

HERALD of HOLINESS

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

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Holiness, A Five-Fold Preparation

By REV. W. E. SHEPARD
PART THREE

IN the two previous articles we considered holiness as a preparation for life's duties, and for the coming of the Lord. In this we shall consider holiness as a preparation for death.

It does not take any scientific argument or scriptural proof to convince one that death is doing its work here in this world. When we consider that approximately one hundred thousand human beings pass off the stage of action every twenty-four hours, it ought to bring us face to face with the solemn fact, that our turn will come sooner or later. There is only one possible way to escape this ordeal, and that is to be on earth when Jesus comes, and be prepared to meet Him in the air. Otherwise we would better face the inevitable and ask ourselves the question, What is preparation for this change?

It may seem a strange announcement, but I have carefully read my Bible through many times, and have failed to discover very much that bears directly on the point of getting prepared to die. I read, "Prepare to meet thy God," and explicit directions concerning the preparation for the Lord's coming, but very little concerning a preparation for death. It would seem that our thoughts should be more on the Uppertaker than the undertaker. Yet the psalmist seemed to catch the thought when he penned these words: "Mark the perfect man and behold the upright; for the end of that man is peace" (Psalm 37: 37). Here we have the preparation as Christian perfection. Christian perfection is perfect love. Perfect love is only another name for the experience of holiness. Then, holiness is the preparation for the latter end of man's existence here. The end of that man is peace. Without the proper peace there could not be the proper preparation.

It is a sadly mistaken idea that many have, in supposing that death is the time to get sanctified. If death is the time in which God's people are to be sanctified, then there must be some purifying action in that ordeal. With many, the order seems to be reversed, thinking that death is the preparation for sanctification, instead of sanctification a preparation for death. Death in the Bible is called our enemy—"The last enemy that shall be destroyed is death." But if death in any way figures in our sanctification, it certainly would be a beneficent friend. If death be an enemy, why should the Lord Jesus Christ be compelled to have the assistance of any enemy in purifying the heart, if this purification could not be obtained till death?

Death is brought into the world through sin; but sin, either inherited or in act is not taken out of a person by death. A result can not revert back and destroy the cause. Sin can not be destroyed by what sin has caused.

Death affects the physical body and not the spiritual. Death makes no change in the soul. "The body without the spirit is dead," says the inspired Word. A body separated from the spirit is a dead body. Holiness affects the spiritual nature; it eliminates carnality, inbred sin. If one claims that he can not be sanctified till death, he is shut up to the delusion that sin is located in the physical organism. Let us imagine a concrete example for illustration. A man is lying on the operating table having been mangled and torn by an accident. The surgeons feel that there is scarcely one chance in a hundred for recovery, but they are willing to do their best. He is accordingly placed under anesthetics, and a lower limb is amputated close up to the hip. There lies the leg on the floor. Is there any inbred sin in that leg? Let the holiness fighting theologian answer this question. But wait: closer observation reveals the fact that the other leg must come off too. Accordingly this leg is amputated near the hip. How much carnality or inbred sin is in *this* leg as it lies upon the floor? Is there any one in the world that would say it had any inherited sin in it?

As the surgeons examine the poor mangled form on the operating table they see that both arms are too mangled and torn for any hope of recovery and they too must come off. In a little while the two arms are lying by the side of the two legs. Let me repeat my interrogation: Is there any inbred sin in that pile of human flesh on the floor? The answer must be emphatically, No. Why? Because they are dead, separated from the body, and inbred sin is not located in dead legs and arms. But there lies nearly half of the human body. That does not make any difference. Then where is the inbred sin in the man? It is in that part which lies on the operating table. He still lives. Should he get well, it could very easily manifest itself as formerly.

But the one chance in a hundred did not turn in the poor man's favor. He is dying. The doctors can not feel the wrist pulse for that part has been taken away. Yet his heart still beats. Finally he gasps; and all is over. He is dead. Now for the interrogation again: Is there any inbred sin in that part of the human body on the operating table? The question must be answered the same as the

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BRINGING UP THE MISSIONARY OFFERINGS

THIS Week's HERALD OF HOLINESS shows that the sentiment of our Superintendents, pastors and people generally is solidly behind the General Board of Foreign Missions in the endeavor to close the missionary year January 25th without a deficit.

At the General Assembly in 1919 the church very enthusiastically subscribed ONE MILLION DOLLARS to be used in taking the Gospel to the heathen. The Missionary Board has made its plans in keeping with this expressed will of the church. The change in financial conditions throughout the world has made it difficult for the church to do all it planned and promised to do nearly four years ago. But if we have undertaken too much, we have done so by our own consent; and if there is to be any retrenchment, it should not come until the church speaks again in its general assembly. To change now would be to do what Solomon called "fainting in the day of battle," or what Abraham Lincoln called "swapping horses in the middle of the stream."

If we can bring up the amount needed to close the present missionary year, there will remain but eight months until the General Assembly meets, and that will give time for consideration and opportunity for action.

Brother Anderson says we have done well, but there is not the slightest doubt but that we can do more yet—yes, we *can* do enough to cover the amount required.

These words will hardly get to many of our pastors and people in time for them to read them before next Sunday when THE FINAL OFFERING FOR THIS MISSIONARY YEAR IS TO BE TAKEN. I will not attempt a rehearsal of the many pleas which our missionaries and our missionary leaders have made to us, though I think all these pleas are valid and especially applicable just now, but I do earnestly pray that every pastor will take this matter on his heart and present its claims before our people wherever they are assembled, and I do sincerely hope that we will every one do *our very best* and that our God will bless us and enable us to lay such an offering into the treasury of the Lord that the world and the heathen will have reason to know that we are in earnest about the salvation of those who must hear the Gospel through us or never hear it at all.

IN THE COLORADO MOUNTAINS

ON December 17 I closed up a four weeks' engagement with our churches in the Colorado mountains. Three weeks I was in a revival with the Colorado Springs church, Rev. Ralph Gray, pastor. During the last week the preachers of the "Southern Group" of the Eastern Colorado-Wyoming District held their annual convention in connection with the Colorado Springs revival. The fourth week



was the convention of the "Northern Group" at Boulder, Colorado.

The Lord gave us a good revival. Brother Gray is one of the most wide awake pastors you will find any where and the Lord is rewarding him with the fruits of victory. A good class was received into the church and a number of forward steps in the promotion of the work were taken.

During the two weeks of convention work, I preached each evening and *addressed* the preachers for an hour each morning. The first morning I quoted the words of Kingsley, "Every morning when you wake up, be glad that there are some things which you must do that day that you do not like to do," and I told them that I would have occasion to practice this each day when I was expected to "Preach to the preachers"; for while I would go right on through with the program, yet I would feel much more in place being preached to than in preaching to other preachers all the time. But we got through very nicely and enjoyed the kindness and fellowship of the brethren to the fullest extent.

The papers and speeches of the convention were, I thought, exceptionally good and the brethren expressed themselves as being gratified with the results of the work. There is no question but that our preacher's conventions are a feature of our work that must be perpetuated.

The Colorado-Wyoming pastors are heroic men and are getting a start in their work that is remarkable indeed. District Superintendent Vanderpool is a real old-fashioned pioneer revivalist, as well as a wise and dependable advisor. His outline for Home Mission work was the best I have heard, and it is not all theory. He has just completed a month's campaign in the City of Pueblo which resulted in the organization of a church with twenty-eight charter members, with good prospects of continued success (I went down and preached for them one night) and the cost to the Home Mission Board will not be more than one hundred dollars. I have asked Brother Vanderpool to write a brief of his plan for the HERALD OF HOLINESS.

Sunday night, December 17, I preached for Brother Crockett at his church in Denver. Beginning there about five years ago with a very small class and with but the beginning of a house of worship, Brother Crockett has built up one of the best churches in our connection and has now an auditorium that will seat eight hundred. His church is neat and comfortable, and his people are as zealous and truly active as I have seen any where. He has one of the largest and liveliest Young People's Societies and one of the most ideal Sunday schools that I know of. His orchestra of twenty-six pieces leads the splendid

congregational singing, which is a feature of this great church. We dedicated the new addition to the church the night I was there and at the close of the dedicatory prayer, Brother Crockett presented me with a substantial check and THIRTY-ONE SUBSCRIPTIONS TO THE HERALD OF HOLINESS. The first of these was very acceptable to me and the second will make Manager Lunn of the Publishing House rejoice. One of the remarkable things about Brother Crockett's success is the fact that he has had only two or three evangelists with him for meetings in all these years, but he has souls almost every week in the year, has dug out some of the very hardest cases and has had wonderful *permanency* all the way through. My hat is off to Crockett and the Denver church.

"HE IS A POOR WIRE MAN"

THE speaker was a preacher and the subject of the conversation was a preacher. The preacher who was the subject of the conversation had seemed to have had more "ups and downs" in the work of the Lord than he should have had. He was a splendid preacher and in most of essential matters he could but be pronounced a genuine success. He was a man of much more than average ability and was an exceptionally good soul winner. But there were too many petty misunderstandings about the pay he was to receive, though he was not especially highly paid; and he was reported to be a place seeker, though he never really attained any places of prominence; he was said to be rather distant, and even heady and self important, though those who really knew him declared that he was humble and brotherly and "easy to be entreated."

So, when the puzzling aspects of his case had been presented, the preacher whom we first mentioned as "the speaker" said very drolly, "Well, you see he is a poor wire man. You know there are two ways of wiring a house. One way is to put the wires in above the ceiling and between the two parts of the wall, and thus conceal the wires and make a neat job of it. The other way is to put in "open wiring" so that the wires and switches are all in plain sight in the room. This job is nothing like so neat as the other and is not any better. Now Brother J— is a wire man of the second kind. His purposes are so manifest and his plans so apparent that, although he seldom carries one of them out, he gets all the blame for the things he tried to do and could not, or thought of doing and didn't. He is just a poor wire man, that's all."

As I thought on these droll sayings, I tried to remember the various speeches I had heard on TACT, but they all seemed to give way to the "poor wire man" story. I thought about what I had heard said about how a preacher could get his church board to do about any thing he wanted done, if he would only use "tact". I had heard it said that a

man could get things through the assemblies, if he just did not appear too *interested* and *anxious*. I had heard that a man had to have *wisdom* in dealing with this and that delicate problem. And I thought of the various good men whom I had known to fail because they did not have tact and wisdom and other ingredients that are said to go into the making up of success. But in the end, I could see no way but for me to classify all the ministers of my acquaintance as either "good wire men," or as "poor wire men;" for in the end, that is largely what the various words mean.

Some men glory in their bluntness, and some *big* preachers seem to have but little respect for the preferences and feelings of ordinary mortals. They may be good and sincere at heart and their real intentions may deserve commendations, but at any rate, they are "poor wire men."

