

HERALD of HOLINESS

An International Holiness Weekly

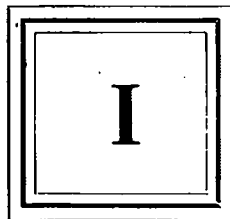
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Conditions of Holiness



IF holiness as an experience and possibility be granted, it remains to be determined whose responsibility it is that each of us obtain it. If God has provided it for us and thus made it possible, what about obtaining it? The provision having been made, it is certain that the responsibility for living the life of holiness rests entirely with us. This being so, we ask, What are the conditions of our obtaining the experience and living the life? It will at once appear that this is a most profoundly important question to be determined.

Light on this matter is received by reading 2 Corinthians 7:11: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." In order to obtain holiness and reach the goal of perfectness in it we are to cleanse ourselves. This is a remarkable statement. This requirement, however, stands in close connection with another which is "having these promises." What promises are referred to? Certainly the one which says, "I will dwell in them. I will walk in them. I will be their God. I will receive you and will be a father unto you. Ye shall be my sons and daughters." Such promises are scattered all through the Scriptures and they encourage us to undertake any and everything God asks of us, for we may be assured He will not ask unreasonable things of us. To make us the more certain He pauses to make us these promises which doubly assure us of certitude in the obtainment of the things provided for us and demanded of us.

These promises are conditioned very specifically. These conditions are: "Be not unequally yoked with unbelievers," "Come out from among them, and be ye separate, and touch not the unclean thing." Now let us put the promises and their conditions in direct connection and see how they look. Promises: "I

will dwell in them; I will walk in them; I will be their God; I will receive them; I will be to them a Father; they shall be to me sons and daughters."

Now put against these the conditions of holiness: "Come out from among them; be separate; touch not the unclean thing; be not unequally yoked with unbelievers." We can not expect a fulfillment of the promises unless we fulfill the conditions. This is plain and eminently fair and is the very sense of the Scriptures. There must, therefore, be a separation, a coming out, a touching not, and these God does not wait long years to be performed in actual life, for we need the promised and provided holiness here and now in the tremendous *present time*. So God allows us to make a consecration which potentially covers and embraces all these and thus in a sense He takes us on credit as it were by accepting our consecration in lieu of the life-long acts of separation and dedication and the like until we have opportunity to perform them. Hence the tragedy in our failing to keep our pledges thus involved in our act of consecration. We abuse His confidence in us and thus do the act of high treason against the King of heaven.

Paul expresses this act of consecration in his Epistle to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." This admonition when complied with by us carries a life-long series of separation, of non-conformity with the world, of living aside from the spirit and habit and ways of the world. The consecration implied is life-long, worldwide, and embraces all our powers and capacities and all we are or have or may ever be or have, all we know or may ever know. It is absolutely all-embracing in its boundless sweep.

Now in this act of consecration we are to come with faith accompanying the consecration. The faith lays hold on the only One mighty enough to accept the act of consecration and fulfill the promises made

as antecedent to the bestowal of holiness. The very moment this consecration and faith are rendered to God the work of holiness is performed on God's part and we are sanctified and begin to live the life of holiness.

But, sound it out aloud the spacious world abroad, we are *then only beginning* to live the life and all the work practically remains to be done in the life following by living the holy life. We must not only *enter* the life, we must *live it*. As we receive it we are to live it.

Grace Not Hereditary

THE law of heredity operates to a degree in the physical and the intellectual realms, but not in the matter of grace. People very erroneously suppose often that children inherit from their parents their religion, and when children of religious parents turn out badly there is a disposition to charge upon the parents some kind or phase of unfaithfulness as the cause of their children's irreligion. This is very unjust to parents. We agree that there is a vast deal of unfaithfulness on the part of many parents and that this always is attended by the unhappiest results on the children. There is always a sad harvest reaped from such parental dereliction. But this does not necessarily mean that faithfulness on the part of parents infallibly leads to the conversion of the children and their salvation.

TRAINING UP CHILDREN

The Scriptures tell us to train up a child in the way he should go and when he is old he will not depart from it. This by no legitimate interpretation can be made to mean that religious parents will always have children who are religious or who will very early in life turn to God and always remain faithful to their religious consecration. The utmost it can mean is that children who are led to conversion very early in life and then are trained with scrupulous care and fidelity afterward will walk in the way of their teaching and will not depart from it. This we accept fully and thankfully and we lament the lack of following this admonition by parents so generally. This, however, it is very obvious, is far from teaching that grace is inherited by children and that hence children of truly religious parents will inevitably be religious and walk in the footsteps of their parents.

THE FACTS IN THE CASE TOO CLEAR

The fact is, however, that when we see a good man we expect, although without reason, to see his children good like him. Grace, we insist, does not descend in the family line. The father may be a saint and the child may be a wholly bad child and grownup man finally. We have all seen proofs of this too often to doubt the fact. It has been the case often that while the father was faithfully preaching the gospel his son was spending the time in godless revelry and sin. To deny that good and faithful men and women can have godless and wicked sons or daughters

is to deny the plainest facts of life as seen all around us day by day. Faithlessness or neglect on the part of fathers can and does lead children astray or leaves them unrestrained in their godless ways. This was the case with Eli who restrained not his wicked sons and they went on from bad to worse until they helped toward the wresting the priesthood from Eli and his house and the fulfilling of God's threat that He would "cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."

THE CASE OF SAMUEL AND HIS SONS

It was different with Samuel's sons. We hear no charge against Samuel for not restraining his sons, from which fact we may suppose he did make the attempt but ineffectually. We know he was one of the best of men and was conspicuously faithful in the service of his God. Yet his sons were bad. His sons when elevated to the position of judges in Israel "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." Their flagrant wickedness led the people to demand a king to rule over them. History plainly shows that it is often the case that sons of the great and the good are unworthy of their parentage and become shameless in their lives. Grace leaves every man to stand or fall to his own Master. No man can entail his religion or bequeath it like he does his property. He must live right before his children and do his very utmost to lead them to Christ and then turn them over to God and let each one of them elect for themselves whether they will serve God or Belial. It must be remembered at the same time that there is no richer inheritance than a godly mother or father and that the children of such are blessed above every other class of people in this wide world. It is also to be remembered that there is no higher or more important duty than that which parents owe their children of trying to properly train and trend them toward God. No work in which they engage will yield richer results than this duty faithfully performed. By all means, then, neglect not to train up your children in the way they should go by prayer and orderly and Christlike living before them.

The Lay-Autocrat

IT requires only three ingredients to make a church boss, or a lay-autocrat—25 per cent of unbrotherliness, 25 per cent of egotism, and 50 per cent of Pharisaic self-righteousness will make the most complete specimen of this thorn-in-the-flesh of pastors and truly consecrated and humble church members.

The unbrotherliness serves the church boss the purpose of successfully ignoring his pastor's feelings, in his own self-appointed work of censoring his preaching and pastoral administrative work. It also enables him to ignore or usurp the rights of his fellow church members, thus often enabling him to oust a pastor when the church desires his retention.

We have known often of a church boss intercepting a bishop on his way to a conference to procure the removal of a pastor.

The egotism is quite handy to the church boss or lay-autocrat. It enables him to detect blemishes and mistakes in his pastor which do not exist or are too trivial to merit notice, and grounds for criticism or obtruded counsel where none is needed, and to magnify to plethoric proportions the prerogatives of some little church office in which he has been placed.

The self-righteousness confers upon the church boss a complacency and air of supernatural saintliness in a line of work abhorrent to every fair-minded church member and consecrated, refined pastor, but which they are too religious to resent and who smother their righteous indignation and suffer the afflictions. This sporadic abnormal parasite found in many local churches operates under the self-applied cognomen of "church leader." But his proper name is "Church Boss" or, the Lay-Autocrat.

For the extinction of this tribe let us all hope.

God's Call, Our Answer

WHEN God calls a man to preach He calls the church to hear him and to pay him for his services. This is not only fine human justice but it is likewise fine Scripture as well. God says in His Word that the "labourer is worthy of his hire." He says we must not "muzzle the ox that treadeth out the corn." When this duplex call is heard and responded to faithfully by each of the parties addressed by the Lord, all works well. But when there is only a response by one party things do not work well; or when neither party answers things work badly. There is great complaint today in all the churches about a scarcity of preachers. It is impossible to get preachers enough to fill the needs of the churches. One thing is certain, and that is that God does not make mistakes and He knows the exact needs of the churches in this respect. Doubtless one cause of this scarcity is the meager pay of the preachers by churches.

Young men are turning away from their calls, we fear, because of the meager salaries they are paid as pastors. We see appeals to young men about answering the call to the ministry; but we had better first mend our pace of paying those we have before complaining at those who decline their calls. It is all wrong not to answer God's call when it comes; but those who are complaining of young men for not answering the call must remember that they themselves have refused to answer God's call to them to pay those who have already answered the call and are at work faithfully. We need not hope to mend the trouble of scarcity of preachers until we have begun at the cause of the trouble. Let judgment begin at the house of God in this matter, and let us pay decently the pastors we have, and maybe God will call more young men into the ministry, and maybe the called will more freely comply with the call.

JUST as there are various biblical expressions to signify the work done in justification so there are different words and expressions to signify the work of sanctification.

The Holy Spirit did not confine Himself to any set phrase or word concerning this "second blessing, properly so-called"; therefore, we should do likewise.

Sanctification signifies the act of making holy, of cleansing, of purifying. This is the divine side. The human side is to set apart, to separate, to consecrate, to devote to a holy purpose. To confine the meaning of sanctification to the human side is to fly in the face of inspiration, to repudiate the work of the atonement, rob God of His glory, and exalt man out of his sphere. To confine it to the divine side, is to relieve man of his personal responsibility in the matter, place him in the realm of disobedience, or put him over in the sphere of fatalism.

When we consider that in the work of sanctification there is the human side as well as the divine element, a separation and consecration incumbent upon us, and a divine cleansing or purifying on the part of God, then we see harmony in human experience.

Allied to this word sanctification is the word holiness. Technically, sanctification signifies the act of making holy, while holiness signifies the state. Sanctification is the work accomplished, while holiness is the resultant life. We are initiated into the life of holiness by the act of sanctification.

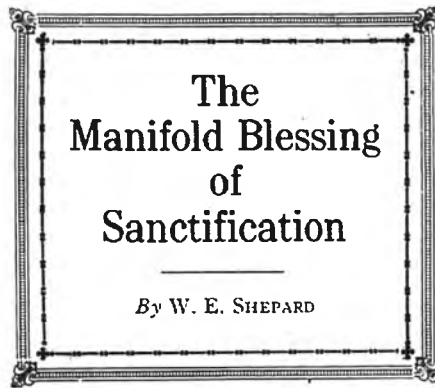
This inwrought blessing and life of holiness is couched under a variety of significant terms in the Word, such terms throwing beautiful sidelights on actual work accomplished. Some of these terms signify the negative side, in which we learn that something is eliminated, eradicated from the heart, while other expressions show a positive side, in which something is added to the heart. In other words, the work of sanctification results in a subtraction of something we always had, while at the same time there is brought an addition of something we never had. Let us examine, first, some of the terms which express the negative side of sanctification, showing the manifold blessing which comes with this experience.

1. THE OLD MAN CRUCIFIED.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6: 6). Here we have the crucifixion, resulting in the death and extermination of the carnal nature, the principle of sin, the bias of the heart, the contrary current within, the carnal mind, which is enmity against God, not subject to His law. This inherent evil principle, in the heart at birth, remaining there after being born again, struggling for supremacy in our justified state, meets its death in the blessing of sanctification. Who would not want to be delivered from this hydra-headed evil within the human breast? Who would want to continue with such an offspring of the Devil lurking in the heart, ready to show itself in some form of evil any time one might chance to be off guard? Thank God that the atonement of Jesus Christ can get down as deep and as far back in the human soul as the Devil ever put sin!

2. CLEANSING, PURIFYING.

"The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1: 7). "Purifying their hearts by faith" (Acts 15: 8) Here we have the beautiful side-light of be-



ing clean. "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow" (Psalm 51: 7). Just to think that through the blood of Christ we may have access to the cleansing, the washing, that will make the heart *whiter than snow*! Isaiah told us in the first chapter and eighteenth verse, "Though your sins be as scarlet, they shall be as white as snow." In the experience of justification, pardon, regeneration we are made as white as snow; but in sanctification we are made whiter than snow. Outwardly, all falling snow appears white, as white as any other white substance, but in analyzing it a sediment is always found therein. Justification is outwardly white. The life is proper, clean, correct. But in the heart remains the sediment, the dross of carnality. No matter how pure the snow may seem, the purest that can be found on the loftiest mountain peaks, yet it is tainted with a foreign element of rising smoke, or dust from the earth, or if not from that source, by the dust of exploded and burned up meteors which have

come from somewhere in space. If snow had all this foreign element extracted, it would represent the gracious work of cleansing from all sin (foreign element) wherein the heart is made "whiter than snow."

