, N. Y.....	Dec. 11-21
Olivet, Ill.....	Jan. 6-18
Ernest E. Wiggins, Richmond, Ind.:	
Lansing, Mich.....	Nov. 28-Dec. 24
Wilke-Kulight Evangelistic Party, 870 N. Chester avenue, Pasadena, Calif.:	
Spokane, Wash.....	Jan. 1-25
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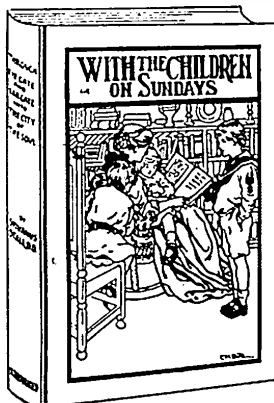
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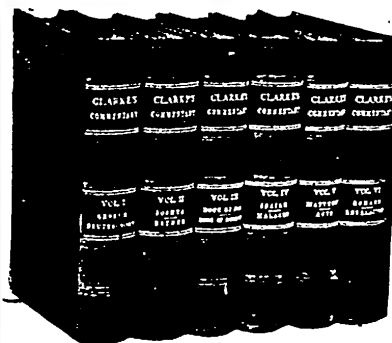
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