"JUDGMENT MUST BEGIN AT THE HOUSE OF GOD"

THE yellow peril," "The black menace," "The International Jew," "The Bolshevik," are plagues which threaten the safety and certainty of the political world and constitute a very dark cloud, the prospectus of the world's future. But there is but little that any of us can do to noticeably alter matters. The world is sick unto death and all its institutions and combines are due to fail and tribulations swift and awful are about to break upon the worldly Christ rejecting world.

Roman Catholicism, Utah Mormonism and other forms of organized and systemized error are playing havoc with thousands who are deceived by their pomp and splendor. But we gain but little by substituting one form of un-Christian bigotry for another, and there is no hope of either reforming or destroying such deeply entrenched institutions as Catholicism.

Capital and labor both have their justices and their injustices and there is small likelihood that they will agree upon any proper arbiter of their differences. Neither of them is wholly right, and neither wholly wrong; so there can be no "Battle of Armageddon" between them. Therefore, a good man may be on either side or neither side in this controversy and no amicable settlement of the disputes is likely to ever be found.

Greed and graft, indolence and prodigality, folly and knavery, profanity and lasciviousness, hate and envy and a thousand other vices and crimes are insistent in their demands for legislation and moral correctives. But they are the outcroppings of a universal human nature which is hopelessly corrupted. They are but symptoms of a disease so deeply rooted that it will always find new forms in which to manifest itself. So all the remedies of men will ultimately fail.

The only hope is that the people of God will humble themselves in fasting and prayer and that they will prepare the way of the Lord so that God can come in the power of

a wide spread, deep and real revival. Every period of world depression and judgment has been prefaced by backsliding and compromise on the part of the church; and every period of blessing has been prefaced by a quickening and deepening of the spiritual life of the Church.

Let us forget the world's part in this matter for a little while and think and plan and pray for the beginning of better days for the progress of genuine and deep spirituality in the hearts of the people of God. There must be more real prayer, there must be more real soul burden and travail, there must be more confession of our needs and more seeking after God to have these needs supplied. It is not the world outside, but the world inside that threatens us most. May God grant to "Send a world wide revival, and begin it in me!"

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Where, in the Bible, do we find a statement of the condition and whereabouts of the soul between physical death and the resurrection? A. P., Manitoba, Can.

Ans. For the state and condition of the righteous read 2 Cor. 5: 1-9. For the state and condition of the wicked read Luke 16: 19-31.

Q. Is Luke 16: 31 a parable or the biography of persons who actually lived? A. P., Can.

Ans. Both. That is, it is the biography of actual persons used as a parable to illustrate and emphasize the truths involved in their experiences.

Q. When and by whom was the Sabbath changed from Saturday to Sunday? A. P., Can.

Ans. Jesus initiated the change by arising from the dead on Sunday, and then the early church continued to meet on that day for Christian services, though disciples who were Jews continued to meet at the synagogues with the Jews and to observe the Jewish Sabbath, also. But when Judaism broke down, Christians, both Gentiles and Jews, simply dropped the Jewish Sabbath from their weekly calendar and continued to observe the Christian Sabbath. The Jewish Sabbath commemorated the old creation and belonged to the days of man's tutorage "under the law," and the effort to revive its observance is almost an infallible index to legalism as opposed to spirituality. The Christian Sabbath commemorates the "New Creation" and yet retains all the essential features of the more ancient day. If you are especially interested in this subject, order a copy of "His Memorial Day" from the Publishing House. Price, twenty cents.

• Q. How can we explain Exodus 24: 10, 11, where it is said that they saw God, and Exodus 33: 20 where it says that no man

can see the face of God and live? Also Gen. 32: 30 where Jacob said he had seen God and I Tim. 6: 16 where it says no man hath seen or can see Him? A. N., Neb.

Ans. Those who are said to have seen God, saw but the symbol of His person. Since God is infinite, of course, He is incomprehensible to the mind and invisible to the eye, and can only be known and seen to the extent and in the form in which He elects to reveal Himself.

Q. Was the prayer recorded in the seventeenth chapter of John offered before the crucifixion or afterwards? W. P. C., Ala.

Ans. Before.

Q. If the carnal mind is an inheritance from Adam, and not a transgression, when one has been sanctified and then backslidden, how does the carnal mind get back into him? W. P. C., Ala.

Ans. The natural man had not only to be created, but must also be preserved by divine power. In like manner, the spiritual man is dependent upon the grace of God for life and purity. "The carnal mind" is not an entity, but is a depraved, diseased condition of the moral nature. And although the power of the Holy Ghost does destroy inbred sin, the soul can be kept clean only by "walking in the light." When the Holy Ghost is grieved away, the souls is deprived of its keeper and this opens the way for the return of depravity. The carnal mind does not come back involuntarily but is restored by the act of the creature when he ceases to meet all the conditions of obedience and faith.

Q. John the Baptist (John 1: 21) said he was not Christ, nor Elias, nor *that* prophet; who was *that* prophet? W. P. C., Ala.

Ans. The Jews had never fully identified the prophet promised by Moses (Deut. 18: 15-18) with the Messiah Himself, and so referred to him as *that* prophet.

Q. Please explain Mark 3: 28-29, Heb. 6: 4-6, and Heb. 10: 26, all regarding the "Sin against the Holy Ghost." W. P. C., Ala.

Ans. The text from Mark along with its context makes it clear that the "Blasphemy against the Holy Ghost" to which our Savior referred and which He declared was unpardonable consists of obstinately attributing those works to the Devil which one has clear and sufficient evidence can be wrought only by the Spirit of God. This was exactly what the Pharisees were doing and the Master spoke to warn them. The texts in Hebrews do not refer to backsliding in any ordinary sense. The reference is to the attempt of some Hebrew Christians to give up the sacrifice of Christ and to go back to the Jewish system. As the Jewish system had been obliterated, when one gives up Christ's atonement for sin "there remaineth no more sacrifice for sin." The blood of Christ is the only sacrifice for sin and the man in question having rejected this, there is therefore no way for him to be saved.

Introducing the Preacher

Rev. Edward R. Kelley sprang from a genuine North Carolina Methodist home. He was reclaimed and entered the ministry at the age of twenty-six. He was sanctified wholly under Dr. Carradine's ministry.



After serving several charges in the M. E. Church South, he located at Chariton, Iowa, and entered the evangelistic work. Later he entered the pastorate of the M. E. church where he has labored for seventeen years. On June 17th, of last year, he united with the Church of the Nazarene in Southern California. Brother Kelley is author of "A Flame of Fire, or Life of William Bramwell," "The Tabernacle, a Type of Christ," "Messages from Isaiah," "The Land of Canaan," and "Paul's Great Prayers." Brother Kelley is now accepting calls for revivals and convention work. Our brethren will keep him busy.—EDITOR.

Presumptuous Sins

By REV. EDWARD R. KELLEY

"Keep back thy servant also from presumptuous sins; let them not have dominion over me (Psalm 19: 13).

THE psalmist here cries unto Jehovah: "Keep back thy servant also from presumptuous sins." Now this phrase "presumptuous sins," I am sure is much misunderstood. It does not mean, as some seem to think, sins of arrogance, or pride, or insolence; but rather it means sins that are just the opposite to those that are of a secret nature—open sins.

In a sermon recently read by us the thought is there presented that the word translated here, presumptuous, really has the meaning of "that which bubbles or boils," consequently conveying the thought or idea of rather a hot desire, or the agitation of rather an excited impulse that hurries men and women into sin in spite of their conscience.

Then, too, I want you to notice who it is that is offering this prayer. It is *not* one who is living in open rebellion against Jehovah, but rather one who *knows* God. Now this thought is clearly brought out in the petition: "Keep back Thy servant." This man *knew* himself to be a servant of God; and he therefore knows that glaring sins, if committed by him, are not in keeping or consistent with his profession as the servant of God.

A rather trite saying of an early mystic is handed down to us which reads something like this: "There is nothing weaker than the Devil stripped naked." This saying would

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be fine if it were true; would it not? But it is not true. The natural heart is much weaker than the Devil, though the Devil be "stripped naked." And the heart that is still harboring carnality is not as strong as it might be. Paul, in the seventh chapter of Romans brings this thought to us very clearly. And we, many of us know this to be true from our own personal experience, for time and again have we been guilty of doing things we did not wish to do, and like the apostle we discovered: "It is not I, but sin that is within me." Exactly! And, my brother, you know and I know, and God knows that such conduct is *not in keeping with the experience and life of a real, vital Christian*. But as long as there are two wills within, you can hope for nothing better. Have you gone camping? You will know by experience that to start a fire you will seek for and find the driest fuel you can possibly find. Well, beloved, there is plenty of dry fuel lying around loose near the edges of your heart, and it will not take much of the Devil's fire to start it into a mighty conflagration; and after the bubbling up and boiling over ceases and the embers cool off then it is that you become aware *that for your eternal safety it would not do for you to die in such a state as that*. Listen, while I bring you this glad news: God would lead you out of the seventh of Romans into the eighth of Romans where you may have victory every day and hour. Hallelujah! Oh, how real is His sanctifying grace and power in this heart of mine while I bring you these words!

But the Psalmist is much concerned about his own standing with God! He looks, as it were, into an awful possible depth, and he sees three steps leading downward thereto. Let us examine them. We have first: *Wilful transgression or sin*, and, second, we have *Despotic sin*. Now what I mean by that, is this: presumptuous sins may become despotic in their nature, and they do so become to a very large extent. And, third: *Utter departure from God*. Now the first of these steps, as you will see, is not the lowest or worst, but it will eventually lead on to the others. This man when he prayed: "Let them not have dominion over me," was simply expressing the thought that these presumptuous sins should not have such a hold upon him as to dominate his heart and life; or become despotic. It is possible that a man may do wrong once, and feel so keenly its disastrous effects, that he will not be guilty of doing that thing again. David had his severe lesson in the matter of Uriah the Hittite, and never again do we find him repeating the sad, sad story. And although God forgave him and restored unto his soul the joys of His salva-

tion, yet David never forgot the tragedy of his sin and crime. God did, but David did not! We never forget.

It does not take much of a hole to let the flood-waters through the dam that will spell, within a few hours, wreck and ruin and devastation. And, my brother, every act that we do contrary to the life of a Christian, will tend to let the flood-tides of sin into our hearts, which will drag our souls downward to hell. I have known of strong men going down to wreck and ruin simply because they flirted with sin. One single act called for others, until a habit had fastened itself upon the soul that damned it forever and forever. I have known of the bank cashier to speculate until he became enamored and ensnared, and he could not break away, and then the bank was wrecked, and he himself went down to a suicide's grave and down to hell. He simply sold himself to the Devil. As the late Dr. Alexander Maclaren says: "It is an awful and miserable thing to think that professing Christians do often come into that position of being, by their inflamed passions and enfeebled wills, servants of the evil that they do." And there is no man or woman, no matter who she or he may be, is safe as long as he harbors the carnal mind within his heart. As Dr. Clarke says: "If you do not get rid of it, it will eventually get rid of you and damn your soul."