3. CIRCUMCISION OF HEART.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2: 11). Here we have a most striking figure along the negative side of holiness. The circumcision of the heart means the cutting away of inbred sin, depravity, the carnal nature. It does not mean the putting away of the *sins* of the flesh, but, as it says, the "*body* of the sins." The Revised Version leaves out the word "sins" and reads "the *body* of the flesh." Thank God for a spiritual surgery by which carnality is eliminated!

4. DEAD TO SIN.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6: 11). "For he that is dead is freed from sin" (Rom. 6: 7). Death of any kind always implies a separation. Death to sin means a separation from sin. How wonderful in the wisdom of God, when bringing the message of full salvation to man, He has couched it in such wonderful language and made it so clear that we may actually have our hearts purified, cleansed from all impurity, circumcised by spiritual surgery, eliminating all impurity, the carnal nature crucified, dead, separated from our spiritual being!

We will now notice some of the expressions signifying the positive element of sanctification, showing that something is added to one's experience he never had before.

1. FILLING WITH THE HOLY GHOST.

"And they were all filled with the Holy Ghost" (Acts 2: 4).

"The Holy Ghost fell on all them which heard the word" (Acts 10: 44).

"Because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10: 45).

"And when Paul laid his hands upon them, the Holy Ghost came on them" (Acts 19: 6).

"He shall baptize you with the Holy Ghost, and with fire" (Matt. 3: 11).

"Ye were sealed with that Holy Spirit of promise" (Eph. 1: 13).

Here we have a variety of expressions, all referring to the reception of the Holy Ghost by the believer; for the context will show that these were all believers, justified, before they received the gift of the Holy Ghost.

In this second work of grace "properly so-called," the Holy Ghost comes upon the individual, falls upon him, is poured out upon him. He is filled with the Spirit, baptized, sealed. Who that has ever tasted God's saving grace would not want what these words indicate? It is very evident that where there is no hungering for holiness it is because there is no first work of grace in the heart.

2. POWER FROM ON HIGH.

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49).

"But ye shall receive power after that the Holy Ghost is come upon you" (Acts 1: 8).

The Holy Ghost and power are inseparable. Some folks claim they have lost the power, but are still sanctified. Surely, if they have lost the power they have lost the Holy Ghost, and if they have lost the Holy Ghost they

WIN A SINNER

By GEORGE A. MOORE

TELL me not our present Christians
Are all the Christians we can get;
That the time has come for slumbers—

No, my brothers; no, not yet.

Life is real but uncertain,
And the judgment waits us all.
On our stage of life the curtain
May at any moment fall.

Not for you alone, my brother,
Was our Savior's precious birth;
There are thousands of the nations
Who must learn to know His worth.

They must know that time is fleeting,
And, though strong in health and
brave,
Death there's no such thing as cheat-
ing—

All must travel to the grave.

In this great and growing nation
All of us have friends and kin
Who are unsaved, more's the pity—
You must help to bring them in.

Trust no future, use the present,
Work at once and do your best;
We will try and make it pleasant,
Bid them come and bring the rest.

Let us, then, take no vacation,
Let us work with might and main;
And each win some precious soul
Before our Savior comes again.

INDIANAPOLIS, IND.

have lost the blessing which the Holy Ghost brought—which is sanctification.

3. THE ABIDING COMFORTER.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). The Holy Ghost comes as the Comforter. He will abide so long as one entertains the heavenly Guest. He comes to stay.

4. THE ANOINTING.

"But the anointing which ye have received of him abideth in you" (1 John 2:27). Here comes in that peculiar union of grace and glory and power that makes the life and words and prayers tell on human souls.

5. FULNESS OF THE BLESSING.

"And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29).

"That ye might be filled with all the fulness of God" (Eph. 3:19).

One feature of holiness is a full salvation—a salvation full of the Holy Ghost, full of faith, full of joy, full of service.

6. LIFE MORE ABUNDANT.

"I am come that they might have life, and that they might have it more abundantly" (John 10:10). One of the blessed characteristics of holiness—it brings the abundant life, life beyond the justified life. There are so many of God's children who have some life, but they do not abound in the same. Holiness brings the abounding, joyful, upspringing, inspiring, superabundant life.

It would hardly do justice to the title of

this article unless we mention a few other component parts of this manifold blessing.

It brings rest.

"For we which have believed do enter into rest" (Heb. 4:3).

"Let us labour therefore to enter into that rest" (Heb. 4:11). Here we have rest from carnality, rest from our own works, rest from worry, rest, sweet rest in the Lord. No wonder the poet called it "the second rest."

Perfect peace.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

"Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165).

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). In this world of turmoil and strife God has provided a place or state in Christ Jesus where the sanctified soul may rest his head on the bosom of Christ and actually enjoy perfect peace.

Perfect love.

"Herein is our love made perfect" (1 John 4:17). Here is love without alloy; love with no ingredient of carnality. Here is the experience of loving God with all the heart, and one's neighbor as himself.

In order to enjoy all this manifold blessing of sanctification, the believer must keep himself abandoned to the Holy Ghost, pliable in His hands, strictly obedient to His will and His Word. Reader, are you enjoying this blessing?

NAMPA, IDAHO.

The Death to Self; or, Living the Crucified Life

By REV. C. E. CORNELL

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:19, 20).

THIS is the sublime declaration of one of the most pious and intelligent men who has ever lived. He is uttering an experience, a condition of life, here and now. It is not an idealistic, ephemeral something that is intangible and unattainable; not a mere mental speculation, not an illusion of a highly wrought imagination, but the life of a Christian *hid with Christ in God*. A life that each one of us may attain if diligently sought.

The natural man is not inclined to holy living. He is inclined more generally to supreme selfishness and the satisfying of his natural desires. The desires of the natural man may be rightfully classified as (1) a desire of life, (2) a desire of food, (3) a desire of knowledge, (4) a desire of society. These are not all, but enough to illustrate the thought. These desires, upon their face, seem to be legitimate; and they are, so long as they do not become unrestrained and abnormal. If these desires are to be beneficial in the proper sense, then they must be entirely controlled by the principle of *divine love*. Each of these desires will become abnormal when touched by sin. Unrestrained desires always imply guilt. Therefore, each must conform to God's will and be no hindrance to the soul's development.

To live the *crucified life*, the whole man is involved—heart, mind, soul, and strength. The appetites and propensities play an im-

portant part. It might rightfully be said that the appetites and propensities in their specific forms are but so many modifications of desires. It would then be proper to ask, What is meant by a propensity? Here is a comprehensive answer: A propensity is "a mental leaning or bent of the mind, natural or acquired, toward good or evil." These propensities are proper in their legitimate relation, but become inordinate by becoming sinful.

Let us be more specific as to what the propensities are.

Here is given a classification sufficient to inform the reader: (1) Self-preservation or the desire for continued existence, (2) curiosity, or a desire for knowledge, (3) sociality, or a desire for society, (4) self-love, or a desire for happiness, (5) the desire of self-esteem.

Let us consider one or two of these propensities. First, curiosity, or the desire for knowledge. The "bump" of curiosity is very pronouncedly developed in the most of us. "It is an original principle of our mental constitution." God has given it to us for a wise purpose, and evidently not to be abused or misused. But it is here that Satan very often assails the individual Christian, and it is here that he takes up a position of great strength and security. Curiosity leads one to investigation, and investigation—often unprofitable—requires the activity of the mind: the mind is like a cake of wax, plastic and impressionable; therefore it is a natural sequence that if there is an unwholesome investigation the mind is stained with an almost indelible impression. This is detrimental to a pure mind, like unto the mind of Christ.

To illustrate: A young convert, perhaps a student, has his curiosity aroused to read what is said to be a great book on a high-sounding religious subject. The book is adroitly written; much of it is splendid truth, but withal a scholarly and subtle presentation of destructive criticism of the Bible. That young student absorbs this poison with all the good the book might contain. The poison is very apt to leave more of an impression than the good, and that young man, perhaps not mature enough to get the wheat from the chaff, is weakened in his faith in God's great Book. It might be the inceptive and destructive influence to wreck his faith. To more fully illustrate, a great religious writer has said, "This principle of curiosity he exercises, in a way to gratify himself, by indulging inordinately in a variety of miscellaneous reading, by lending an itching ear to the constant influx of political views; by taking an undue interest in the constantly circulating gossip of families and neighborhoods; in a word, by a strong and almost irresistible craving to hear everything that is to be heard, to know everything that is to be known, whether good or evil, profitable or unprofitable."

Now take the principle or propensity of self-love or a desire for happiness. It is an exceedingly important principle and may very easily and almost unconsciously be perverted into selfishness. Let it be remembered that any form of selfishness is no part of a devoted Christian life. This propensity must recognize the rights and claims of others. Not a few persons claim to be divinely led, and nearly always say, "The Holy Spirit has given me this," and then they proceed to infringe upon the rights of their brothers and sisters. A clear proof that the Holy Spirit did not inspire them, but that their own selfishness did. Whatever the activity, it must be for God's glory and not to praise self or others. The crucified life is constantly measuring up to the likeness and fulness of God; or, just in proportion to the entrance of God into the soul, there is a retrocession of self. The higher motive of God's glory has absorbed the less.

This may be stated in a comprehensive sense in the language of Professor Upham: "The desire of our personal happiness under the guidance of the Holy Spirit may take a religious direction, and may operate beneficially. But it will always be found true, in point of fact, that, as we advance in religious experience; the desire of our own happiness will gradually diminish, and will finally become evanescent and practically extinct, under the continually increasing influence of the desire of God's glory." *Our personal happiness must continually center in Him*. If He is not the *fairest among ten thousand* to the individual, if the slightest diversion has marred the image of God on the soul, then, there is need of death to self and sin.

The sainted Fenelon was in such glorious fellowship with Christ that he exclaimed, "Behold my wants which *I am ignorant of*; but do Thou behold, and do according to Thy mercy. Smite or heal! Depress or raise me up! *I adore all Thy purposes without knowing them*." The crucified man has his desires, appetites, and propensities in complete conformity and subjugation to God's will. An important question for each of us to ask is, "Am I thus dead to self, sin, and the world?"

A clear case of pardon witnessed to by the Holy Spirit, and the subsequent and blessed crucifying experience of entire sanctification are absolutely necessary to any further or larger development of spiritual life. Consecration, the gateway to entire sanctification,

often leads one to the crucifixion of desires that are inconsistent with righteousness. Then, duties once obnoxious, and withal, heavy, are performed with alacrity and delight. The whole work of God is a joy unspeakable. Fenelon said, "Amidst numerous and arduous duties, scrupulously attended to, he prayed, 'In the deep retirement of internal

solitude.'" Think of it! the pressure of life and its environments, but an internal calm like the quiet of a placid lake.

This is the crucified life, the life of holiness, the life desired, yea, devoutly to be wished for by every sincere child of God. Can we each say, "I am crucified with Christ?"

PASADENA, CALIF.

All the Days of Our Life

By C. HOWARD DAVIS

THE above words are found in the Gospel of Luke. It may not be lost time to look at them a bit. "That he would grant unto us, that we being delivered out of the hands of our enemies." Hand is sometimes put for power. "We being delivered," present experience, "in order to walk in newness of life." Not only saved from the past, but delivered from the inbeing of sin, the worst enemy we have, far worse "than Rome and its creatures, Herod and his party." "Might serve him without fear."

Satan's followers seem not to know fear, plunging on into sin and wickedness on a wholesale scale; while many who are professing to love and worship the lowly Nazarene are timid, shrinking cowards. Hard words. Would to God they were not true. Fear of man has been the downfall of many who ran well for a season; it is crippling the whole church world at the present day. Very few can praise the Lord unless it is set to music; and then only if there is a crowd singing it with them so their voice will not be heard. Satan's bond slaves doing the wrong thing seem to glory in sinning, drawing folks out of the army of the Lord and making bold sinners of them. Afraid to pray out loud in prayermeeting, not over one-half of the members enrolled in any denomination are known as men and women of prayer. *Without fear!* Are you?

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work."

Excuse me, but is it not true that not a few Nazarenes when they pray in prayermeeting can not be heard three pews away, and then get discouraged because the "Amen-ers" do not say amen? The Amen folks like to put Amens in where they fit, and your fear of man keeps your voice so low they do not know where to say amen. Take the hint.

"Neither give place to the devil." That convinces me that I am under no obligation to give him any "place or room, opportunity or scope for acting through me." Perfect love casteth out fear . . . he that feareth is not made perfect in love." Why, oh, why, are the children of God so fearful and afraid to go forward and press the soil in the blessed experience of holiness? Why do they camp so many times by the ashes of yesterday's camp fires? Note the "without fear" of Dr. Luke. Now turn to Revelation 21: 8. Observe closely the third word, "But the FEARFUL and unbelieving and the abominable, and murderers, and whoremongers [numerous today] and sorcerers, and idolaters, [of India, yes, and of America] AND ALL LIARS shall have their part in the lake which burneth with fire and brimstone which is second death." It is well for us to look twice at this verse if we are "fearful and afraid," to notice they head the line for the lake of fire and brimstone. If the fearful and unbelieving do not want to be lost with the others mentioned above they will have to resign the leadership, and change cars and routes. Fear robs the

fearful of power, destroys love, paralyzes, ties up. Thank God for His word of truth "that we being delivered out of the hand of our enemies." Glorious deliverance. Satan's subjects are not afraid to commit the most heinous crimes, the most daring assaults on the Bible, risking all for the accomplishment of the most colossal crimes, while the Church of Jesus stands by with folded hands, shivering and shaking in the presence of wickedness, crimes of the most hideous character, afraid of the face of clay, afraid of what some conservatives will say, IF they do something for God out of the ordinary, afraid to lead when God points out the way.