And this leads me to say: From despotic sin one is apt to descend to the lowest step *ending in utter departure from God*. We get somewhat of the thought from the word ~~the~~ is here rendered, "transgression," with the added adjective "great"; "the great transgression," which literally means *rebellion or revolt*, or some such idea. And you and I know too well what rebellion means: *a casting off of allegiance*. And here is this thought we might make use of: "No man can serve two masters." And again: "His servants ye are whom ye obey." Exactly! The writer of this prayer really feels that the final outcome of indulged sin is going over into the camp of the enemy, and is it, therefore, any wonder that he prays to be delivered from "the great transgression"? You have known of cases when men have turned away from God and have turned themselves over to the Devil—body and soul. I once heard a noted evangelist tell of a young woman whom God had called to the mission fields, but the Devil told her that she could not leave home and leave her poor old mother to care for her crippled brother. Now, that did look reasonable, did it not? But God saw to it that this supposed obstacle was removed, for He took the little sufferer home to Himself. But Satan was not through with the young woman even yet. He was not going to let her off so easy. So when God again spoke to her for the mission field the Devil said: "Now you know you can't go. Your mother is old and needs you, and you are mistaken in your call." She listened and remained at home to care (?) for her mother. But it was not

long ere the mother passed away also. But the girl had trifled too long and had said "no" to God once too often; and the last heard of her she was a common street walker upon the streets of her town, having sold her body and soul to the Devil and the passions of men. Oh, beloved, let us be careful! Let us be true to God!

The first step downward is tampering with conscience and the voice of God. And it is never safe to do anything contrary to His voice.

But the Psalmist is not yet through. He seeks divine help. Like some one standing on the brink of a precipice, and peering over, he begins to feel his head swim as he looks into the dizzy depths below, and intuitively he throws out his hand to the guide by his side, knowing full well that if he is not steadied, over the brink he will go to his destruction. "Keep back Thy servant from presumptuous sins."

This you will see conveys the thought of an actual and real divine support and guidance. And this prayer, beloved, has no meaning as far as you and I are concerned, unless we so yield ourselves to God that there may come into our hearts the presence and power of the blessed Holy Ghost in His sustaining and keeping power. Amen.

"Keep Thou me back." And if that petition means anything at all, it means simply this: There can come into our heart, thank God, a mightier power than our own feeble strength, which will destroy and eliminate all sin, and bring one's own nature into conformity with the divine will of God. Oh, bless the Lord!

But some one may ask: "How can such an experience of which you are speaking be had?" Well, I would say: In the first place we must place ourselves unreservedly into the hands of God Himself for time and eternity, and then will the blessed Holy Ghost, praise His name, apply the Word, "the sword of the Spirit," to our heart and conscience showing us our need, and as we realize our need then are we to yield ourselves fully and completely to Him that the precious blood of Jesus Christ might be applied, *cleansing us from all sin*, so that we may be filled with the Holy Ghost Himself.

And, my brother, whenever the Holy Ghost possesses fully the heart and will of God's child, then will the desires for forbidden paths and wrong doing be banished therefrom. The boiling water in the kettle ceases to boil when the temperature becomes cool, but God wants you and me to keep so close to Him and so in touch with Him that there will literally spring up in our hearts a spiritual artesian flow of divine power. And I promise you, my brother, that when you once taste the goodness of God, *you will want more of Him*, for the truly regenerate heart is never satisfied with its present attainments, for having eaten of the "manna" it is not very likely to turn away from the fruits of Canaan. And such fruits as they are! Oh, wonderful! As one has said: "Get near

God and open your heart for that Divine Spirit, and then it will not seem foolish to empty your hands of the trash that they carry in order to grasp the precious things that He gives." A piece of iron magnetized will turn toward the pole. And it is just as natural for the regenerate heart to be attracted by the blessed Holy Ghost toward God for the experience of entire sanctification and all that God has for it.

And, my brother, you may rest assured that that same blessed Holy Ghost will not only cleanse the heart, but that He will also *make strong your will*. For when God possesses the heart fully, He restores to its proper place the subordination which was broken by sin.

All of you, you men and women of God, have access to a *perfect security against sin*, and if you should fail to take advantage of such a blessed privilege accorded you, the fault and blame lies with you; for when the Divine Hand was extended to you, and you

TRUST HIM

Trust Him when dark doubts assail thee,
Trust Him when thy strength is small;
Trust Him when to simply trust Him Seems the hardest thing of all.

Trust Him. He is ever faithful:
Trust Him for His will is best;
Trust Him, for the heart of Jesus Is the only place of rest.

Trust Him, then, through cloud and sunshine,
All thy cares upon Him cast,
Till the storms of life are over,
And the trusting days are past.

refused it, you alone are to be blamed, and as sure as I stand in your presence you will have to answer for your neglect at the judgment. May God help you! Oh, my brother, I beg of you that you let God help you!

But the Psalmist is not yet ready to say "Amen." He goes even farther than what I have, and hopefully sings: "Then shall I be upright; and I shall be innocent from the great transgression." Now that is the climax and result of the divine answer to the heart-cry which he has presented before Jehovah. And it simply means this, beloved: *Nothing short of absolute or complete deliverance from the power and dominion of sin can possibly fully satisfy the child of God*. Now I am aware that some of you may say: "I am perfectly satisfied with my present attainments;" but that does not make it so, for people will even lie to the Lord. And, beloved, you are to face this message at the judgment. You may turn it aside now, but you will be only too glad to accept it then; but, listen! *It will be too late then*. Nothing short of the sanctifying grace of God in your heart can possibly satisfy the Master. And nothing short of His sanctifying power will correspond with what He is anxious to do for you, if you will but let Him. And He

will do it right now, if you will only yield fully to Him.

You and I, as children-of God, have within our grasp possibilities of divine grace and power that many of us are now strangers to. Let me read I Thessalonians 5: 23, 24 to you. Listen! "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." Do you measure up to such a possibility in your heart and life? If not, why not? Where lies the blame? But that is not all. No; I am not advocating a "third blessing" but I am saying sanctification is an experience wherein we just begin to live for God as He would have us live; and God wishes to lead us on and up and out to possess our possessions even after we have entered the Canaan of perfect love. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever."

There is no irreclaimable outcast as far as the Gospel of God's dear Son is concerned. But there is a sin that God will not pardon, for He can not, and that is the deliberate rejection of His saving grace by Jesus Christ, and His sanctifying power by the Holy Ghost and the cleansing blood. Beloved, I stand upon the Word of God and declare unto you: "Follow peace with all men, and holiness without which no man shall see the Lord." Amen.

LACLEDE, MO.

HOLINESS, A FIVE-FOLD PREPARATION

(Continued from page one.)

other; No. But inbred sin was there a few moments ago, yet it is not there now. What became of it? Where did it go? It went with that part of the man that went—that departed this life. It is where he is. Inbred sin is not located in the physical organism, but in the moral realm—or spiritual nature. It is in the heart. To say that the Christian gets rid of inbred sin at death, is no better argument than for the sinner to say the same thing—that he gets rid of his inbred sin the same way.

Let me close this article by calling attention to this subject in a practical way. How do the examples of holiness die? What kind of a deathbed, providing they are still conscious, do sanctified people have? Compare this with the death of those who have neglected, or rejected, or fought the experience of holiness. It was said of the early Methodists: "Our people die well." If one has lived the experience of holiness, he will finally die in that grace. Holiness prepares one for the dying hour. Reader, have you the experience?

Universal Need of Consistent Christian Living

By B. F. HAYNES, D. D.

THE demand for consistent Christian living comes from every conceivable direction. It is an inherent, radical need of the soul of the Christian himself. The perpetuation of spiritual life depends upon its conformity to Bible demands. It is not, that we are to live the "best we can, under the circumstances." We are to live up to a standard clearly revealed and enjoined. The issue is, to live thus, or die.

The Christian's influence and achievements in life demand this same consistency of living. The divine command is "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Any failure to let our light shine, inevitably lessens, or destroys, our influence upon others. This insures a double failure. Our own failure and that of others whom we should be instrumental in saving.

Such consistency is likewise demanded, if we are to meet the requirement and purpose of our Christ, in His matchless self-sacrifice for us. Paul says, in Eph. 5: 25-27, "Even as Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Not a word could be added to the foregoing declaration that could make more emphatic, or clearer, the requirement, purpose and provision of Christ, for a body of followers, clean, consistent and spotless in their living. Without this the life itself will go out in hopeless, dismal night. Upon this Christ Himself suspends the influence to be exerted by believers, and the fruit they are to bear.

The paramount problem evermore before the Church is, to use diligence and care to train her membership to lives of conformity to the scriptural standard. This is the absolute and inescapable requirement of the Church, if she is to bear soul-saving fruit in the home land, and it holds with equal force, as the essential condition of her saving influence in Missionary fields abroad, which she seeks to cultivate. This is a very patent truth though not always kept in mind.

In the first place, the character of the church life at home will determine the character of the lives of the missionaries she sends abroad. The stream will never rise higher than its source. It will be a case of "like church, like missionaries." If the church ceases her emphasis on a personal, conscious, religious experience of vital salvation and becomes worldly, and formal with a professional ministry, her missionaries will inevitably be of the same type. If such missionaries remain in foreign field and bear any fruit, this fruit will be on a level with their own character and lives, which means that they

will be failures as far as any genuine gospel work is concerned.

Right here we have touched upon a vexatious and exceedingly difficult problem now confronting earnest missionaries in many foreign fields. We quote here a pertinent declaration, made by a thoughtful missionary, in a mass movement area in India. This missionary says:

"A yet more vital need and a more difficult problem, is the lack of deep spirituality among our workers in the Mission. If this lack were not characteristic of the missionaries it would not be so common among the pupils who have become coworkers. Furthermore, if this were not the condition of the ordinary home church community, it would not be true of the men and women picked out for work abroad. The remedy for this state of things in the mission field in the next generation, is to remedy it at home in this generation. The problem, first of all, is the deepening of the spiritual life of the foreign missionary, without which God's great work in the uplift of these masses who have been ingathered, can not be done in God's own way."

The foregoing statement, we find quoted from the missionary mentioned in the International Review of Missions in an article discussing "Problems of Work as Seen by

Pray, Plan, Plunge

By JOS. N. SPEAKES

IN the beginning God," is the divine order. Prayer is the first step to take in all God's work. Seeking the divine will, finding the Lord's purpose before any human plan or effort. Too often in our work we have plunged first, and when we found that we had got into waters too deep for us we have begun to plan, and our plans failing us we have resorted to prayer. The reverse would have saved us from failure and possible ruin. Property has been lost, institutions and works have gone down and the cause hopelessly handicapped because we did not first take time to wait on God, and learn His plan and get His leadings. Too often we take our own seal and desires for the wish and will of the Lord, and "run before we are sent." Then we blame people for not standing by the Lord's(?) work, or appeal to them frantically to come to our aid. But one replies that cold business methods will hamper the free exercise of faith, and give no room for the Lord to work. That may be true, but that is not the point that we have in mind. We admire the plunger, even the visionary man, if he has first prayed and planned. His ideas may seem like wild dreams—only impractical ideals—but if he has the mind and demand of the Lord he will succeed. This man can sing:

"Faith, mighty faith, the promise sees,
And looks to that alone—
Laughs at impossibilities,
And cries, It shall be done."

No limit can be put on the power and possibilities of faith—if it is faith and not mere presumption, taking human wish for the divine will. "Be sure you are right, then go ahead." But this day has seen more sad wrecks and failures in religious work than any previous age in history. One may ask, "Did you never make a failure? Did you never feel led and find later that you were mistaken?" I have, and that is one reason I know so well about such sad facts. As an old lady once

Missionaries." We are pained to have to add as a comment on the Missionary's statement, that the Church at home does not seem to have undertaken the work of solving the problem complained of, by our brother. She rather seems to be deepening the perplexities of the problem by sending out missionaries to these foreign fields who deny the Deity of Christ, the Inspiration of the Scriptures, the Personality of the Holy Spirit and who accept the New Theology and all the dicta of modern destructive criticism and German Rationalism. Such missionaries of course can not believe in, much less possess any conscious experience of saving grace. How, when, or whence are we to hope for any solution of the problem complained of by the missionary quoted and which perplexes and saddens the heart of every prayerful, converted Christian in the home lands acquainted with the facts?

It may be that the churches will be awakened sooner or later when their membership becomes apprised of these appalling facts and begin withholding absolutely their contributions to foreign missions which are to be handled and disbursed by Mission Boards, so utterly blind and dead to the most elemental needs and qualifications of workers for the foreign field. This drastic remedy would be a rude awakening and create a shocking cataclysm in Christendom. But would this be any worse than the habit prevailing now, of sending out the blind to hunt the lost?

said, "I have learned by blessed and sad experience." And I have found it wise to leave an opening for the Lord to get out at. Instead of saying with unmistakable confidence, The Lord is leading me, I have found it far wiser to say, I believe I have the mind of the Lord. He is not to blame for nearly all He is accused of in our leadings. His wisdom would be sadly belittled if it were true.

But having the mind of the Lord, and it can be had! Amen! Then take time to plan for His work. Doubtless Moses' parents were led of the Lord to put him in the water where the princess came to bathe, but they did not simply "turn him over to the Lord" (as too many parents do today), but "took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein." Being led of the Lord is no reason for slipshod methods of doing His work. God not only led Gideon, but seriously depleted his forces, that they might not say, "Mine own hand hath saved me," but that did not warrant Gideon in going at the battle in a haphazard way. "He divided the three hundred men (all that God let him have) into three companies—and he said unto them, Look on me, and do likewise. And they stood every man in his place round about the camp." God was leading, but man was planning. There was prayer and plan.

Plunging, that is the joy of it. Having prayed through, and then applied all the human plans that may be possible or needed, commensurate with the task God has given, then "Go forward." There may be rolling seas before, crowding enemies behind, and mountains of difficulty walling either side, but there will be victory. Nothing is in the way of him that is in the way. Faith knows no defeat. We should never learn now to "beat a retreat." God gives no impossible orders. He does not "lead His people up the hill to lead them down again." His people "conquer though they die." The plunger pleases God if he is first a prayer and planner.

Prayer, Planning, Plunging spells VICTORY.

PAYING THE PRICE

The lesson was at an end, and the doctor looked over his class and wondered how much impression he had made. The boys were just verging on manhood; some of them were in the senior class of high school, some were already out in the world of business. The lesson had been about the miracles that the apostles had performed.

When the doctor had finished explaining the passage one boy looked up inquiringly.

"Dr. Jamison," he asked, "do you think anyone could perform miracles now?"

"Unquestionably," replied the doctor.

"Then why don't they do it?" a dozen voices asked.

"You all know something about physics," said Dr. Jamison slowly. "You know that you can convey a powerful electric current hundreds of miles from its source and set it at work virtually without loss."

The boys nodded.

"Now, there are two things to bear in mind: the power that the dynamo generates and the cable that transmits the power. Let us assume that the dynamo has produced the necessary energy; what is required of the cable?"

"Why, it must be connected with the dynamo," said one of the boys.

"Yes; but there is something else."

One of the boys said, "The cable must be insulated."

"Exactly! And the more nearly perfect the insulation the greater will be the energy that is transmitted. Now, spiritual power comes from God and is to be applied in some way—to healing the sick or to lifting the sinner fallen by the wayside. We are the cables. The first thing is to make the connection; *the next thing is to insulate the cables.* That is what the apostles did. Most of us lose spiritual power all along the line; we keep company with people who are worldly and unbelieving; we have sordid ambitions and frivolous pleasures. Thus when it comes to applying God's powers conveyed through us—his faulty feed wires—there is no power to apply."

"Do you mean, sir, that we must have no pleasures?"

"Not at all. Christ made social visits. He traveled. He worked at his trade as a carpenter. But through it all He had one central purpose—to bring more abundant life to men. The apostles followed the example of their Master; none of them ever lost sight of the one aim that they had in life. If you want to be a spiritual power, you must pay the price; you must learn what the *vital things* in life are and concentrate on them. Are we willing to pay the price? The apostles were willing, and we know what they accomplished."—Ex.

THE POOR OF A RICH CITY

The City of New York is the richest city in the world—you are bewildered when you read of the wealth in its banks; you are amazed when you go to its costly hotels or restaurants and see people being dined and wined in a showy extravagance; you are startled when you witness the scale of living at its clubs and in the homes along Fifth Avenue; you are astonished when you look upon the signs of splendid prosperity among the worshippers in its well-to-do churches. It is the richest city on the globe! And yet, in the year 1903, sixty thousand four hundred and forty-three families in New York City, one-fourteenth of the whole population, were evicted for non-payment of rent! Some of them were scamps trying to take an unfair advantage of their landlords, but the great mass of them were people who were simply too poor to pay for a place to lay their heads, and so they suffered the indignity of being put out into the street to await the coming of some charitable agency for their relief. And in the year 1902, according to the "Report of the Department of Corrections" quoted in Robert Hunter's "Pov-



erty," one-tenth of all the people buried from the city of New York were buried at public expense in the potter's field! (Since this was written the number has increased to one-seventh.) You all know how the poorest of the poor shrink from such a fate as that for their dear dead, making untold struggles and sacrifices to avert it, and the fact that one-tenth of all who died were thus carried off to the potter's field gives indication of the great and sore poverty in that rich-city of earth.—Selected.

CALLED

"What, you here, Sandy?" The old acquaintance put out a hand in greeting, and the little Scotchman stopped to wipe his oily fingers on a corner of his blouse before he took it. "How long have you been at this job?"

"Glad tae see ye, Mr. Humphrey; glad tae see ye," the sexton said, and his tone was as hearty as his words. "I minded this lamp behind the pulpit gied but a pair licht last Sabbath evenin', so I stole a spare minute tae rin down and set a new wick in it. Yes, I've been here quite a spell, Mr. Humphrey. I was called tae tek the oversight of this church three years ago come December, sir."

The acquaintance smiled as he passed on. Sandy's show of dignity was amusing, the more that he was such a tiny wisp of a man, with his narrow, bent shoulders, and his ill-kept, calloused hands, greasy with lamp oil. "Called." The minister of the parish might have used the word fitly enough. But why not the sexton, too? An underheated church might spoil the effect of the most carefully prepared sermon, and even a sputtering lamp, such as Sandy was pottering about, might be a distracting annoyance.

Most of us take it for granted that great men like Moses and Paul and Martin Luther and John Knox and Washington and Abraham Lincoln were "called" to leadership. We are accustomed to say that God prepares a man for the particular crisis, and fits him to march in the forefront, and carry the movement forward to a successful issue. By analogy, but with possibly more reserve, we speak of a young man being "called" to the pastorate of a particular church.

What we often overlook is that where a man is called to lead, other men must be called to follow. Skilled leadership is more impressive and spectacular than loyal following, but either is useless without the other.

Where exact co-ordination is so essential, where faithfulness and unquestioning obedience and painstaking attention to detail count for so much in the rank and file, it goes without saying that these humble, subordinate places are not left to any mere chance comer. The little Scotch sexton was not amiss in saying that he was "called" to such minor tasks as dusting pews and trimming lamps; for even the lowliest work, faithfully and conscientiously done, is invested with all the dignity of a heavenly calling.—*The Youth's Companion.*

HOLD UP YOUR END OF THE LOG

"When I was a boy in the lumbering region," said the old doctor, "the fellow who would not hold up his end of the log, but let the weight sag on the others, was looked upon with contempt by all the camp. Wherever I go now I think I see logs carried—one end held up by hearty, willing hands, and the other dropping out of lazy, selfish ones.

"When I see an old father toiling to give his

son the education that is to help him through life, and the boy yawning over his books, tricking his teachers, smoking cigarettes and swearing, I feel like calling out: for the sake of your own soul, boy, grip the end of the log and hold it up!"

"Sometimes I see a man working hard all day, and too tired to rest at night, while his wife and daughters read novels, embroider and gossip with women as useless in the world as themselves. Do they keep up their end of the log?"

"Or, quite as often, it is the wife who stints and saves until her life is barren and bare as a dusty road at noonday, while the husband spends his time at saloons and pool rooms.

"Or, I see one bright, courageous member of a family—usually a woman—working, joking, hopeful, while the others crawl along, groaning, complaining, dropping every day and hour their burden of poverty, disease, toothache, or bad weather on her shoulder. She has all the log to carry.

"Again, it is a human being for whom God has done much in birth, rank, education, friends, who for the love of a glass of liquor or a pack of cards; allows his life to drop into the slough. Paul bids him 'work' out his own salvation; and I feel like telling him to hold up his own end of the log."—*Illustrator.*

IGNORANCE OF TOBACCO COSTS DEARLY

Dr. J. H. Kellogg tells of a business man who came into his office, much excited, saying his own physician had informed him he had tobacco heart, and could not live longer than two years. The man declared he *must* live ten years more, in order to develop a business enterprise in which he had induced his friends to invest, adding:

"I am absolutely indispensable to the business. If I fail the whole thing will fail and my friends will lose every dollar of their money. Tell me, doctor, how I can keep my feet ten years more."

Dr. Kellogg replied: "Your safety margin is used up; your reserve strength is gone. Your heart, liver and kidneys have carried such a heavy burden, done so by years of overwork, that they are worn out. You are like a man whose once bank balance of millions has been reduced by extravagance to a few cents."

As Dr. Kellogg paused, the man read his thoughts, and saw there was no hope. He sprang to his feet, strode excitedly back and forth, pulling his hair out by the roots. Suddenly he paused and shrieked: "Why didn't I know this before? Why didn't some one tell me what tobacco would do to a man? If I had ever dreamed that tobacco would injure my health or my business, I would have cut my throat as soon as I would have smoked."