Reader, there is no need to be fearful. Jesus Christ is King of kings. He is Lord of lords. Omnipotent. He has never failed a truster. We may be freed from fear of man which always brings a snare. "All the days of our life" includes wash day, blue Mondays, sad Tuesdays, upside down Wednesdays, unlucky Fridays. Big days, little days, medium days, amen all days. "He is the same yesterday, to day and for ever." The greater the difficulties the greater the grace. The harder the day the more of God our privilege. The darker the day the brighter the Sun of Righteousness shines. The narrower the path the closer the Son keeps to your side. The longer the tunnel the nearer home when we reach the end of it. The heavier the cross the greater the glory. You have sung "E'en tho' it be a cross that raiseth me," and when you saw the cross that was to do the raising, you failed to recognize it, or you ran from it. Why not you and me as well as Paul glory in "The cross of Christ" by which we have been crucified to the world and the world crucified unto us. Heavy crosses are for those who will bear them and it is sweet to suffer with Him. Cloudy, rainy days do not teach us the sun has ceased to be, sure no. Why conclude because some tests and trials . . . permitted to come into your life Jesus has left you. It is not true if you so conclude, for He has said, "I will never leave thee." And if you are under heaviness through manifold temptations, you are to rejoice, not to stop and feel your pulse, look at your tongue, take your temperature, for if you do you will feel very badly by the time you are through. Better rejoice in suffering the trial, keeping your eyes on Jesus. Let the Son hide His face, let thunders roar.

BY THE WAY

A "scrap of paper"—a fatal example of faith in a false foundation.

There is so much "acting" the Holy Ghost in some holiness meetings that the Holy Ghost does not have a chance to work nor to manifest Himself.

It is remarkable how many preachers there are who profess holiness (when you get them in a corner) that never lead any one into the experience.

Some preachers profess "a hundred blessings," but show more of the "old man" than people who only have "the second blessing."

If you will examine the statement "can't live without sin" carefully you will find that it usually means "don't want to."

Faith and works are twins, but faith is the first born.

let it get dark, let persecution come, don't you debate with Satan, for he always hunts up folks who are in the habit about so often digging up their experience to see how it is getting on. Abraham without a Bible, without the cross, no Pentecost in sight no Christian Church with a victorious, glorious history, BELIEVED God, gave up Isaac. Received him back, went out not "knowing whither he went, obtained promises, shouted the victory, he had to start the shout, have you ever started one for Jesus? The question is limited, for we remember how you used to shout at ball games, the G. O. P., how you yelled when your party won. Abraham shouted when he saw but little, but believed for much. He believed for a city and had never read John's Gospel, neither the 7th, 21st. and 22d chapters of Revelation.

Read Job's life, in the first chapters, lost everything, advised by his wife to die, three preachers stared at him for seven days, in an effort to rob him of his experience, then look at their long arguments, but in all this Job sinned not, nor charged God foolishly, for he, knew his Redeemer, was a living one. "And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another." When that theological battle was over, Job had said the thing that was right, and God told them to go forward for prayers and Job would pray for them. Job had a pure heart, "for if I regard iniquity in my heart the Lord will not hear me." The Lord heard Job.

"Serve him without fear all the days of our life. In holiness and righteousness." "Walk before me and be perfect." "How can two walk together except they be agreed?" Think of two men endeavoring to walk together who were not agreed. One wants to go out and have a smoke, the other wants to go to a prayermeeting. One wants to swear, the other wants to sing the Doxology. No more can a man without God walk with Him. Agreed. As to where, the man who walks with God wants to go where God does. Conscious that God knows best he accepts God's choice. Are you agreed with God? "Walk before me." What a privilege to walk before God. How sweet to be in so close relation with the gracious God. Living in His presence. His eye seeing all we do. His ear hearing our conversation. Knowing even our thoughts. Is this pleasant or do you have shivers? "That's too close for me, what would my neighbors think if I was so narrow?" Yes, thousands care more about walking before their neighbors than they do about living close to God. Enoch walked with God three hundred years. So you see God is not hard to get along with when one gets to know Him. Enoch could have asked to be excused had he wanted to. At the end of the three hundred years he was so agreed with his God, loved His company so well he asked if He would not clothe his body with immortality and let him walk with Him forever. Glory to God, the same way over which Enoch, Abram, Job, David, Daniel, and all the rest who made the journey is still open, the way of holiness, no lions have been able to get at the blood-washed soldiers, the redeemed are still walking before God, and making the landing. Very little dust is discoverable on them, they have shining faces, they are singing the songs of the blood washed, I recognize some of them as they pass, "Jesus, Lover of My Soul," "Rock of Ages," "A Fountain Filled with Blood," "Redeemed by the Blood." Let's take up the march, the grandest march of all. Amen!

PORTLAND, ORE.

"I Was Wounded in the House of My Friends"

By DELANCE WALLACE

REGARDLESS of the controverted authorship of chapters 9 to 14 of the Book of Zechariah as well as the time—pre- or post-exilic—the truth remains the same and is given for our instruction.

It is apparent that the oracle begins with chapter 9. Like much of Hebrew literature, there is first a preamble—verses 8, 9—in which is set forth the purpose of Jehovah as shown the prophet, and the burden of this particular oracle of God is against Damascus and her allies, while He shall encamp about Jerusalem, protecting them from their enemies. In verses 9-12 we have the beautiful picture of the Prince of Peace, so aptly applied by the evangelist to our Lord upon His entry into Jerusalem.

This, the ultimate end or aim, in our modern form of expression, might be better understood if, following verse 8 we omit verses 9-12, reading verse 13—10:3, then reading upward from verse 12 through verse 9 of this ninth chapter, which is the climax, each of the other verses being but descriptive of the process, or we might say "Jehovah in action."

There are four results of this triumph of the people of God, who, we will note, refers to the people of Jerusalem, known as the house of David, and located in the possession of the tribe of Benjamin.

First, weaklings are made heroes. "In that day shall Jehovah defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David."

We remember how David, but a lad with sling and stone, accomplished what all the armies of Israel had not, and though giants of every form and size may befront us, if we can but realize that the battle is God's, not ours, He will show His might through whatever talent or condition may be ours, and we can slay all the giants in the way. "The people that know God shall be strong and do exploits."

Second. Upon the destruction of their enemies, instead of rejoicing, there came upon them (the house of David) the spirit of penitence and lamentation for the good shepherd whom they had slain. Jerusalem in mourning is compared to Hadad-Rimmon, in the valley of Megiddo. This valley had been the scene of triumph and also of tears to this people. Hadad was a sacred name in Phoenicia, and Rimmon the name of a species of pomegranate, the fruit of which was *red-ripe at the heart*, and seems to have been used in Jewish literature to indicate excessive grief. It is especially mentioned in 2 Chronicles (thirty-fifth chapter) when Josiah, exultant over the blessings God had bestowed upon Judah and Jerusalem, went out against the king of Egypt, who was on his way to make war against Carchemish. Necho warned Josiah that God had sent him on his mission, and he would meddle at his peril—and he did. The result was great lamentation and mourning in Jerusalem over Josiah's death.

In the eleventh chapter we read how God had called our prophet—whom we will call Zechariah—to feed the shepherdless flock. Undertaking it, he took two staves which he named Beauty and Bands—holiness and love. He was cast aside by all but the humble poor of the flock, who recognized him as the divinely appointed shepherd.

Wounded at the heart, he took it to God and those who had stood with him, when God lifted their burden from him, and he asked

them to pay him whatever they cared to for his labor and allow him to give his office to others of their choosing. They paid him thirty pieces of silver—just the price of a wounded slave—which he cast into the potter's treasury of the Lord, vindicating himself of the charge that his ministry had been mercenary, though they were justly his by contract and by law. They themselves having broken "Bands," he cut asunder the staff "Beauty," and God gave them over to shepherds of their liking, but let them again become a prey to the nations round about. Later, for Judah's sake, He brought the deliverance referred to in verses 6 and 7. Verses 9 to 14 of this twelfth chapter records how God poured upon them a spirit of penitence and great mourning such as that in Josiah's day, for their own folly in so dealing with the servant of God.

As a third result we would call attention to the peculiarly striking fact that at this moment—and not until then—our prophet is given for these same people that classic promise, "In that day shall be a fountain opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness."

The last result we call attention to is the purging of the land, when Israel return to the line of her earliest prophet—Amos, who refused to call himself a prophet, they having

become corrupt and mere professional oracle-mongers.

In the verse preceding our text we read, "But he [this servant whom they had cast off] shall say I am no such a prophet . . . but God hath taught me how to keep cattle"—some margins read sheep.

Then to the query, "Why those bruised and wounded hands?" we hear his answer. "Those with which I was wounded in the house of my friends."

Verses 7-9 of this chapter by many are placed immediately following verse 17, chapter 11. Our lesson then is clear.

All through the ages the true servants of God have suffered their deepest wounds from the very people for whom they had poured out their lives to bless them in the name of the Lord. David says, "From mine own familiar friend," and so it has ever been. See St. Stephen, Paul, our Lord Jesus Christ—and even in our own day we are not without men and women whose very lives have been crushed to the heartbreak by the very persons who should have returned their love and kindly ministries.

As I feel at this moment, seems I must ask the Lord in the riches of His grace to pour in a healing balm upon any whose hearts may have been rent by any such action of mine, but in mercy keep it hidden from my own eyes yet awhile, lest it now break my own heart sending me out with countenance sad when for His sake it must be glad. I do want to be free from ingratitude.

KANSAS CITY, MO.

A Good Tonic

By JOHN W. OLIVER

IT is a pleasure to me to see the interest being taken in our Home Missionary work. I know but little about it, but have been giving it a very careful study for the last fifteen years, and in this length of time have been able to make up my mind in reference thereto. It certainly goes without questioning that if we do not put some more pep in our home work we will suffer very greatly.

But we wanted to just call attention to some few things that we have gathered. It will be a good tonic to all who are interested in pushing Home Missionary work. It would be well for you to clip this out, and use it on all occasions to stir the hearts of men and women. For it seems to me it will stir any heart that has life in it.

The Associated Press report from Chicago, Ill., tells us that one of the leading theaters of that great city has opened a smoking room in connection with their show to accommodate the women attendants. They claim that the women drove them to it. The manager also states that the women are worse to smoke cigarettes than the men. And that one woman out of every twenty smokes the accursed things.

One person out of every twenty-five in New York is a drug user, there being about 200,000 in the city. And the people of the United States are spending annually nearly \$100,000,000 for patent medicines, the greater part of such medicines being very poisonous, and so listed by the government.

The Seventh Day Adventists are paying about \$30 per capita for missionary interests. We have our first one to hear growl about spreading the gospel according to their interpretation. They pay, push, or pull. We might learn a lesson from them.

There are more than 20,000 moving picture

shows, and they are cleaning up a net profit each year of nearly \$10,000 each. This is the most popular, and also the most deadly, enemy to the American people. Yet a great denomination has contracted for 6,000 "projection machines" for their churches.

There are about 18,000,000 Catholics in the United States. According to the last religious census, there were in round numbers only 38,000,000 members of all the churches and cults. Subtract from this the Catholic population, and you will see what a strong Christian nation we have. Place the membership of our own church over by the side of that number and you will see something else, too.

There are about 13,000,000 young men in the United States. Less than 1,000,000 belong to any church, and over 50 per cent of those who do belong, never attend church. Place the strength of our Young People's Societies beside this, and you will see something else.

Sixty per cent of the boys in the United States of the age of fourteen are cigarette users, and 40 per cent are cigarette fiends at seventeen. This hellish octopus is winding itself around the young boyhood and girlhood of this country to an alarming extent. Will we ever awake?

There are more Italians in New York city than in Rome, Italy. It would be well to induce some one called to the foreign missionary field to try his hand on those Italians. This is supplemented by the addition of about 100,000 Chinese in the United States. Do we have any work among them? Please do not forget that these immigrants bring their religion with them. More than 12,000,000 foreigners who are not naturalized nor do they want to be.

OKLAHOMA CITY, OKLA.

THE world is seeking a way. Amid the ruins of its own making it seeks to re-establish order that orderly progress may once again be realized. The Church too is seeking a way; likewise to realize a return to the former days when mankind the world over gave heed to its leadership, was convinced of its divine mission. Standing where He always has stood the Man of Galilee speaks again, "I am the way, and the truth, and the life." Will humanity make of itself a potent force through contact with divinity? Will it heed the age-old words, "Turn ye, turn ye! For why will ye die?" Will this compassless, rudderless, groping world seek the God of life, of power, of love, and with the prophet on Carmel's heights stand boldly forth with Him as Leader and Guide? We commend DR. REYNOLDS'S "Our Great Needs" to the careful reading of our many readers, being convinced, with him, that our greatest need is God.—MANAGING EDITOR.

Our Great Needs!

By REV. H. F. REYNOLDS, D.D.

General Superintendent, Church of the Nazarene

OUR great needs are God, Men, Money—and the greatest of these is God. Doubtless every person who attended our recent General Assembly, as well as those who have given a careful reading of the reports of the same, were profoundly impressed with the large degree of prosperity that has accompanied the twelve years' efforts of the Pentecostal Church of the Nazarene, now the Church of the Nazarene, from October, 1907, to October, 1919.

As we notice a few of the items in the report of Rev. C. A. Kinder, our General Statistical Secretary, and observe the remarkable gains made—the increase of 900 churches, 1,379 ministers, 28,000 church members, 39,000 Sunday school scholars, \$1,144,000 raised for all purposes, and \$2,067,000 for church property—we as a church, as well as our many friends, must admit that this remarkable success was due to the fact that God was with us; and, in the language of the author of the 126th Psalm, say, "The Lord hath done great things for us, whereof we are glad."

The General Assembly has come and gone and the Church of the Nazarene is facing the future with responsibilities increased in proportion to past successes and present world-wide opportunities—responsibilities reaching high as heaven, deep as hell, and lasting as eternity. I am profoundly convicted that as the Church of the Nazarene seriously considers the solemn obligations to God, to the Church of Jesus Christ, and to the unsaved millions of the world the conclusion will be that while the needs are many and very urgent, there are some needs that are more imperative than others; among which we have mentioned three, *viz.*, God, Men, Money, the greatest of which is God.

In each dispensation of the trinity God sought to impress His people through the holy prophets, teachers, and disciples that without Him they could not succeed. We can indulge in only a few brief quotations such as:

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

"Without me ye can do nothing."

"And when he is come, he will reprove [convince] the world [the unsaved] of sin, and of righteousness, and of judgment."

Where are we to obtain ministers, missionaries, Sunday school superintendents, workers, and church members? They can be obtained from only one source, namely, from the old and well-established, Holy Ghost, white-heat revivals, which can only be produced by Almighty God and the operation of the Holy Ghost: for "when he [and He only can produce such] is come, he will reprove [convince] the world of sin, of righteousness, and of judgment." He will produce the goods. He will take the raw material and turn out the finished product. He will take the sinner and by regeneration and entire sanctifi-

cation turn out saints, which as a church we absolutely must have if we are to fulfill our mission in the world.

Our second great need is Men. As far as we have been able to understand God's plan for the salvation of the human race, its success depends very largely, if not wholly, upon the co-operation of saved man, with Him, in reaching the unsaved man. In each dispensation the plan of God has been advanced or retarded in proportion as saved man has co-operated or failed to co-operate with God the Father, God the Son, or God the Holy Ghost.

In God the Father's dispensation He had to wait for a man—for Moses—to co-operate with Him before He delivered the two million or more from Egyptian bondage. God the Son was limited in His reaching unsaved man from the fact that many turned away and followed Him no more. And God the Holy Ghost was hindered in the early part, and greatly handicapped if not well-nigh defeated in His dispensation from the third to the close of the seventeenth century, because He could not get man to co-operate with Him.

Some may ask, Why is this? To which we would offer as a partial answer that God the Holy Ghost does not possess a material body, or bodily functions by which He can successfully approach humanity, hence He wants the co-operation of man.

St. Paul, in his letter to the church at Corinth, writes that "God was in Christ, reconciling the world unto himself," that he and other followers of Christ were "ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Herein we have a striking illustration of the plan of God in reaching the unsaved portion of humanity. "As God was in Christ." Why was God in Christ? That He might reconcile man to Himself. God had to have an approachable body with bodily functions that He might reach man. Fallen man could not be successfully approached by spirit or angel, hence God entered a human body which had bodily functions—a body with human form, having hands, feet, ears, the sense of touch, a voice, tears, facial expression, and a heart capable of love, sympathy, joy, and sorrow. Hence Christ rejoiced with those who rejoiced and wept with those who wept.

How was God in Christ? The story is beautifully and definitely told in St. Luke's Gospel—how that Jesus Christ was begotten of the Holy Ghost and born of the virgin Mary.

Paul declares as "God was in Christ, reconciling the world unto himself," the same

"God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Here is the same God working in Paul and others, just the same as God was in Jesus. 'doing the same kind of work, getting people reconciled to Himself, or saved. How in Christ? By the supernatural operation of the Holy Ghost, making Jesus what He was. The same Holy Ghost (or Holy Spirit) is waiting for the chance to come in to living men and women to abide in them and to use their hands to minister to the needy, using their feet to go on errands of mercy and seek the unsaved. He needs your voice, your facial expression, and your tears. *Without man He can not go on in reaching the unsaved. Did not God ask in the hearing of Isaiah, Who will go for us? and did God not say in Ezekiel's time that because he could not find a *man* to stand in the gap, He poured out His wrath? And did not Jesus command the disciples not to depart from Jerusalem till He sent the promise of the Father upon them? and was it not true that the work of soul saving was at a standstill for ten days, until the Holy Ghost came into the bodies of the hundred and twenty? And was it not true that when the Holy Ghost came He reproved the world of sin? and did not sinners cry out, What shall we do? The work of salvation advanced as man co-operated with God or retarded as man failed to co-operate with God.

Our second great need is men—men wholly sanctified by the incoming and indwelling presence of the Holy Ghost, using their feet, hands, facial expression, voice, eyes, sympathy, and tears, without which the work of salvation—our work—will diminish, dwindle, and die, and for the want of men.

Our third great need is money. Inasmuch as God has arranged to use man in His plan for the salvation of the lost, and that the success of that plan largely depends upon the co-operation of man, money, or its equivalent—whatever that circulating medium may be—will be a necessity. For the saved man in many respects is the same as the unsaved man. He will have his bodily or physical needs, such as food, raiment, shelter, the expense of books, medicines, and travel for himself and those depending upon him. And in addition to these needs will be the cost of church buildings, parsonages, land for same, heating and janitor service, Sunday schools, revival efforts in the home or local fields. The extension of God's kingdom to the remotest portions of the earth will necessitate cost of transportation, establishing and perpetuating the gospel of the kingdom "in all nations" and to "every creature," all of which makes money one of our great needs. This great need of money in connection with God's plan of saving the world is not a new departure; for in the Old Testament we have much space given to God's plan for financing the expense of carrying on His work, whether in the Tabernacle or Temple services, which

may be expressed by the brief sentence, "tithes and offerings."

We also find much space in the New Testament, in both the Gospels and epistles, given to God's financial scheme for carrying on His plan of salvation under the Holy Ghost dispensation, in which dispensation we now are. Not only is much space devoted to instruction about God's plan for financing the enlarged evangelistic effort so as to spread out from Jerusalem, into all Judea, Samaria, and later to the uttermost parts of the earth, but there are records of how God's financial plan worked out.

In Acts 2: 44-46, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all [men], as every man had need, and they continuing—" Also in Acts 4: 35, "Neither was there any among them that lacked; for as many as were possessors of lands, or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." The above are illustrations or demonstrations of how God's plan for the salvation of the world works, when He can get men to co-operate with Him. God's plan for financing His worldwide evangelism succeeded at the beginning of the Holy Ghost dispensation, and it works now when man will co-operate with Him. The Church of the Nazarene has adopted God's financial plan in her worldwide evangelistic effort and has had and expects to have all of her financial needs met by the *loving, and freewill tithes and offerings* of our church and her many friends, thus eliminating from God's work all fairs, festivals, entertainments, and suppers conducted as such for the purpose of financing God's church work.

Yes! our third great need is money. But we believe that when we can get man to co-operate with God, and by said co-operation is *wholly consecrated* to God, God the Holy Ghost will come in to and abide in him, and he will *lovingly* and *freely* give to God, not only himself, but of his substance as God prospers him; and as a result we as a denomination will have all the money needed to carry on the work of spreading and conserving scriptural holiness in this and all other lands.

Yes, it is true, if we as a Church of the Nazarene are to carry out our worldwide evangelistic undertakings we will have many great needs, and three of these are God, Men, Money—and the greatest of these is God.

Our first and greatest need is God, the Holy Ghost, whom we absolutely must have! And I am so glad every one of us may have, and may have Him all the time and everywhere in all His fulness.

Our second and great need is men. Shall I state it? Yes, I will. It is our most difficult need. Across the centuries God has had very great difficulty to obtain the co-operation of man. How long did He have to wait for the co-operation of Moses, of Elijah, of Ezekiel, of Isaiah, of Jeremiah, of Jonah? After His life and ministry covering thirty and more years only one hundred and twenty co-operated with Him and tarried for the qualifying baptism with the Holy Ghost, that they might carry out God's plan for the salvation of the world. Yes, man is our second and most difficult need. But we must have men. The Allies could not carry on offensive warfare because of shortage of what? Not money, not food, not weapons, not munitions—but man-shortage! Man was their most

difficult need. Without men, their cause must have failed. God's cause is mostly defensive because of "man shortage"; and unless this need, our second need, is supplied our church must go down in disgrace and failure.

Yes, it is true, our third great need is money. We must have money, but when we have God the Holy Ghost, and when we have the man-shortage supplied, by man co-operating with God, our third great need, money, will be easily supplied.

Yes, we have these three great needs, but our greatest need is God.

HAVERTHILL, MASS.

The Nazarene Church and Rescue Work

By REV. W. EVANS BURNETT

IMEDIATELY two texts of Scripture present themselves in considering the relationship of the Church of the Nazarene to rescue work in behalf of prodigal girls and women: "And he [the lowly Nazarene] said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15), and "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Matt. 21: 31). Thus, both in the light of prophecy and by virtue of command, we, as a Spirit-filled people and church, should be a thousand times more closely related and interested in the great work among fallen and outcast woman-kind.

Without regard to our past relationship, the future of rescue work is before us. Remarkable indeed are the facts on record of the power of the gospel to redeem fallen women

in every age of the world's history. From the harlot Rahab, whose wanton eyes played havoc with the souls of men from Jericho's walls, to the days of Mary Magdalene, whose redeemed life still sends forth an aroma of eternal sweetness, until the present day the erring one needs but to come in contact with Spirit-filled people.

Again, the Church of the Nazarene, to fully maintain and establish its claim as a child of Pentecost, must study closely the needs of rescue work. There is no denying the fact that the outcast ones do cast themselves at Jesus' feet for mercy. We must be continually wise unto salvation. Our religion must be practical; mere sentimentalism can not obtain lasting results in Christian activity.

Destructive influences are at work night and day all over the world to bring about the destruction of even a semblance of modesty and morality among both womankind and mankind. The Church can do much preventive work by a systematic campaign in pulpit and pew against the prevailing tragedy of indecency in dress. It seems that all hell has broken loose on this line, and there is but one way to handle the thing. We trust rescue work will be pushed to the very limit in our church. One of our General Superintendents said that he "supposed there was nothing too hard for the Nazarene people to endeavor to accomplish in the way of soul-saving work." There is no question about rescue work being a most difficult and full-grown job. Only full-salvation folks have courage to do real work for God in this field, but the results obtained make all heaven rejoice. Give us a revival of rescue work. Amen!

More About "A Question for Consideration"

BOISE, IDAHO.

HERALD OF HOLINESS:

One of the most timely questions ever raised through the columns of the HERALD OF HOLINESS is that of our beloved Dr. Williams in the issue of January 21st. It has been a subject of debate among many of our brethren for many months; and now that the General Assembly is over and we have a number of new boards added to the list we feel it is time we took some decided action in the matter.

1. Is it consistent to go to the District Assembly for the money for our different lines of work? We answer, It is not. First, it puts on a few the responsibility of many. It changes our polity in the annual Assembly from that of the local church. In the local church our boards are not to pledge the money needed, but to merely devise ways and means of raising same. It would be as consistent for us to charge the church board with all local accounts, and in making drives, etc., instead of having a general meeting of the membership, call a board meeting and gather personal pledges from the members for the local work, and hence the workers go on their way to another church board, leaving these board members to get out the best way they could. We smile at this and yet it is the plan we have largely pursued in our annual Assemblies. We believe that we should have but two offerings in our Assemblies: one for Foreign and the other for Home Missions. Personally we are not in favor of an offering for the expenses of the Assembly. This matter, like the other matters referred to, should be provided for in advance by the local churches and the delegates should be provided with means for their entertainment before they leave the local church.