This shows the great responsibility resting upon those who *do* know of the evils of tobacco, to inform those who do not know, especially the rising generation.—*Selected.*

SENTENCE SERMONS

Fear is not faith, but it may lead to faith, or it may lead to hardening.—ALEXANDER MACLAREN.

That prayer is insincere which is not followed up by hearty efforts to secure the thing sought.—MARCUS DODS.

There's but one way in which man can ever help God—that is by letting God help him.—RUSKIN.

Any time is no time.—PROVERB.

He's armed without that's innocent within.—POPE.

Dawn does not come twice to awaken a man.—AFRICAN PROVERB.

Deep below as high above
Sweeps the circle of God's love.

—WHITTIER.

"WHAT WOULD BECOME OF US?"

A TIME TO BOTH SHOUT AND QUAKE

By B. F. HAYNES, D. D.



WE mean to say that the time has come to shout our congratulations to Brother E. G. Anderson and his Board and our praise and gratitude to God, for the measure of success which has attended the great missionary campaign for funds to keep our missionaries in the field. But, unfortunately, it is a time also to quake with fear and regret that complete success has not been reached. What a tragedy it would be to fail right in sight of the goal? But there is not to be any failure. We are not going to allow such a disaster. *But let us hurry up the matter.* Let us cut the work short in righteousness, by speedy and complete success which will give glory to God and universal joy to the heart of the church.

If you have already sent a check, send another one. If you have held in abeyance your decision, while considering sending a check, give God and missions the benefit of the doubt and send the check at once. This is a royal, godly, noble way. This is practicing the Golden Rule. Don't stop with acting yourself. *Induce others to act.* Let others see that you have the matter on your heart. Spread the contagion of holy zeal and love until all have acted again and again. There is no plan or desire to run the church on drives, but this one **must not and shall not fail.** Let every true Christian so declare, and lo! success will loom immediately in view. It is heart-breaking to even think of calling home a single missionary. God bless every one of them. God bless every one who helps to keep these missionaries engaged in their sublime work of soul-saving among the benighted of earth.

No matter if you have done it before, *let every pastor preach on foreign missions next Sunday, January 21st, and raise another offering for foreign missions. Act quickly, pray earnestly, believe mightily, and God will give victory.*

HOW MANY?

How many shall we recall?
Hundreds are praying daily
that none need be recalled.
Will you join in this prayer?

OUR CHURCH AT MORLEY, ENGLAND,
GETS UNDER THE BURDEN

Dear Brother Anderson:

Upon receiving your previous appeals our local missionary board decided to make a special effort at this time of need, in spite of the deplorable industrial conditions here. So we arranged an augmented program, using our own Children's Day Program as the foundation. We arranged to have it rendered on the evening of Saturday, November 4th.

I got bills printed, and put them in shop windows all over the town, and had a large poster displayed in front of our school. I wrote to surrounding missions and churches where I had given my services free. Your beautiful and impressive October issue came just in time for a



J. HUTTON HYND

wholesale distribution. Then the photo chart of the ninety-seven elect ones also dropped in on time. This I had set out and decorated and put in front of our pulpit. I urged the people to prevail in prayer and fasting.

We had a special service on Sunday afternoon. Our Monday evening missionary class was included in our effort. One of our senior scholars read a paper on a medical missionary of China. I followed with a blackboard address on China—geography, religion, people, etc.

Our total offerings amounted to £15-0-0. I am highly satisfied with this.

I write these things, my brother, to have you know that we appreciate your spirit and vision in the cause of foreign missions. Believe me that all will be done that we see can be done for you at this testing time. Recalling any of our missionaries to us is unthinkable when we rest for a moment on the thought of the tremendous need.

We give you our heart and our hand. We hope and pray for victory. The work is the Lord's. We are but under-managers. He slumbers not, nor sleeps. Rest in Him!

Sincerely yours,

J. HUTTON HYND.

"WHAT WOULD BECOME OF US?"



WE were dreadfully shocked when *The Other Sheep* of October reached us the other day. We can think of nothing else. *What a dreadful thing it would be if some of our precious workers would have to*

leave the field on account of a lack of funds! We look at one another and ask "**Which would it be?**" We are trying to console ourselves with the thought that those would probably go first whose furlough is due; but that is not very consoling, as we have not one to spare.

I tried to tell the girls in the girls' home or our great need, and that if we all did not do our best to pray the money down some of us would have to return to the homeland. Their eyes opened in horror, and one said, "**What would become of us?**" They asked many questions, and could see nothing before them but to go back to their heathen homes. But they began to pray. I was awakened at 4 o'clock the next morning by such a volume of prayer as I have seldom heard.

One girl, who has a very practical mind, said, "You must not buy any more goats for us to eat. That will save some money." You have no idea how much that statement meant, as there is nothing they like so well as meat, and they have a goat only twice a month, which is only a taste when divided among twenty-two girls. It is a real sacrifice at this time of the year especially, when the corn, which is their only food, is so old and mouldy.

I do not feel that I could think of returning to America. **It would break my heart.** I could live on less salary—well, I could just get along almost any way, to be able to stay. *My faith is in a living God, and He does hear and answer prayer.* We are praying much that every need be supplied.

Yours and His,

MINNIE C. MARTIN.

Swaziland, South Africa.



DISTRICT SUPERINTENDENTS

The Holiness Movement for years spent time, energy and much money spreading scriptural holiness over the United States. They made little or no effort to conserve their labors other than to conduct a convention or camp meeting from three to ten days and these were held but once a year.

Those converted or sanctified were left to starve and freeze in a majority of cases and the results are far from satisfactory. The truth of the matter is this: The doctrine and experience of holiness is not to be a side issue affixed to the churches by a holiness movement, but is in reality the principal foundation doctrine of the Church herself and when this truth is lacking there is practically no church except in an apostate sense.

The Church of the Nazarene believes that it is vital to the cause of the work of God to conserve and build up those who accept the Lord Jesus as their personal Savior and the Holy Spirit as their personal sanctifier. Why should the Holiness Movement turn the travail of their soul and fruit of their sacrificing to carnal, worldly holiness fighting pastors? Such conduct is but little less than the heathen mothers throwing their babies to the crocodiles. What can a higher critic or an evolution pastor say to bless a sanctified child of God? Shame on the holiness evangelist that will furnish lambs for these soul destroyers to slaughter. Their reward will be sure.

The Church of the Nazarene has placed good, sane, live, strong evangelistic District Superintendents in districts of the United States to look after the needs of the holiness people. To organize them into churches and secure them a pastor. There are bands of holiness people scattered over the land who ought to be identified with some holiness church so they could be a blessing in a larger sense through fellowship and co-operation in spreading holiness over this land and around the world.

If any by chance read these lines and desire a holiness meeting, looking forward to a church home may write N. B. Herrell, 2905 Troost Avenue, Kansas City, Mo., and he will put them in touch with the District Superintendent of that district. These are awful days of unbelief and worldliness and it behooves the spiritual people to not only care for their own souls but to provide a place for their children's children.

The Church of the Nazarene is getting well established and offers a good spiritual fold for the people of God. She has well manned schools, a good Publishing House, a live aggressive Foreign Missionary work, Church Extension, Orphanage, Rescue Homes, and a very fine and efficient Mutual Benefit Society to provide for her ministers and laymen. Write today and enlist with this army of people to spread scriptural holiness around the world.

N. B. HERRELL, *General Secretary*.
2905 Troost Ave., Kansas City, Mo.

NEWS FROM NORTH DAKOTA

District Superintendent Brewer is pushing the work in this great field. He has lately organized a new church in Des Lacs, N. D., some seventeen miles west of Minot, N. D. He also held good meetings in Duluth, Minn. Rev. Brewer and Rev. A. F. Ingler, have been in revival meetings for the past two months. This is the way to push Home Missions and Evangelism. Supporting such men means that our money is well spent. Brother Brewer is working on a Home Missionary field and is doing well. The General Board of Home Missions and Evangelism is behind this brother and his work. He has many good cities and towns scattered over his District without holiness work of any kind. Brother Brewer is on the front line doing pioneer evangelism. God bless him and his faithful men is our prayer.

The Minot church is moving up. Rev. Will H. Hafer is now the pastor and we are glad to hear that the church has purchased a nice parsonage in a good part of the city. Why not? We predict that they will be building a new and larger church well located in this live city within a short time. Why not? Who said they could not? God still lives and answers prayer. Faith and works will do the job.

Rev. C. H. Beck, of Des Lacs, N. D., lost all their household goods, clothing, and winter's provisions in a fire. This is indeed sad. Brother Beck is a fine young man and is an earnest worker of the Lord. We are sorry for this brother for no holiness preacher can afford to lose such without suffering and especially in that cold northern country. Any one desiring to assist this brother may send their offering to our office or direct to Rev. C. H. Beck, Des Lacs, N. D. I am sure that anything given will be greatly appreciated.

HOME MISSIONS AND EVANGELISM

Any one desiring to assist in the spread of Scriptural holiness over the northern part of North Dakota and Minnesota can do so in the following way: First, by helping to support Rev. W. L. Brewer in a financial way. Second, by sending us the names of holiness people wanting a meeting or church. Third, by praying for Rev. Brewer, and the work on his great District of about one million precious souls. Oh, brethren, the harvest is white but the means and laborers are few. The fight is on and nothing short of heroic sacrifice and service will win. Pray, pray, pray, for prayer is one thing that will change things. Go on, Brother Brewer, we are behind you with our prayers.

N. B. H.

NORTH DAKOTA-MINNESOTA GROUP MEETING

The group meetings of the North Dakota-Minnesota District met at Minot, N. D., December 29-31, 1922, under the presidency of Rev. W. L. Brewer, District Superintendent, with a good attendance from the various churches of the district. Every pastor was present except one, and he was detained by sickness. Both pastors and lay members came in the fullness of the blessing of Christ, and the spiritual atmosphere of the meeting was of that nature which "makes December as pleasant as May," notwithstanding the storm which was raging without.

The meeting was organized by the election of Rev. H. G. Cowan as secretary, Miss Ruth Luchsinger, assistant secretary, and Rev. W. H. Hafer, treasurer, with proper committees to look after the business and attend to the entertainment of the delegates which was all that could have been desired.

GENERAL ASSEMBLY PLEDGES FOR HOME MISSIONS AND EVANGELISM

The pledges made at our last General Assembly for the work of Home Missions and Evangelism are now due. There is less than a year left for us to work before the next General Assembly will convene. Let us all join in and pray mightily for a revival to sweep through our church these next eleven months, then let us have these pledges paid and that will enable us to open up several centers of revival fire.

Brethren, God has called us to evangelize the multitudes in our home land. There are multiplied thousands swarming our cities today on their way to the burning pit, unless we get the gospel to them.

Please send your pledge money to N. B. Herrell, Gen. Sec., 2905 Troost Avenue, Kansas City, Mo.