2. Is the Assembly offering a proper equalization of the financial burden of members? We answer again, It is not. Many times delegates and pastor have pledged for the churches only to find that the church felt they were unable to carry the burden thus assumed and in return the District treasurer has been without funds. The pastor may or may not have been blamed; the delegates may have been held responsible; but all this fails to provide funds in the treasury and the worthy causes that need and should have proper support go unaided. We believe that in the Church of the Nazarene every man is of age and should be allowed to speak for himself.

3. Does the old way of Assembly offering allow freedom in the Holy Ghost? We doubt if in the larger sense it can be said that it does. We admit it creates enthusiasm and brings pressure by law of suggestion and influence, but many there are that, under this pressure, pledge beyond their ability and thus bring upon themselves and the work a needless reproach. It again brings totals for a single offering up to a very high mark and makes a glowing report. But we are convinced that if instead of the Assembly offering we made plans for an extensive campaign of three-day conventions in each of the local churches with a representative of the particular branch of the work desired to be presented in charge, and a proper presentation of the line of work, there will be in every church some that will wish to support it that would never be brought to see it through the mere pledging of one or more of the delegates or the pastor.

The other day we were in conference with a man who was very desirous to learn first hand something about our orphanage work.

The church of which he is a member is loyal to this line and all lines of our work; but this man wants to hear from a representative what we are and purpose to do. Two other parties that would never be made to see that they should put any considerable amount of money into lines of our work are waiting for a Church Extension convention when they likely will place a thousand in each in this worthy work. These would never be reached by the Assembly plan of offering and we are persuaded that there are those in every church who will never be brought to a full realization of the needs of the different institutions of the church till we adopt this as our general plan. Our schools have tried both but never got across with the job till they took the plan of going direct to the local congregations. Then churches that would through representatives have pledged from \$50 to \$100 have given from \$1,000 to \$3,000.

Lastly, we must have time in our Assemblies for reports of progress and development of plans for promotion of the work. We save let us go to the local church and give our Assemblies to great times of reports and plans.

Yours for Him,
CHARLES A. GIBSON.

VILONIA, ARK.

HERALD OF HOLINESS:

I have read Dr. R. T. Williams' article in regard to the attitude we should assume toward our institutions in the District Assemblies. As Superintendent of the Little Rock District I would say I believe we should stand by all of our institutions; but I believe the raising of money for them should be taken up with the local church and not at the Assembly. Instead of making our evening services a time for anniversaries and the raising of money we should make the evening services strictly evangelistic and soul-saving. I would say give each representative some time in the Assembly to present his or her work, then put on a campaign at each local church, as it would bless the people who do not get to attend the Assembly and would help them to catch the vision as it does those who go to the Assembly. I fear if we are not careful we will get over anxious about the money proposition and fail to keep the revival fire on at our great gatherings. Praying God's richest blessings upon every department of the work, I remain a servant of the church to do my best for God and the Church.

In His service,
A. F. DANIEL.

Women's Meetings in China

By MRS. ANNA KIEHN

WE want to let you know that the Lord is blessing the work here at Taimingfu. How we do thank the Lord for praying friends in the homeland. How often, when we stand before the people and feel the power of darkness so keenly we all at once think of loved ones at home praying for us and the work, and we take new courage and press on.

The Lord is blessing the women's meetings each week and how we do thank the Lord for His working upon their hearts. Today there were five who knelt for prayer and confessed and wished to get right with God. They were all women who have been coming to the meetings since we moved to this place here in the city.

One of the women, when asked when she wanted to repent, said, "I want to get free today, if it is possible, for I have been here and there and have, up to this time, not found

peace. I want to be made free." As we knelt down to pray she, too, confessed and asked the Lord to come into her heart and make His abode there. How hungry some of them seem to be, and yet they are so ignorant of the true way. May we know just how to present it to them so that they will quickly find the way.

There is a great deal of sickness in the city, and they tell us that thirty dead are carried out of the city every day. My heart aches as I think of it. Without Christ they pass into eternity. Dear brothers and sisters, will you not heed the call and come over and help us? We need you, and need you badly; we are so few for the great work that is before us. Please pray, pray, pray for us, for if we ever needed your prayers it is now

God Is Faithful

A Good Beginning in Pacasmayo, Peru

By MISS AUGIE HOLLAND

IHAD a splendid and remarkably quick trip down. Made close connections in Cristobal with the Pacific steamer. I left my home, Nashville, Tenn., on Sunday, December 14, 1919, and arrived here December 28th—just two weeks on the way. Had the blessed privilege of witnessing for Christ both in English and Spanish to a few people along the way. We were not invited to hold services on steamers on Sunday nor on Christmas day, but we did not refrain from singing some gospel songs.

The very moment I stepped from the gang plank on to the steamer, leaving my native land, my heart was tuned to singing God's praises. I have had increased to overflowing gratitude in my heart toward God since landing. All the way down the burden of my prayer was that God would lead me clearly to start in His work in the right way.

On arriving in Pacasmayo we ate a few bites, and were rushed right into the Sunday night service. The native pastor preached. After the sermon we were introduced. I say we because Brother and Sister Ferguson came down from Cuba and got on the same steamer with me from Panama.

This is the eleventh day since landing in Pacasmayo, Peru. They have been days of much praying. The environment is so different; filth abounds. The water we have to drink is repugnant to both taste and sight. We hear rumors of bubonic plague and fevers. The daily paper speaks of the alarming invasion of this epidemic in a department just north of us, also that in the port of Pata and the city of Piura near by some thirty-two persons have died in the last eight days from yellow fever. The task before us looks overwhelmingly difficult. The crowd of children

(street waifs) running in and out, making disturbances, some willfully, others from lack of training, all give need for much praying.

New Year's day was a blessed day. After praying through over some problems I was so melted to tears of gratitude and rejoicing, even at the dinner table, that the native pastor's family, with whom I am boarding, noticed it. I explained to the wife that when I was the most happy I often shed tears of joy. She replied, "Sister, do not try to refrain from rejoicing." The saving and cleansing atonement of Christ means all to me. In Him there is satisfaction and boldness to push forward. Thank God!

On Saturday Miss Park and I went to Chopen. This is about two hours' train ride back from the coast. We had a little service at night, then again on Sunday morning and afternoon before taking the train back home. Brother Ferguson has been having services here every night this week. On Tuesday night I spoke. Only God knows the results. We claim His promise that His Word will not return void. We covet your prayers continually.

Woman's Missionary Societies

By DR. JULIA R. GIBSON

General Corresponding Secretary

WE are informed that a number of inquiries are coming in to our General Headquarters concerning the work of the Woman's Missionary Societies; and we are pleased, for this means a real live interest.

However, we feel that with a little better knowledge of the working of the society our general officers at Kansas City, who are already overburdened with duties, might be somewhat relieved.

As far as we can ascertain, we have now five organized Districts, viz.: New England, New York, Washington and Philadelphia, Pittsburgh, Ohio, and Indiana, and possibly California and Michigan besides. Will the societies in these Districts kindly forward all inquiries and communications of that nature to the *District corresponding secretary*, and in turn will the District corresponding secretaries forward all names and addresses of the District officers to the local societies? Also will the different officers acquaint themselves with the constitution so as to be able to answer any question relative to it? And when the District officers can not handle the situation, if they will correspond with the general officers the latter will do their best to give them the help necessary.

Our Woman's Missionary Society work is as yet in a formative period; there are many needs that must be supplied. The constitution is not yet complete—the Young People's and the Children's Societies especially needing attention. Until this can be effected, will our sisters follow the constitution as far as possible, remembering that all funds must be sent through the local and District Woman's Missionary Society treasurers? There are no set dues for the children. Get what you can. And as for method of working among them there must, of necessity, be a large margin left to the personal ingenuity of the leader. As some of us know, stereotyped methods, as a rule, are not successful with children.

For the present, if constitutions are needed, kindly address Mrs. JOHN BENSON, Trevecca Campus, Nashville, Tenn.

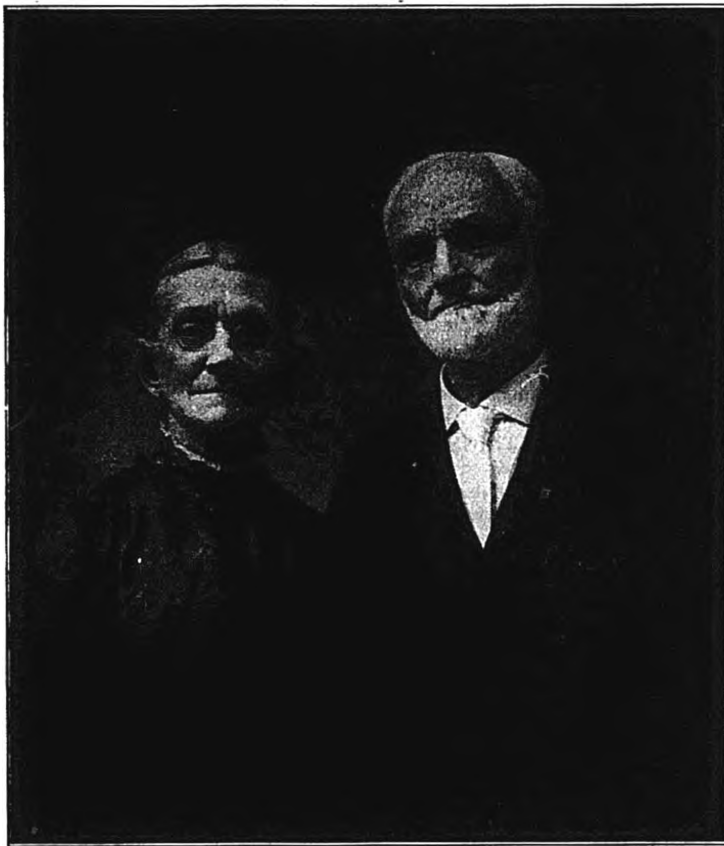
We are moving on, following the "pillar of fire by night, and the cloud by day." So long as our God is before us, all is well.

BROOKLYN, N. Y.

Secret Sins

Canon Wilberforce says: "One day while walking on the Isle of Syke, I saw a magnificent specimen of the golden eagle soaring upward. I halted and watched its flight. Soon I observed by its movements that something was wrong. Presently it began to fall and soon lay dead at my feet. Eager to know the cause of its death, I hastily examined it, and found no trace of gun-shot wound; but found that it held in its talons a small weasel, which, in its flight had drawn near its body, and had sucked the life blood from the eagle's breast."

The same end befalls him who clings to secret sin; and sooner or later it will sap his life blood, and he falls down, lost, lost. Therefore, "Let us lay aside every weight," and the pet sin we are harboring, and that is drawing us down, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Selected.



REV. AND MRS. AARON HARTT

REMEMBERED BY THEIR MANY FRIENDS

Perhaps one of the most joyful surprises to fall to the lot of any of God's dear saints this Christmas time was that which overlooked "Father and Mother Hartt," as they are affectionately called on the New England District, when they received a Christmas box containing \$451 tucked away in some of the most appreciative and appropriately worded letters we have scarcely ever been privileged to read. They were letters of greeting from "the saints scattered abroad," addressed to two of the ripest and most blessed examples of that "grace wherein we stand and rejoice in the glory of God" that adorn the ranks of our ministry anywhere. The white-winged messengers of "love and good wishes" came from New York, New Brunswick, Maine, Vermont, Rhode Island, Connecticut, and various sections of Massachusetts. We can not here mention names and amounts. Proper acknowledgment will be made personally to each individual or church by the recipients. It is the wish of Brother and Sister Hartt, in this connection, to express their deep gratitude to all

who so kindly remembered them, and to assure them of an interest in their prayers. The gift came at a time in life when care and strain should be forgotten. God will surely bless all who have helped to put this touch of brightness into their sunset sky.

Mother and Father Hartt are, respectively, seventy-seven and seventy-nine years of age. As a sketch of his life is soon to appear in the *HERALD of HOLINESS*, we refrain from entering into further details here. We are sure, however, that all our people will be delighted to look upon their shining faces, as reproduced in the above excellent cut.

We had hoped to be able to report a gift of \$500, but at this writing it is still about \$25 short. Our denomination has reached that stage where a fund for the assistance of aged and worn-out preachers must be given a place in our District budgets. Until such provision is made, however, let us be careful to see to it that none such among us suffer the tender consideration their case demands.

D. RAND PIERCE.

News of the Districts

OHIO DISTRICT

The God of battles is still leading on. Recently we visited our churches at Newark, Millersport, Wauseon, Woodstock, Xenia, Dayton, and Middletown. At Wauseon we held a revival meeting with Pastor Grattan and his good people. This church, which has been organized only about six months, is doing nicely. It is having a steady growth under the leadership of its pastor and the outlook for the future is bright. During the revival there were a number of good cases of conversion and sanctification. Three nights of the meeting the Oddfellows had the hall, but despite this fact God gave us victory and the church was blessed.

At present we are in Payne, Ohio, for a revival meeting with Pastor Rich and wife. God is on the throne and we are looking to Him for victory. We covet your earnest prayers.

E. E. WORDSWORTH, Supt.

SAN FRANCISCO DISTRICT

The blessing of the Lord has been on this District and we have seen His salvation during the past few months. The Smith Band has held successful revival

The Stockton church begins revival meetings Sunday, February 8th, with Sister Martha Curry as evangelist. We are looking for a good revival. The Wilde-Knight Band will be on the District again soon. This time it will be at San Francisco. Berkeley is also planning for a revival soon, as is also San Jose.

I would that God would touch the hearts of young men and set them aflame with His love and a passion for souls and send them on this great and needy District. There is no greater and more needy field in the whole country than this. Had we the financial means we might plant churches in many towns and cities where now there is not even a Sunday school.

The fight is on and God is giving us the victory. Amen!

P. G. LINAWEAVER, Supt.

MISSISSIPPI DISTRICT

I have just organized a Church of the Nazarene at Holcutt, Miss., with eight members and others to join. Holcutt is a nice little town on the I. C. railroad, twenty miles east of Corinth. Rev. Mrs. M. E. Gasaway was elected pastor of the church and A. A. Sack superintendent of the Sunday school. Plans are now on for the erection of a church building, and we are expecting great things from this new church.

Reports from our pastors show great progress on the Mississippi District. Pray for us.

S. E. GALLOWAY, Supt.

DALLAS DISTRICT

My recent visit to Houston resulted in receiving three members into the church there, secured a splendid hall at 206½ Main street for regular services. Rev. W. D. McGraw appointed pastor; the Sunday school is reorganized, preaching every Sunday, morning and night; any preacher passing through and can spend Sunday, address Brother McGraw at 1010 Preston avenue. He will be glad to have you. We plan a great campaign when tent season comes.

Dr. Pinson reports the Whitesboro church out of debt with interest and attendance increasing. New laws for the church come next.

Gause has raised the last payment for their church property, and are now in the midst of a great revival, with the Home Mission Band in charge.

Port Arthur has just closed a splendid meeting, with Rev. A. G. Jeffries as evangelist. This church is growing.

Grand Saline has had a good meeting. Pastor Huckabee has resigned to attend school. We have about perfected plans to supply the work with an excellent pastor.

Johnson's Chapel is moving forward; nearly half of missionary pledge paid; taking good care of their pastor, and the church deeply spiritual.

Kirbyville is still on the map, and doing fine for so small a class. Liberal missionary offerings, nearly all apportionments paid for the year; planning a great tent campaign in the spring.

Evangelist Mrs. Bessie Williams has just closed a most fruitful meeting at Cameron with good prospects for organizing when she returns for a summer meeting.

Pastor Gilmore reports fine spirit, and salvation services at Texarkana; at this writing he and his wife are sick with influenza. Our Home Mission Evangelistic bands are doing excellent work, despite unprecedented bad weather. We are giving our attention to our weaker churches during the winter, and it is proving a great blessing to them; have only entered one new place—Cooper, Texas—and have organized a promising class there. When weather gets suitable for tent work we will give special attention to the new fields. Let all who have subscribed to our Home Mission work make payments on same as early and often as possible.

The second semester of Peniel College opens with good interest, though hindered by the prevalence of influenza. Dr. Goodwin will be with us for revival and Bible Conference March 2-14. All ministers entertained free.

Our District preachers' meeting will be held June 3-6. We want every pastor and evangelist to make all their plans subject to this School of the Prophets so they can attend.

I am now at home with wife and little girl, who are both very sick with influenza; so I will ask my people to bear with me, if I fail to reach you in person, or by correspondence as promptly as you might expect.

"Whatever happens there shall be no turning back" (Bresee). On with the battle.

P. L. PIERCE, Supt.

MISSOURI HOLINESS COLLEGE

Our second semester is opening favorably and the future is bright with promise. Several new students have registered and more are expected later. The Lord is giving us many tokens of His presence and

International Sunday School Lesson, February 29, 1920

Peter Writes About Christian Living

TEMPERANCE APP. Lesson, 1 Peter 2:1-5, 11, 12, 19-25

By REV. C. E. CORNELL

favor. He was pleased to pour out His Spirit in Miss Mildred E. Weber's classroom on Thursday of last week and several of her students were saved, one was sanctified, and all were greatly blessed. Souls are being saved at our Friday night cottage prayer-meetings and are swinging into line with our work. God is moving in our chapel services and Bible classes. Rev. W. N. Gallon of Hamden was with us in our chapel service on Tuesday morning and gave us a ringing testimony, and words of appreciation and encouragement. He brought his two daughters with him and they are registered in our school.

Mrs. Mary W. Drake has organized a class in normal training work and our young people are very enthusiastic over the instruction and opportunities for practice teaching they are receiving. Sister Drake has had considerable experience in normal teaching, and the work will be of great benefit to those who are taking it. We are glad to be able to offer such superior advantages to our students.

H. O. FANNING.

PENIEL COLLEGE

Ordinarily, when a man gets something for nothing, what he gets is of little value; but this is not the case with those who take advantage of the Bible Conference to be held at Peniel during our mid-winter meeting, which will begin March 2, 1920.

Dr. Goodwin will lecture to young preachers once each day and one of the faculty will lecture once each day also. We charge you nothing for your board or for the lectures; we want you to get something good to take back to your work. Write me if you are coming and we shall be glad to make arrangements for you.

God is blessing us already and we anticipate an unusual time during the coming revival. A number of new students have registered for this semester and there are others coming. The school spirit is growing and we are pleased with the outlook.

The campaign on the Dallas District, which has been stopped by bad weather and lack of workers, will reopen Sunday, February 8th, with the Dallas church. Dr. Williams will give us a few days in that work.

If you have a friend who contemplates taking a course in school, the past record of Peniel College is sufficiently good and the work of the present is strong enough to insure no mistake in directing them here. You can not always depend upon what you hear about a school and its work; but if you are interested, write us and we shall be glad to give you the information you desire.

Better plans are being laid for the work of another year and we feel that the work of this school will continue to broaden.

N. W. SANFORD, President.

A SUCCESSFUL PREACHERS' CONVENTION

The third joint Preachers' Convention of the Arkansas, Louisiana, and Little Rock Districts, which convened at Prescott, Ark., January 29th-February 1st, was a glorious success. The presence of God was with us from the first service to the close. There were good papers read and discussed to the edification of all. We also had some good preaching by District Superintendent J. E. Moore, W. M. D. Gaar, Rev. Mrs. Pruitt, R. J. Kirkland, R. M. Parks, and Rev. Frank Daniel. The spiritual tide rose higher and higher until the closing service which reached the climax. Men and women bowed at the altar and prayed through to God.

The convention did more to break down prejudice than anything that has ever come to Prescott. Thirty or forty preachers were in attendance at the convention. Many of us caught new visions and returned to our field of labor to undertake more and greater things for God and the Church of the Nazarene. We give God all the glory for the success of the convention.

A. F. DANIEL, Supt. Little Rock District.

AMONG THE CHURCHES

LITTLE ROCK, ARK.

—We have just begun a month's siege meeting here in the Church of the Nazarene. We are starting well, splendid crowds and a fine spirit among the saints. A real burden of prayer is coming on the entire church, and we are going in for an old-time revival. Pray for us.—Frank Daniel, Evangelist.

LONG BEACH, CAL.

—We are glad to report victory here. God is blessing us. Sunday was a blessed day, two at the altar and two uniting with the church. Since Brother J. J. Hill became our pastor the membership has more than doubled. Our cottage prayermeetings are proving a great blessing to the people, and the weekly prayermeeting at the church is about 55 per cent.

After the last lesson there is no particular reference to Peter or his labors. He, no doubt, was not idle, but evidently worked faithfully, completing the organization of Christian communities throughout Palestine. He traveled about preaching the gospel, accompanied by his wife. He was present at the council of Christians at Jerusalem, and declared against binding the yoke of Judaism upon the Gentile Christian converts.

His epistles are his only writings, and are considered authentic by a consensus of Biblical scholarship. The exact date of his epistles is not known, but variously estimated from A. D. 58 to A. D. 80.

His epistles are full of earnest appeal and excellent exhortation to practical living. Farrar says of his first epistle, "We see in this epistle the true Peter, with his fervid mind and picturesque utterance . . . his large charity and open-handed magnanimity, which enabled him to embrace new truths . . . One of its noble features is its gentle, tolerant, comprehensive catholicity."

F. B. Meyer, the great English clergyman and writer, gives this beautiful view of Peter's first epistle. "The epistle was the child of many tears and much sorrow. It was written when the followers of Jesus of Nazareth were regarded with growing dislike, whilst clouds of suffering and persecution were passing over the people of God (4:17). The disciples had already begun to learn by bitter experience that they were to follow the Master's steps by the way of the *Via Dolorosa* to the light of the resurrection morn. They needed comfort; a stimulus to patience; a recital of the arguments of heroic endurance—all of which the Spirit of God supplied through these fervid and persuasive paragraphs.

"To a student of the earlier life of the Apostle Peter it would have seemed in the highest degree unlikely that one so impulsive, so rough-handed, so fond of action, should have been selected to write some of the tenderest and most consolatory words that have ever fallen on the ears of suffering and persecuted saints . . . so sweetened and softened, so humble and tender, as to afford a tropic soil for the luxuriant growth of the balsam and spicery of divine comfort."

Peter had, without doubt, come into personal contact with many of these tried and persecuted saints, and he knew that they would need counsel, advice, and admonition. He is, therefore, anxious to give them all the comfort possible. If they would stand up against the intrigue, maledictions, and misrepresentations of their enemies, they must have a solid, immovable Christian experience that would stand in the midst of their heathen persecutors. The force and purpose of his epistle is to fortify them when in seasons of severe trial; and to enforce the practical and spiritual duties involved in their Christian profession. All of which is strikingly applicable to His followers today.

God had marvelously delivered Peter and he knew

Our Sunday school has just commenced to give one Sunday a month to missions, and it is proving a great blessing. Pray for us.—J. V. Smith.

LAWSON, MO.

—We are still alive and pressing on. Rev. P. C. Norton of Clarence, Mo., filled the appointment here January 18th and a gracious revival followed with a two weeks' meeting. There were twenty-five conversions and reclamations. The church was revived and a beautiful spirit of harmony prevails. Our hearts are full of praise to the Lord for what He has done for our community and loved ones. Remember us in prayer.—Anna G. Clevenger, Reporter.

BLOOMSBURG, PA.

—The Lord is dealing graciously with our church here. The class and prayermeetings are well attended. The Sunday school is on the increase. There is a marked increase in the attendance at our services and the spiritual progress is also much in evidence. The finances are coming easy. We have monthly missionary prayermeetings, as well as a missionary Sunday every month in our Sunday school. Several souls bowed at our altar as seekers during the past month, while seven adults united with us in church fellowship last Sunday evening. It was a great day in Zion.—E. C. Krapf, Pastor.

SOUTH MANCHESTER, CONN.

—Sunday, February 1st, was certainly a great day with us. Revs. S. C. Krikorian and L. S. Tracy were present in the interest of Foreign Missions. In the afternoon meeting especially the glory of God came down. The people praised God, sang, laughed,

by personal experience that God could and would deliver the disciples. But if they would have God's favor and the strength of His right arm they must be loyal to Jesus on every line.

They must not be malicious; they must not backbite.

They must not be hypocritical; they must not speak evil.

They must put away all evil from their hearts.

They were young converts and needed the sincere milk of the Word.

They must not only profess, but they must possess.

They must cultivate and practice good. It is not enough to be good, but a Christian must do good.

They must be patient under trial.

They must be steadfast, casting all their care upon Him.

If thus faithful, they would surely receive a crown of glory.

All of which is possible for each follower of the meek and lowly Nazarene, with the help of God.

Peter lays particular stress upon their having patience under persecution. He desired them to especially cultivate the nobility of patience. "Let patience have her perfect work, that ye may be entire, wanting nothing." This a Christian grace that is widely needed. Short-suffering is more easily cultivated than long-suffering. Long-suffering is patience extended. Think of the need of patience in business life, in school life, in the domestic circle, in the marts of trade, the employer and the employee. To show off this delightful Christian grace, one must have a clean heart, filled with perfect love.

We leave Peter—the impetuous, courageous, tireless, humble, loving Peter. He is supposed to have been executed by Nero—crucified with his head downward—about the year A. D. 66. Farrar gives some legends as to his death.

"During the Neronian persecution, the apostle is said to have yielded to the urgent requests of the Christians that he should escape from Rome; but when he had got a little beyond the Porta Capena he met the Lord carrying His cross, and asked Him, 'Lord, whither goest thou?' I go to Rome,' said Jesus, 'to be crucified again for thee.' The apostle feeling the force of the gentle rebuke, turned back and was imprisoned in the Tullianum. He there converted his jailer, miraculously causing a spring to burst out from the rocky floor for his baptism. On seeing his wife led to execution, he rejoiced at her journey homewards, and, addressing her by name, called to her in a voice of cheerful encouragement, 'Oh, remember the Lord!' He was executed on the same day as St. Paul. They parted on the Ostian Road, and Peter was led to the top of the Janiculum, where he was crucified, not in the ordinary position, but, by his own request, head downwards, because he held himself unworthy to die in the same manner as his Lord."