The program of the meeting included the reading and discussion of sixteen papers upon topics of vital interest to the church and district, and the preparation of these papers had been assigned to eight ministers and eight lay members, all of whom showed a clear insight into the nature of the questions involved and their vital relation to the work of the church. It would be difficult to say which were the more important subjects, and which received the best treatment, and the most enthusiastic discussion, as all the papers were ably written and as ably discussed by both ministers and lay members. But the following seem to this writer to deserve special mention, viz. "How to Create an Interest in the Church of the Denomination to which You Belong," by Miss Eula Barkus, of Mohall; "The Best Methods of Altar Work," by Rev. W. L. Brewer, of Minot; "How to Obtain the Best Results in the Sabbath School," by Miss Ruth Luchsinger, of Surrey; "Relation of Pastor to the Church," by Floyd Rumann, of Minot; "Relation of the Church to the Pastor," by Rev. W. I. Gough, of Van Hook; "Tithing," by Rev. W. H. Hafer, of Minot; "The Greatest Need of the District," by Rev. C. H. Beck, of Lone Tree; "Young People's Societies," by Miss Helen G. Hafer, of Minot; "Foreign Missions," by Mrs. J. J. Jensen, of Sawyer;

"Systematic Methods for Church and District," by Rev. O. E. Kenzler, of Norma; "The Best Methods for Raising the District Apportionments," by Mrs. Gus Sather, of Van Hook; "The Relations of the District Superintendent to the District," by Mrs. D. D. Whaley, of Minot; and "Church Advertising," by Rev. W. H. Hafer, of Minot.

The paper on "Tithing" was requested for publication in the HERALD OF HOLINESS. The one on "Best Methods for Raising the District Apportionments" brought out in the discussion the conviction of all present that not only was a budget system the best method for presenting such apportionments to the churches, but that advanced ground should be taken in regard to this matter both by the next Assembly, and by the pastors and members present to the end that the action of the last Assembly in providing for a budget should be faithfully carried out.

The evening and Sunday services, were evangelistic the preachers being Rev. W. H. Hafer Rev. C. H. Beck, and Rev. W. L. Brewer. The Hafer Family Orchestra had charge of the music, which is sufficient evidence that the music was of a high character both artistically and spiritually. The Word preached was with power, and souls presented themselves at the altar and prayed through to victory.

On New Year's Eve, after an intermission following the evening service, an informal program of testimony, praise and prayer was rendered, closing with a season of prayer at the midnight hour, in an old-fashioned Watch Night meeting, and soon after the dawn of the New Year the meeting was brought to a close. Pastor Hafer and church in Minot will continue revival services during the weeks to come. The conviction and testimony of all present was that not only was the group meeting a success in every way, but that it should be continued at some appropriate time, and, also, that all-day meetings embracing some of the features of the group meeting should be held in all the churches. In this way we hope our people may be built up spiritually, and in love and faithful adherence to all the interests and work of the Church of the Nazarene.

H. G. COWAN, *Secretary*.

GOOD NEWS FROM MINNESOTA

We have been conducting a series of revivals at Ortonville, Minn., which has culminated in the organization of a Nazarene church of eighteen members. It promises to be a great church—wonderful territory adjacent to it—expect to see the membership swell rapidly. Brother H. T. Nyhus and R. J. Kirkland assisted in the meeting. Brother Hustad, Nazarene pastor at Granite Falls, was with us a few days. He proved a great help. Other near-by points will soon be organized. I have been praying and working up a large circuit for the Nazarenes. Folks are tiring of husks and turning our way. Our beloved District Superintendent, Dr. J. G. Morrison, was with us last Sunday. What a help it is to pastors to have men of faith as he is, with a vision of the needs. He preached three red-hot sermons. The saints shouted for joy as we sang the old-time religion. We heartily recommend Brother H. T. Nyhus of Clear Lake, Iowa, and R. J. Kirkland of Lake Charles, La., to any pastor wanting a good old-fashioned revival of the old-time religion. They preach holiness with no uncertain sound. I ask your prayers for our work here. God is marvelously answering prayer.—Ernest Coryell.

EVANGELISTIC CAMPAIGN

The evangelistic campaign with the Roberts and Balsmeier party at Lamar, Mo., opens with good prospects. This is the first pioneer campaign put on under the plan mentioned in the last week's HERALD OF HOLINESS. The General and District Boards of Home Missions are behind this enterprise. The meeting is being held in the opera house in the center of the city. Large crowds are coming, and the outlook is good for a revival and new church. Let all the HERALD readers pray for a mighty revival in this county seat. N. B. HERRELL.

GET BUSY

Any District Superintendent desiring to launch a pioneer evangelistic campaign conjointly with the District and General Boards of Home Missions and Evangelism, please write us at once, and we will be glad to assist all that we can in helping to secure an efficient evangelistic party who will agree to help us work out the plans. We can have a strong pioneer party in twenty-five centers under this plan within the next few weeks if all will pray and work. Read the plan over in last week's HERALD, and write us your desire. We are ready and at it now.

N. B. HERRELL.

MINISTERIAL CONVENTION

The Fifth Sunday Ministerial Convention of the Dallas District met with the Port Arthur church, December 28-31, with a good attendance. Rev. P. L. Pierce was with us through the entire convention and presided with wisdom and efficiency. There were many excellent papers read on subjects of vital interest to the church and the discussions were enthusiastic.

Bethany-Peniel College was ably represented by the business manager, Rev. J. C. Henson, and a nice offering was received for the same. Rev. S. W. Hampton, the pastor at Peniel, represented the Peniel Orphans Home and placed several coin cards for the help of the orphans work. Rev. W. E. Burnett spoke of the Southwestern Training Home at Lake Charles, La.

The *Port Arthur News* gave space on the front page of the daily paper to report the convention, which added to the attendance.

Rev. J. W. Bost, pastor of the Port Arthur church, is not only making good as a pastor, but has done much to assist in the evangelizing of this great coast country in Southern Texas. He and his people entertained the convention royally. The preaching in the evangelistic services was spiritual and God honored His word in the salvation of souls and the refreshing and uplifting of the saints. In all the convention was a great success, closing out with a watch-night meeting. Arising from our knees we entered the new year with a firm faith in God for the future. The next convention meets with the Houston church fifth Sunday in April also one in the north end of the Dallas District at the same date.

J. C. HENSON, *Secretary.*

THIRD SUNDAY SCHOOL AND Y. P. S. CONVENTION OF INDIANA

The third S. S. and Y. P. S. Convention of the Indiana District was held at Shelbyville, Ind., Church of the Nazarene, December 12-17. It was a success in every sense of the word. We had anything but a dull time. God came down in revival power and glory, and the church was greatly helped besides many finding God. The attendance was probably double any previous convention and the interest was at high tide. The church of Shelbyville and their able pastor, Rev. Morris M. Himler, who is a graduate of Olivet University, certainly know how to put Nazarene hospitality in a District gathering. The morning services were given to papers, round tables, addresses, praise, special songs, etc., on the Sunday school and its problems and the afternoons

CHRISTIAN LIFE SERIES

B. W. MILLER, M. A., S. T. M.

"REPENT YE"

FEBRUARY 4

- I. Jesus preached repentance. Matt. 4:17.
- II. John the Baptist preached repentance. Matt. 3:2.
- III. The apostles preached repentance. Acts 20:21.
- IV. Repentance is necessary to the forgiveness of sins. Acts 3:19.
- V. Repentance includes:
 1. Sorrow for sins. II Cor. 7:9, 10.
 2. Confession of sins. I John 1:9. Examples of confession: Luke 15:21, 18:13.
 3. Forsaking of sinful ways. Isa. 55:7; Jonah 3:8.
 4. Separation from evil associates. II Cor. 6:14-18.
 5. A forgiving spirit. Matt. 18:35.
 6. Restitution of all wrongs. Ezek. 33:15; Luke 19:8.
- VI. Faith is a condition of genuine repentance. Mark 1:15; Acts 20:21.
- VII. Conversion is a result of faith and repentance. Acts 3:19; 2:38.
- VIII. Examples of repentance:
 1. David. II Sam. 12:13.
 2. Job. Job 42:6.
 3. Nineveh. Jonah 3:5-8.
 4. Peter. Matt. 26:75.
 5. The prodigal son. Luke 15:17-21.
 6. The Ephesians under the preaching of Paul. Acts 19:18.

"Repent ye therefore and be converted."

TOPICS FOR DISCUSSION:

1. Repentance is the only road that leads to conversion and to God.
2. One danger signal for the church is when the importance and necessity of sincere repentance is neglected.
4. In what manner can the altar worker help the seeker reach rock bottom repentance?

SUNDAY SCHOOL LESSON REFERENCES

January 28. THE RICH MAN AND LAZARUS LESSON: Luke 16.

GOLDEN TEXT: Charge them that are rich in this present world, that they be not highminded; nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy. I Tim. 6:17.

Devotional Reading: Psalm 37:1-9.

February 4. THE GRACE OF GRATITUDE. LESSON: Luke 17.

GOLDEN TEXT: Enter into his gates with thanksgiving, and into his courts with praise; give thanks unto him, and bless his name. Psalm 100:4.

Devotional Reading: Psalm 103:13-22.

to like arrangements relative to our Young People's Society. The evening services were strictly evangelistic. Some of our strong pastors, such as Rev. Stubben D. Cox, West Side Church, Indianapolis, Rev. M. F. Grose, New Castle, Rev. E. E. Robinson, Richmond, Evangelists E. Arthur Lewis and Ed Roberts of Chicago, and our returned missionary from Japan, Will A. Eckel, delivered some strong messages in the night services especially and some during the day. Missionary Eckel stirred our hearts with his fresh and timely missionary sermon time after time, in a way that every one felt more and more our obligations to our faithful missionaries on the firing line. He is to campaign our District beginning January 7th.

Several visiting brethren of other districts and churches were present which proved a blessing to our Convention. Among the more prominent was General Superintendent Winfred R. Cox, of the Pilgrim Holiness church, of Greensboro, N. C., who brought fraternal greetings from his work, and blessed us with his Spirit-filled singing, assisted by his brother who is West Side pastor. Rev. E. O. Chalfant, Chicago Central District Superintendent, was with us part time and stirred us with his optimism.

Our esteemed District Superintendent Rev. Short was present on time to open the Convention and as usual his godly counsel and sermons were blessed and owned of God. Near six hundred dollars was raised on the new church of Shelbyville, the last day of the Convention. Over fifty subscriptions to the *HERALD of HOLINESS* were received. And the church assumed the support of a native worker in Japan.

The good work moves on in Indiana and we are laying plans now for the greatest year of advancement yet known.