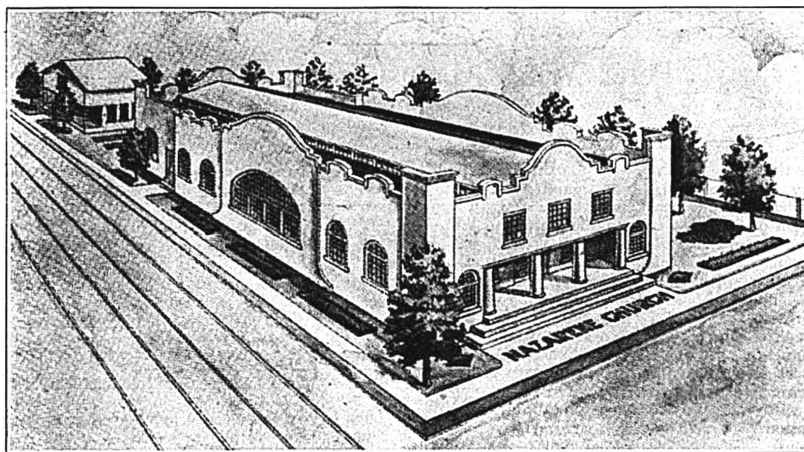
waved their handkerchiefs and hilariously subscribed to Foreign Missions. While Brother Krikorian was vividly describing the flight of 4,000 Armenians to a mountain overlooking the Mediterranean sea and their marvelous deliverance from the cruel Turks, quite a sensation was created when the people learned that in the audience was an Armenian woman who was one of the 4,000. During the day over \$200 was pledged to the general fund and over \$300 to the new Armenian work. The total for missions for this year, ending March 31st, will probably reach \$800, about 400 per cent increase over last year.—A. C. Goldberg, Pastor.

HILLSBORO, TEXAS

—We just closed a good meeting here. The battle has been fierce and Satan contested every inch of the ground, yet we have come out victorious. We were hindered much on account of rain and sickness but quite a number prayed through in the old-time way. We feel that the work is gaining strength.—I. L. Flynn and Wife, Pastors.

ENTERPRISE, ORE.

—God is blessing in this valley. He has given us a few score of souls in and about this place. We have been trying to do some evangelistic work as well as to supply the home charge. Under God we have been able to open a work at Wallowa this year. These surrounding towns have been placed on our hearts. We as a local church bear the burden of prayer, plan the work, call the evangelist and help to make it go, yet the home church has not suffered. Souls have been at our altars, all the apportionments



PROPOSED CHURCH OF THE NAZARENE BUILDING,
WACO, TEXAS

According to our plans and specifications, this is to be a white stucco, trimmed in tapestry brick and plastered inside. The auditorium will be 60x60 feet with seven Sunday school rooms and pastor's study, hot air heating plant and a five-room parsonage.

We now own a lumber shed 64x120 feet, built of stucco, and, according to our plans, we can hold most of the building intact, the two side walls only having to be remodeled slightly, and the present roof will not have to be changed, so you can readily see that we are working to a great saving in the cost of construction.

This property is located on a nice corner in the very heart of the city of Waco, a city of some 45,000. Double track car service and only five minutes' walk to the heart of the city. Rev. R. T. Williams, General Superintendent, in looking over this property remarked that it was one of the best in the South.

For almost two years we have been compelled to worship in this lumber shed with shavings for a floor and 2x6's for seats, but the glory of God has been upon us and many souls have found full salvation at our altars. We are not complaining, but we feel that the time has arrived for us to rise up and build.

In order for the above cut to become a reality, as we are only one hundred and one in number, we are praying that we may have a liberal response from all lovers of true holiness and who would love to see this work prosper in this city in the great Southland. Pray for us and send your contributions, great or small, to W. M. Sewel, 1522 North Seventh street, Waco, Texas.

Yours in victory,
C. P. CLAYTON, Pastor.

are paid by the month, and strangers are constantly coming to our services. It is the rule to have ten to twenty new faces in our congregation on Sunday evenings. Pray for us.—Ralph W. Hertenstein, Pastor.

PORT ARTHUR, TEXAS

—The revival meeting here, conducted by Rev. A. G. Jeffries, came to a close Sunday night, but the revival sweeps on. Eight souls prayed through at prayermeeting Tuesday night. The meeting was a success from the beginning, not a dry service. We made no effort to keep account, but quite a few got to God in pardon and purity. The last night of the meeting shall never be forgotten. Some estimated that there were five hundred on the outside who could not gain entrance. Such praying is seldom heard. Before the sound of prayer had died away they arose from the altar with faces shining, thanking God for victory. Many of the number who prayed through were Catholics. God is with us.—C. H. White, Pastor.

CLEVELAND, OKLA.

—We are here in a revival. Last night was a great service. Several at the altar, three souls prayed through. Some real salvation work is being accomplished.—Lee L. Hamric, Evangelist.

OAK GROVE, LA.

—The church here is moving along nicely. God is blessing our hearts. The interest in the Sunday school is growing rapidly, and we are unable to accommodate the people. Our enrollment has passed the one hundred mark. The harvest truly is ripe and the laborers are few.—Rev. L. L. Swett, Pastor.

WOODWARD, OKLA.

—A great revival closed here last night, after running for four weeks, under the leadership of our pastor. The church was hungry for a revival and went into the work to win. About thirty souls prayed through to victory. Our church here is well established and growing steadily. Hungry souls are coming our way and God is getting the glory, as they are fed. As a result of this meeting five have united with the church. The church is in high spirits and expects to keep the revival fires burning.—James T. Seaton, Reporter.

BUHL, IDAHO

—We praise God for all that He is doing for us as a church. We had good services last Sunday, February 1st. The missionary meeting in the afternoon was owned and blessed of God. Two letters from

Miss Myrtlebelles Walter were read and were an inspiration to all. Three requested prayer at the evening service, that they might be sanctified. Last night at the prayermeeting their heart cry was answered also that of another seeker, and God graciously cleansed their hearts.—F. B. Gowland, Pastor.

INDIANAPOLIS, IND., SOUTH SIDE CHURCH

—The Lord has graciously blessed us with a good meeting with Rev. Washington Sherman of Cincinnati, Ohio, as evangelist. The Lord used him to break the fallow ground, sow the good seed, and reap a harvest all in the space of sixteen days. The power of the Lord was manifest in the services before the revival began and the tide increased each night with good red-hot, old-time victory in every service. In all about fifty professions, many of whom were children, in the afternoon meetings. Pray for us.—Ural Hollenback, Pastor.

CORNING, CAL.

—God met us in great power and glory at this place. A goodly number were definitely blessed and some were healed. A number of holiness people in and around Corning felt there was a need for an old-time revival and with local helpers started the battle and continued for a number of weeks. We came in the midst of it and it surely was a treat to hear them pray and sing and shout. A great many sent in for the workers to call and pray for them. The Spirit moved mightily at times, especially the last day. More homes called for the afternoon prayermeeting than we were able to reach. Brother Linaweaver, our District Superintendent, has been able to complete the organization and gave them a service on Wednesday, after the close of the meeting which was much blessed of God.—O. F. Goettel.

MARION, OHIO

—Since our last writing we have been gaining ground for God and righteousness in this city. Our church is in a good, healthy condition spiritually. When we arrived on this field last fall we found a good, open-hearted set of loyal Nazarenes and soon the Lord gave us their hearts and they have stood by us nobly. We started a revival meeting the 11th of January and continued for four weeks. During this time we had ice and snow and real cold weather, but in spite of it all God smiled upon us and the glory came on the saints, and quite a number of seekers prayed through in a definite way. Among this number were Baptists and Presbyterians. During this meeting Rev. Myrtle Pelley was with us over one Sunday and gave a real stirring missionary address

under the direction of the Y. P. S. and a good offering was taken for Foreign Missions. Sister Pelley also remained with us over Monday night and brought two stirring messages with good results. We have also received a number of good members into the church and we feel that we will push ahead to greater victory in the name of the King of kings.—J. W. Henry, Pastor.

AUBURN, IND.

—We came here last Saturday to assist Rev. Howard Paschal, the pastor at this place. While the meeting is only a week old the tide is running high and souls are coming at every call. Some of these are praying through in the good old-fashioned way. Last night (Sunday) the house was filled and chairs were used in the aisles. At the conclusion of the message the altar filled up with seekers and most of them prayed through in good victorious style. The meeting will continue for more than a week, and we are expecting greater things to follow.—H. W. Sweeten.

CADILLAC, MICH.

—We arrived here, our first appointment under the Home Mission Board, and found the snow about eighteen inches deep and the thermometer registering twenty-six below zero. It looked discouraging, but remembering that God had sent us, there was nothing to do but to push on. So together with Brother C. C. Rinebarger and some of the saints here, we got our eyes above the snow clouds and after much prayer we heard from heaven. So far more than forty persons have found His satisfying grace, the organization has been perfected and there will be twenty-five good clean Nazarenes in the Cadillac congregation before this goes to press. We had to discontinue the campaign this week as there was no building available, but prayer opens things and now we have opened to us a splendid little Baptist chapel and the campaign continues. Brother C. L. Bradley, the District Superintendent, visited us and gave us much encouragement. Pray for us.—M. S. Cooper, Evangelist.

GUIDE ROCK, NEB.

—The battle is on here in good earnest. Some are getting saved and sanctified. God is working and also the enemy with all his powers to defeat the cause of full salvation. The meeting continues in the fifth week and will run on indefinitely. We covet the prayers of all the saints for these other meetings that the work of holiness may be established in these many needy places. We expect victory in Jesus' name.—Theodore Ludwig, Dist. Supt.

SHERMAN, TEXAS

—God has given us some blessed refreshing times and some souls have found help from the Lord. Our crowds are good and appreciative. The Sunday school is on the upgrade and our Young People's Society is blessed of God. Our cottage prayermeetings are growing in interest. We received fifteen subscriptions for the HERALD of HOLINESS, the best paper that is printed, we think. Oh, how we welcome it each week. We had the privilege of having Dr. R. T. Williams and the male quartet from Peniel College with us on last evening. The great message and songs were certainly an inspiration. Our people are getting a vision of the mission of the church as never before. Pray for us.—M. V. Dillingham and Wife, Pastors.

CHICAGO, WOODLAWN CHURCH

—We feel that God has wonderfully favored and blessed us in sending to us our beloved pastor, H. B. Wallin and his consecrated wife. On account of sickness and other hindrances the public reception tented, was postponed from its original date, but we shall never forget the precious evening we spent together, welcoming our pastor and family. The church had been nicely decorated with beautiful ferns. First Church, with her pastors, had been invited to come over and help make the "welkin ring," and the brass bands of both churches united in making a joyful noise unto the Lord. Dr. Edwin Burke was master of ceremonies, and also gave the address of welcome. Short addresses were then given by Brother Paul Hammer, representing the Sabbath school; Brother Floyd Johnson as leader of our Young People's Society, and Brother Schurman, pastor of First Church, in behalf of all the Nazarenes of Chicago. Brother Wallin gave a splendid response, and we were also favored with a beautiful duet, sung by Brother and Sister Wallin. At the close of the program, all were invited downstairs, where light refreshments were served, and we had a delightful time of sweet Christian fellowship and getting acquainted. A most beautiful spirit of love and unity prevailed. Some unconverted folks who had been invited, were so impressed that they exclaimed, "These are the people that we would like to belong to; they surely have religion." God has owned and blessed the ministry of Brother Wallin. The church has been fed and encouraged, and many seeking souls have

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wept their way to the Savior at our altar. The epidemic has swept through our church, and it seemed as if half of our people were down at one time, including Brother and Sister Wallin. But we praise God that so far, all have been spared and are recovering. We are expecting the greatest year in the history of Woodlawn Church.—Emma A. Johnson, Deaconess.

INDIANAPOLIS, IND.

Since last reporting we have been pressing the battle on all lines and the Lord is honoring our efforts. We are trying to keep up the spiritual side. We have two cottage prayermeetings a week and our regular mid-week prayermeeting and are now setting aside a day each week for fasting and prayer until our dedication. We are having some souls. Our financial affairs are in good shape. The treasurer tells me that we have raised more money in six months than was raised all last year. Our people know how to pull here and we are expecting a great revival.—Everette O. Chalfant, Pastor.

UPLAND, CAL.

—We have had what we consider the greatest revival in our history. Evangelist Earl E. Curtis conducted the services. Mrs. M. E. Prater and the Nazarene quartet had charge of the singing. It is impossible to describe what wonders God wrought in this meeting. Brother Curtis, like a skilled surgeon, put the knife in just right and the Lord removed the ulcer of carnality from hearts never before sanctified wholly and now they are rejoicing in Him. The glory fell on the saints and awful conviction on sinners and backsliders and a number prayed through to glorious victory. Confessions were made, wrongs righted, and the Devil defeated at every turn. Shouting, dancing, hand clapping, and marching was in order, for the Lord was in it all. The money necessary for the expenses of the meeting came easy and the pastor's salary raised to \$40 per week and parsonage. We all praise God for permitting Brother Curtis to come to us.—T. E. Beebe, Pastor.

KINGSTON, OKLA.

—We have just closed our first quarter, and find by a strict inventory that our spiritual and financial condition is real good. In numerical strength we are small, but in spirit and practice we are large, by the great grace of our heavenly Father. Our membership not only want things for the Master, but are praying and paying for great things. To God be all the glory! Sunday was an epoch-marking time in the history of this congregation. We had planned and prayed for our Home Mission Rally, which began last Thursday and reached the climax at the 11 o'clock service Sunday morning of the 8th of February when, in the midst of shouts we went "over the top" with \$1,090 for Home Missions. This amount is a little more than three times our apportionment. Let the Lord be praised! Our District Superintendent led the rally very gracefully and to the entire satisfaction of all.—F. W. Johnson, Pastor.

SYRACUSE, N. Y.

—We started special revival services January 6-25 with Brother Lanpher of Cliftondale, Mass., as our evangelist. We have some good faithful people who stood nobly by the preacher with their prayers and their money, and while we did not realize the revival we hoped and prayed and worked for, yet we thank God for what was done. A number of souls sought for pardon and purity, and we have all reason to believe that some of them obtained the blessing they sought. Brother Lanpher is a close preacher, and his last Sunday morning sermon on tithing caused fourteen members to pledge themselves to bring all their tithes into the church for this year at least. He then urged them to raise the pastor's salary to the level of their own incomes at least. The church board took the hint, met a week after and voted the pastor \$35 per week, and we have not more than forty-five members, and not all of them are active members. Brethren, pray for us.—Philip Geiter, Pastor.

EL CENTRO, CAL.

—This is the fifth week of this meeting. It has been a wonderful time, considering the nature of the work in this valley. God has placed his seal upon the effort and a goodly number have sought God, and in His providence we shall have a flourishing meeting place in El Centro. It has been remarkable how the Lord moved upon hearts to come and do pioneer work in this wicked city and valley until now there are six persons busy singing, preaching, and praying to establish the work of the Church of the Nazarene in the valley. God has blessed the Word and the singing. Sister Virginia Shafer captures hearts with her consecrated voice. Pray for this great and needy field.—Will O. Jones.

MALDEN, MO.

—The Church of the Nazarene here has a splendid Young People's Society. Organized by Sister Walker, wife of a former pastor, the society now numbers forty-five members. Under the president, Mrs. Underhill, the meetings are conducted by various members of the society, and on each Thursday evening serenades shut-ins, older people, and others who do not and can not attend the regular services of the church. Brother Pritchett, pastor, will organize the society into gospel teams at the opening of warm weather, to go into outlying points on Sunday afternoons to open new work. A nominal dues of 10 cents each month from each member and the regular offerings finance the society and will permit of an offering of \$100 to apply on the apportionment of the church for Foreign Missions.—Mrs. Erna Patterson.

WHITTIER, CAL.

—One of the best revival meetings held in the church here, conducted for eighteen days by Brother and Sister Roberts and for seventeen days by Brother Martin, has just closed. During the entire five weeks the Lord was present in saving and sanctifying power, considerably more than one hundred seekers coming forward, most of whom found either justification or sanctification. Thirty-three persons were received into the church, and fifty subscriptions were taken for the HERALD of HOLINESS. On the last Sunday of Brother Roberts' stay \$2,300 was raised for the purchase of a corner lot, one block from the center of the city, on which to erect a new church building. During the meeting many unusual incidents were noticed, denoting the power of God in conviction and salvation. Space forbids recounting here, but we are glad to record that the Book of Life contains the glad news of these "new names written down in glory." Eight of the new converts were

baptized, and over \$3,000 was raised for all expenses and purchase of lot.—Reporter.

GRAFTON, W. VA.

—The revival which closed here on the 8th, though hindered by weather and sickness, was owned of God in some clear conversions, and much conviction, which, in some instances, was fought off. Rev. E. H. Stillion and wife and congregation are alive for God and the building up of His kingdom; and at the same time are also alive in taking care of the temporal things pertaining to the work of the church. They keep things on the move, and are alert to all that is legitimate in promoting His kingdom in the earth. They expect to dedicate their new church in April.—F. W. Cox, Evangelist.

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By DORMAN D. EDWARDS

"The children of this world are in their generation wiser than the children of light" (LUKE 16:8).

MUST this be so because it is in the Bible? or is it there simply because we refuse to become wise? Can there be no exception to the rule? Is it impossible for a people to become wise in the things of God? Can not the Church of the Nazarene become that enlightened body of godly children?

This is an age when the Church isn't reaching the masses. No observing person will contradict that statement. While we are having our "Great Spiritual Feasts," the streets are lined with numberless thousands who never go to church, and to whom the Bible is a closed book. We may stiffen our necks and excuse ourselves on the ground that they could hear the Word of God if they would; but that does not solve the problem of the unchurched masses. It does not answer the Great Commission as given by our Lord.

The Bible says the children of the world are wiser than we Christians. We might ask, In what way? There can only be one answer: In the propagation of their business and dogmas.

A new era has come to the world since the days of Wesley. The church pool has largely been fished out. It is time to cast our nets on the other side. Former generations have received their education and formation of character largely from the pulpit. The printing press has brought about a radical change. Today, people are not going to church. They are reading instead. Printer's ink has taken the place, largely, of the voice of the public speaker in the formation of principles. Even political meetings, unless some person of fame is the speaker, have ceased to draw the crowds of former years. People are being reached by the printed page.

When Christian Science, Russellism, Seventh-Day Adventism, and every other modern cult has wanted to win converts, they have scattered literature so thick and persistently that the world has become indoctrinated with their theologies.

Scriptural holiness is the most sane and logical doctrine on earth. Our great mistake is in not letting the world know about it. We haven't been as wise as the propagators of strange doctrines. We are, as a consequence, reaping a whirlwind of ignorant criticism from an uneducated public. If they accuse us of being fanatics, whose fault is it but our own? We have it in our power to remedy this condition. Will we do it? Will we get the vision? The writer prays that we will.

In a few succeeding articles, the writer wants to give a little of his experience, also a plan that he put before the Ministerial Convention of the Portland Center, North Pacific District, and the action taken by that body. The writer firmly believes that we can double our membership in the next four years if we follow the resolutions of that body. We must get the vision of the printed page. We must know the value to the Kingdom of our Lord of wisely distributed printer's ink.

ASHLAND, ORE.

TELEGRAMS

PHOENIX, ARIZ

HERALD OF HOLINESS:

Phoenix church with 137 members pledged \$6,150 for missions. Support of five missionaries pledged by individuals. General Superintendent Goodwin, Miss Myrtle Mangum, G. W. Sieforth, Pastor J. T. Black, and the undersigned took part in convention.

C. J. KINNE.

PITTSBURGH, PA.

HERALD OF HOLINESS:

Great glory rests upon missionary convention. Splendid party. Entire District inspired. Local church brings its apportionment to \$1,500, besides \$140 for campaign expense and for Krikorian mission in Jerusalem.

V. H. FISHER.

CADILLAC, MICH.

HERALD OF HOLINESS:

Great victory at Cadillac. Evangelist M. S. Cooper successful. General preaching close and God is blessing His message. Rev. R. A. Sullivan singing the glory down. New church organized with twenty-five members. Campaign offering goes over \$200. Saints encouraged, crowds coming, conviction deepening, and the campaign continues.

V. BUXTON.

LANSING, MICH.

HERALD OF HOLINESS:

Lansing (Mich.) church raised \$2,100 for Foreign Missions. Twenty persons at altar, some of whom are called to be missionaries.

H. F. REYNOLDS.

NOTES AND PERSONALS

As we go to press the General Boards members, with some of the visiting District Superintendents, are gathering at General Headquarters for their first simultaneous meeting. We are sure much prayer has gone up for the deliberations of this important annual meeting—that God will so possess it in spirit and wisdom that His kingdom, to the uttermost part, will be built up and strengthened in the earth.

Number 1 of the second volume of *Truth*, a four-page "flyer" circulated by our Ashland (Ore.) congregation, has reached our desk. Its motto, John 17:17, applies to all humanity as a possibility, and in that spirit this newcomer is sent forth. May God prosper this printed matter to the enlarging of His kingdom in the earth.

Rev. F. E. Miller, 173. Doyan street, Lowville, N. Y., invites correspondence concerning ten days or two weeks of Bible study on real soul needs from "out-of-the-way places where the struggle seems long and hard, yet faith still holds onto the promises."

Rev. Ural Hollenback, pastor of our South Side Church, Indianapolis, Ind., directs the attention of the church to Rev. Washington Sherman, 1810 Young street, Cincinnati, Ohio, who, with his wife and two daughters, is available for evangelistic work.

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Mrs. A. M. Starkey, who recently removed from the Indiana District to 3109 Gilbert avenue, Cincinnati, Ohio, writes a stirring appeal for the organization of a Church of the Nazarene in that great city on the Ohio. She says there are many Nazarenes in attendance at God's Bible School who would welcome our entrance in that city. May God lead in the accomplishment of this necessary and expected entrance.

The following telegram from our Church of the Nazarene at Bicknell, Ind., was received too late for insertion as such in our issue of February 11th: "HERALD of HOLINESS: Greatest meeting ever held in Bicknell! Three weeks of glorious revival, 112 persons having bowed at the altar. Tremendous crowds. Evangelist R. L. Morgan is a live wire. He has greatly helped the church. Sunday was a wonderful day. Meeting continues.—C. V. STEVENSON, Pastor."

Rev. B. L. Patterson, Superintendent of the Tennessee District, in a recent letter approves Rev. Marvin S. Cooper as an evangelist in good standing in that District, and recommends him to any church in need of the services of an evangelist.

ANNOUNCEMENTS

AN URGENT AND WORTHY APPEAL

Dear Brethren of the Ohio District: Add to the Church of the Nazarene: I want to make an earnest appeal to you in behalf of Rev. L. E. Grattan, wife and family. Brother Grattan is our good pastor at Wauseon, Ohio. Recently Sister Grattan went through a serious operation. She is recovering, but slowly. Brother Grattan is a sick man. The doctors say that both his lungs are affected and he must have a change of climate immediately. Financially, he is in great need. He is a very worthy brother, and any help that you can give will be greatly appreciated. Let every pastor of the Ohio District take an offering in his church at once. Don't forget it, brethren. Send money to Rev. L. E. Grattan, Oak street, Wauseon, Ohio. "It is more blessed to give than to receive."

R. E. WORDSWORTH,
Supt., Ohio District.

BIBLE CONFERENCE AT PENIEL!

The church at Peniel, Texas, is planning a great Revival and Bible Conference, March 24-14th with General Superintendent J. W. Goodwin. In addition to the morning lectures by Rev. R. L. Weller, pastor at Commerceville, Ind., and Rev. M. F. Grose, pastor at Mitchell, Ind., in their places. All licensed preachers correspond with Rev. Guy C. McHenry, of Greenville, Ind., concerning their examinations.—J. W. Short, Supt.

Notice.—To Indiana District: Owing to the resignations of Rev. L. T. Wells and Rev. Clyde E. Green from the Board of Examiners of the Indiana District I am appointing Rev. R. L. Weller, pastor at Commerceville, Ind., and Rev. M. F. Grose, pastor at Mitchell, Ind., in their places. All licensed preachers correspond with Rev. Guy C. McHenry, of Greenville, Ind., concerning their examinations.—J. W. Short, Supt.

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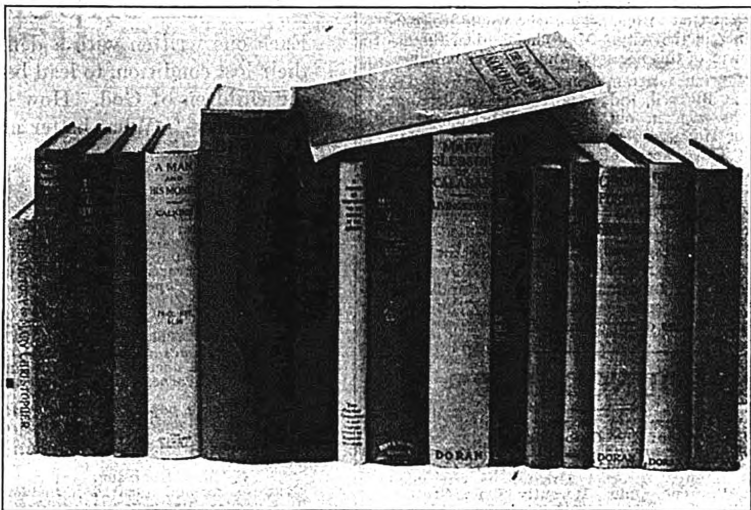
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