REV. CHAS. F. PEGRAM, *Reporter.*

CHICAGO CENTRAL DISTRICT

Since we last reported we have been on the move for God and for souls. We have been traveling all over the State of Illinois and much of Wisconsin. We never saw such a demand and need for a full gospel in all our lives—sleeping churches and sleeping preachers and a great district here in these two states of ten million people. In Wisconsin alone we have fully a million and half unchurched people. There is a general cry coming to us from all over that great state for someone to come and preach the gospel that saves from all sin and give them a Christ that is real. We have letters that are coming to us right along that are heart rending. Will any who read these lines volunteer to go to this needy field? We have built some three new tabernacles on the District since my coming. We recently dedicated a church worth possibly fifty thousand dollars. We are having souls in the fountain all along the way. We have now in view some nine or ten tents for the coming summer with a line up of some eight or ten week end conventions between now and the summer, and with some special meetings like our Preacher's Meeting at Springfield, March 27th to April 1st, and using Bud Robinson, April 20th to May 20th, we hope to arouse enough holy enthusiasm to put twenty gospel tents and as many corps of workers to preaching the gospel to the great unchurched masses of Illinois, Wisconsin, and Chicago. If you are interested in any place in the state of Illinois or Wisconsin in establishing a good mission or church, write us.

Danville, Ill.

E. O. CHALFANT.

"What will become of us?"

The question asked by a heathen girl. Read about it in Minnie Martin's article, page 8.

CAMPAIGNING IN THE BRITISH ISLES

The last report of my work in the British Isles District I was engaged at Blantyre, the birth place of the famous missionary, David Livingstone. Pastor McLaggan gave us fine help and a free hand, and the Lord was present in power. Here as in the other places souls found the Lord in pardon and sanctification. Brother McLaggan is one of the coming pastors in the district. He is scarcely out of his teens, yet is making good like an old warrior.

After Blantyre we were with the little class at Bellshill. They had no pastor, but the District Superintendent gave us his presence and good help, and a goodly number of souls got through. Here is a fine opening for one of the best works we have in the district, I think. They have since secured one of the rising stars born and bred in the church at Glasgow for a pastor.

Next we were at Uddingston, the place the Board has aided in erecting a nice new brick church. And after seeing what they have had to do for years for years was delighted to have seen them get the aid. Here is one of the most faithful band of Nazarenes to be found any where, and their pastor as true as steel and with the patience of an ox leads them on to victory. Brother Clark is as solid as adamant. The meeting here opened with the dedication of the new church, which was quite an occasion. All the near by pastors were present and took part in the service. One soul was sanctified as a seal to the good work. While we were here as elsewhere only a week, still real results were realized. We were very sorry to have to pass on to another field.

The fair city of Perth came next. No place we labored gave us more deep pleasure than this one. Salvation results were enjoyed. Brother McRitchie, the good pastor, proved a true yoke fellow and turned us loose and stood by us most nobly. He is a real Highlander, both physically and spiritually. I was greatly carried away with the city and our people there. I didn't want to leave. But time and previous engagements made it imperative that we move on after one short week. So on to Dunfermline, the birth place of Andrew Carnegie, we betook ourself to open another battle. Brother Telford was our fine team mate here, and a good one he is. He is seeing most gracious work done, and

CHURCH EXTENSION S. O. S.

We have several churches appealing for aid at this time that must have help soon or lose all their property. The Board has done its best to extend aid to all such, but our limited funds make it impossible to save some of them from financial ruin. We come to the whole Church and lay the need on your hearts. *What if it were your church that faced such a dire calamity?* Would you not wish others to come to your rescue? These churches are not asking for donations, but seek a loan from the Church Extension Fund to tide them over the danger period. The apportionment of 50c per member asked by the General Board will enable us to save them. We urge every church to at once take this offering, which have not already done so. If the churches will only bring the need home to themselves, and act on the Golden Rule, they will immediately raise all that is due from them. **YOUR ANSWER WILL DETERMINE WHAT THE BOARD WILL HAVE TO ANSWER.** They can be saved if each church will do its small bit. Don't neglect it. Several thousands of dollars must be had in the very near future. The need is desperate and immediate.

We would like also that any who have money that they can give on the Annuity Plan will please get in touch with us. The Board offers the best inducements in the Church for the money. This cause uses the money at once in buying or building churches and parsonages, and does not have to invest it in private property or secular business. The money being loaned on good security obviates this.

All offerings from the churches should be sent to the district treasurers, and they to the General Board.

GENERAL BOARD OF CHURCH EXTENSION.

Jos. N. Speakes, Sec'y. and Treas.
2905 Troost Ave., Kansas City, Mo.

the church is growing nicely under his leadership. He has some of the hottest saints in his flock that could be found in all our ranks. Some fine salvation results were had here, too. Two services were given to Lochgelly, a small class that we have that is also pastored by Brother Telford. This convention closed my regular work in the District.

On Thursday the 30th of November Brother Sharpe and I went back to Glasgow where his good wife prepared a fine Thanksgiving dinner for this wandering American. Had real cranberry sauce and turkey, too. Nothing lacking but the pumpkin pie. And I was thankful, you may be sure.

At night I lectured on the Benefits of Prohibition in America. Of course we had one of the promoters of the murderous business with us. They are terribly afraid of prohibition and leave no stone unturned to keep the bloody liquor trade fastened on the country. The lies that are peddled about the failure of prohibition in America are enough to make the Devil resign from the headship of liars. But we gave them one broadside of facts at least, and promised to ship them some more. The following night we gave the lecture at Ardrossan. One drunk fellow was present, to our help, and tried to disturb. But he was more of a gentleman than the promoter was at Glasgow, for he came back and apologized for disturbing.

My last Sunday in the country was spent with the Uddingston and Blantyre churches. At the latter place on Sunday night the Lord gave us a great service and seven were either saved or sanctified. From the best I was able to keep count more than 150 were converted or sanctified in the series of conventions. And we did all we could to place the great and needed work of Church Extension before the churches, which we confidently believe will bear good fruit in the years to come.

On Monday, December 4, Brother Sharpe and I ran down to Carlisle, England, where at night I preached to the Pentecostal League. A fine melting service was enjoyed. Tuesday we went on to Leeds where we spent two days with the churches at Morley and Gildersome, England. The services were good and well attended for week nights. We regretted very much that we were not permitted to hold at least a few days convention with each of these churches, but were delighted to see them and give them the little time we did. Brothers Hynd and Roach are doing good work in merry old England. Their fellowship was sweet. The Lord bless them both. I longed very much to see some fruit of holiness where the once mighty holiness movement, Methodism, was born and—died. Oh, for another Wesley to arise and stir again from end to end that country.

This was my last service in the District, and with a sad heart I had to say good by to the people and country that had so much gotten on my heart. I really longed to stay and give the rest of my life to again spreading Scriptural holiness over that land. Oh, that the Lord will more and more fire the hearts and intensify the zeal of the pastors and people of the Church of the Nazarene in Great Britain!

Yours for a mighty revival,
 JOS. N. SPEAKES.

January Twenty-fifth
 may determine the future of our missionary work.

PASADENA UNIVERSITY

We are pleased to report once again that the Lord is still on the giving hand in Pasadena University. Several new students have registered and some have found the Lord since we last reported, and there is every indication of a considerable number of new students enrolling at the opening of the second semester, January 22, at which time we are planning for a revival campaign with Dr. R. T. Williams, our beloved General Superintendent, following his meeting with Pasadena First church. We are looking to the Lord to make this an epoch in the history of Pasadena University in more ways than one.

God is helping our financial manager, Brother J. F. Sanders, to dispose of some of our outside properties, and we are hoping to come up to the next General Assembly with all debts paid, with all buildings repainted and in good repairs, the campus in first-class condition, and having operated the school for the past two years without a deficit and with a student body from five to six hundred. We are praying and believing that God will enable us to accomplish this.

We have a large number of young men and women who are working their way through—about two hundred and fifty out of the five hundred enrolled. These are wholly or partly dependent upon their work for their expenses. Very many of them have to earn all of their expenses, and if it were not for the splendid opportunities for working students in Pasadena, this would be impossible. Work has

slacked up just a little on account of the rains and the holidays; but a large number of our students have permanent positions and so are not affected by these fluctuations. There is always less work about the holidays on account of the students from the high school and other colleges working during the Christmas vacation, picking up the odd jobs. Normal conditions are usually restored almost immediately after the holidays, and we anticipate no difficulty whatever in supplying all those students who want to come to Pasadena and work their way through.

We are asking the special interest and prayers of our beloved Nazarenes every where for these earnest God-called young men and women who are knocking at our doors, asking for an opportunity to work their way through. These are the kind of young people who almost always make good when they finish their education. We would rather conduct a school where we are permitted to help a large number of poor, but God-called young men and women to work their way than to conduct one where the boys and girls are sent to us with plenty of money from rich homes, thus not having to do any work. Some of the finest colleges and universi-

ties in California have a very large percentage of working students. This is true even in our State institutions. It will be well for all of our schools to take this into account and to find some means by which their students can work their way.

The great problems before Pasadena University at the present time is not students, but buildings and equipment with which to provide for those who are coming our way. Will you kindly join us in most earnest prayer that God will in the near future provide these necessary means in order that Pasadena University may fill that place in our God-called movement, which our sainted founder, Dr. P. F. Bresee, had in mind and which God laid upon his heart when he founded this institution? Will you not help us in this way, realizing the larger possibilities of Pasadena University in the plan of God, by your prayers as well as contributions of students and means?

A. O. HENRICKS, President.

Be sure to read page 16 carefully and prayerfully.

EASTERN OKLAHOMA DISTRICT

It has been some time since I have reported, although I have not been idle. The Lord has blessed me wonderfully and the time has been put in solid for Him. I have visited thirty-one of the churches and find with few exceptions that a beautiful spirit of harmony prevails with both pastor and people. Two of our pastors have resigned and others have been placed. I think there has never been such a spirit of sacrifice among the struggling churches as there is now. They seem determined to carry it through and battle to the end. To God be all the glory. Our preacher's meeting convenes January 24 to 28 with the Sulphur church. Let all the preachers and people come. We are looking for the best time yet. The superintendent of the Western Oklahoma District, Rev. C. B. Jernigan and a goodly number from the school at Bethany are coming.

There have been twenty-eight churches organized on this district in the last two years; twenty-six of this number are still in operation. In the midst of these busy days of the third year I am resigning the superintendency of this district to take up evangelistic work. If I may be of service to any church for rally work or siege meetings I will be glad and thankful! For reference see all or any of the General Superintendents. My address is Ada, Okla.

MARK WHITNEY.

Among the Churches

MANGUM, OKLA.

—December 31st will long be remembered as a great day in Zion by the Nazarene church at Mangum, Okla. Our young Brother Hawkins preached his first sermon at 11 a. m., and God surely set His seal upon it by giving four souls in the altar. Glory! After a sermon at night by the pastor on Ezekiel 16: 20 God gave us another great altar service and one soul got the victory. After an old-fashioned praise service and much prayer and another sermon by the pastor the year closed with an old-fashioned altar service and another soul at the altar. Two more were received into the church. Surely God is blessing in Mangum. Pray much for us.—C. O. Wisler, pastor.

MANCHESTER, OHIO.

—We have just closed one of the best meetings that we have ever witnessed under our pastorate. While we have served four different churches, we have never seen the power of God manifested as it was in this meeting. Folks got under old-time conviction and prayed, confessed, and agonized until the victory came. We were assisted in this meeting by our beloved district superintendent, Rev. C. R. Chilton, and Rev. Clarence McGoan of Detroit, Mich. The meeting closed December 31st with six at the altar and a great demonstration of the Holy Ghost. To God be all the praise.—Rev. E. F. Bradford, pastor.

ALBUQUERQUE, N. M.

—The Lord continues to bless in the work at this place. In one service recently we had five adults at the altar, all claiming the victory, and we have reason to believe they got what they claimed. There have been others during the past month or so. Our Christmas services have all been good. An excellent program was rendered by the Sunday school children. We had a very inspiring watch-night service, which closed at twelve o'clock with the sacrament. Our people were mindful of us during Christmas, and remembered us with many tokens of appreciation, among which was a beautiful Bible

THE NAZARENE ORPHANAGE
 PENIEL, TEXAS



DO YOU KNOW?
 I AM LOOKING TO YOU.

DIMES TALK

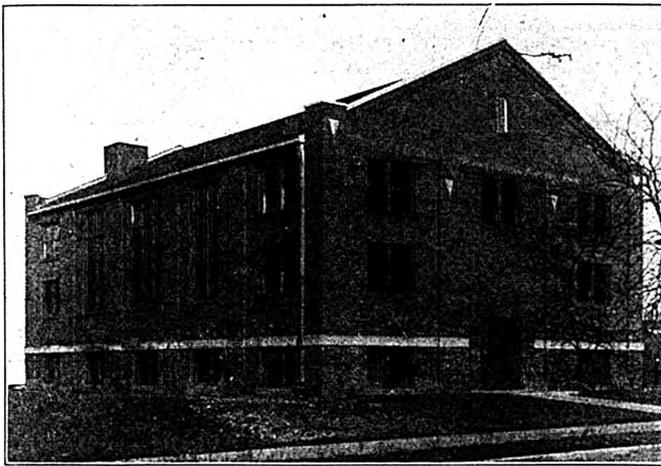
Please give us at the Peniel Orphan's Home a chance. I am only one of many there.

Since our last report we have taken in some more children, and have adopted one into a good Christian home. Our hearts are encouraged, but we feel that there are many who could and would help, if they would get down on their knees and ask God, "What can I do, O Lord, to help our Orphan's Home?" Remember the slogan, "Our Orphan's Home must GLOW, and GROW, and GO, and, by the help of God, I will help to make it so." We felt during Thanksgiving week that our dear brothers and sisters were for standing by the slogan. How our hearts were overjoyed with the eatables and clothing and the goodly sum of money sent as a thank-offering to the Home.

Look at this lad's picture. Think what his future would have been had he not been sent to the Home. Deserted by his mother, only half cared for by his father, at the age of six he was getting his living as best as he could from the townspeople. Now he is one of our brightest children. He is only one of many now at the Home or who are looking to the Home. May God put the burden more and more on our hearts until we catch the vision and all do our best for the Orphanage. If we will all do this our Orphan's Home will continue to GROW, and GLOW, and GO.

Yours for a Home for the Homeless.
 MR. and MRS. F. C. PERCY.
 Manager and Matron Peniel's Orphan's Home.

WOULD
YOU
LIKE
TO
HELP?



This beautiful pressed brick church is given to the Church of the Nazarene if we will pay off the debt of \$8,000. If we do not pay the debt then the men who have furnished the material will sell it to get their money, and do doubt will sell it to some theater company.

There is no English speaking church in this part of the city, except the Catholic. And this part of the city has at least 10,000 people, a great number of whom we can reach if we have the chance.

The building cost \$25,000. SHALL WE SAVE IT?

In the last two months we have raised \$2000 of the debt, but there is still \$6,000 to raise. Have we not 6000 Nazarenes who will send us \$1.00 each and thus save to us this fine building?

If more than \$6,000 should be sent in we will turn it back into foreign missions. We will publish a statement showing amount received.

REV. and MRS. C. C. CHATFIELD, *pastors*.
107 Grand Blvd., Hamilton, Ohio.

Statement of District Superintendent
Hamilton, Ohio, is a thriving manufacturing city of more than 40,000 population, situated near Cincinnati, which has nearly a half million, and is the gateway to the South. The above church is immediately surrounded with thousands of American Protestant people, with not another church of any kind near it.

Brother and Sister Chatfield are the right people in the right place, and with the needed financial help they will soon build us a great work there.

The people there are pulling every pound they can, but being a new organization the load is too heavy. *Think, pray, and give.*

C. R. CHILTON, *Dist. Supt., Ohio District.*

Endorsement of General Board

Having seen the property and the situation and knowing the need we gladly endorse the above appeal, and urge our people to respond liberally, and immediately. DO IT NOW.

General Board of Church Extension,
JOS. N. SPEAKES, *Sec'y and Treas.*

only two male members in our church, the others are women, seven of whom have ungodly husbands. We have no church building of our own at present. Help us push the battle with your prayers.—Lennie McGovern.

TALLULA, ILL.

—We consider our little church as being, from every view point, in the most prosperous condition of its history—no friction, no discord, and all in hearty co-operation with everything that stands for vital holiness. Our present pastor, Rev. J. D. Roach, is loved and respected by all, both in the church and out. He is a man of wisdom and discretion. We are much in prayer and have been holding some all-night prayermeetings for a visitation of God in a gracious revival this winter. We are sure that there is nothing that could be sent to this vicinity that would be more timely. We are glad to be in this holy battle and do not expect but what we will be shot at by the enemy, but we do not purpose to put up the white flag until our summons is received.—Wm. A. Ashbrook, local preacher.

WELLINGTON, TEXAS.

—Our work here is getting along nicely. The Lord is blessing in every service. We have a larger attendance, and some have been saved and sanctified in our few days' meeting. Three have come into the church; others are moving here from other places, who will come into the church soon. The Nazarenes here have the respect of the town. They gave us a hearty welcome, as did the church. We are planning to have a meeting from March 1st to 15th. Rev. H. C. Cagle and his wife will be the evangelists. We are expecting God to give us a real revival. Laymen and pastors of nearby churches are invited to come and help push the battle; others who can not come, pray for the meeting. We are expecting to go over the top this year. The church and town are nobly standing by us.—C. C. Montandon, pastor.

LONG BEACH, CALIF.

—The Lord has given us another good meeting here. Rev. Chas. A. Gibson, District Superintendent of the Northern California District was the evangelist. He certainly did fine work. God owned and blessed the messages, and salvation came as a result. Sunday December 14th, was a day to be remembered. The pastor preached to a full house in the morning, at which service a telegram was read by L. Milton Williams stating the fact of the fire in the Publishing House at which time the pastor asked that Brother Williams take an offering which was done, receiving something like two hundred dollars in cash, same to be sent at once to relieve the pressing situation. At the night service Brother Williams preached to a full house one of his masterful sermons on the plan of the ages. God blessed the message and the people were greatly stirred. God is blessing, crowds are coming, the church is growing, plans for the new building have been adopted, and work will start soon. Praise the Lord! God is with us and the Devil knows that we are in the city.—J. I. Hill, pastor.

KOKOMO, IND.

—Kokomo? Yes; we are here. Came from the Assembly held in Fort Wayne, the first week in September, and found a big opportunity. This is Indiana's Tenth City with about thirty-five thousand inhabitants, and many manufacturing industries, but spiritually is at a low ebb. However, we are working at the job and God is helping us to get started. Our first week here we finished a new five-room bungalow parsonage, and have been raising money and paying debts. The second week we were here Dr. J. E. L. Moore was with us for a Publishing House drive when we raised by cash and pledges over one hundred dollars. God is blessing the Sabbath school work. We have a record attendance of ninety-three, which is about double our average at Assembly. We have put the HERALD of HOLINESS in about 10 homes and *The Other Sheep* in about a dozen. We held our own revival in November which lasted for over a month. About ten persons have sought the Lord since our coming here. District Superintendent Short was with us for the week end, December 2 and 3, as we closed our revival. He was a blessing to us and we feel like traveling on since catching the new inspiration from him. We plan a meeting with Dr. Moore for the middle of January. Pray for us.—Chas. F. Pegram, pastor.

SCIENCE HILL, KY.

—We began our meeting out in the hills of old Kentucky at Mt. Hope, one of the points of this charge. We had very bad weather, but God was with us and the dear people stood loyally by, and God gave 14 to be converted or sanctified, also the people of the church were encouraged and blessed. During the meeting we planned to build a new church and we have just about all of the lumber promised to build a house 34x46, so we hope to have the church up. This being a good ways from

for the pastor. We feel that we are facing the New Year with the most optimistic outlook we have ever had as a church. We are all praying for and expecting a great time when Dr. Goodwin shall be with us, February 6th to 11th.—L. Lee Gaines, pastor.

OAKDALE, CALIF.

—Oakdale is still on the map, and is progressing. We have had a real revival. Rev. F. B. Smith and family conducted the services. And considering all things—stormy weather, the cold blustering winds of December, and Christmas time, we can truly say that the revival effort was a success. There were about twenty-five persons at the altar of prayer. Some rejoiced in the grace of God. We received four adults into the church. The evangelist also raised in pledges nearly three hundred dollars towards paying for church lots. So we are encouraged and blest.—Thomas Murrish, pastor.

BRIDGEPORT, CONN.

—An encouraging meeting was closed here December 17th—encouraging from all circumstances involved. The work had recently suffered severe trials, which God lovingly turned into blessing and advance. The church, a few months past, found itself without shelter or furniture due to the work of the enemy. Members and friends rallied to the support of the work, and now they have a fine hall in the heart of the city. Truly does God make the mouth of man to praise Him. Sister Henderson, the pastor, is a woman of God, and she deserves the prayers of the HERALD family for the work at Bridgeport. The local people stood loyally in the battle of nearly four weeks. There were several clear cases of saving and sanctifying grace, and God's blessing was clearly manifest. Bridgeport needs a clean-cut holiness work, having long been handicapped by "Tongues," and other religious counterfeits. I believe God is going to plant a Nazarene church in Bridgeport to stay. All the glory be to His precious name.—Howard V. Miller.

SOUTH MANCHESTER, CONN.

—We had four young men from the Eastern Nazarene College over Thanksgiving to hold services. They came with their instruments, and sang and

played, and it was a good blessing we received from them in song and in the simple message from God's word. It seems as if God sent these four young men to us, because there were about thirty of our young men and women who came to the altar and surrendered to God, and I believe every one of them have a determination to go through with Jesus. Some of them came to the altar and consecrated their lives to Jesus to go anywhere that the Lord called them.—F. I. Fish.

CANAAN CHAPEL CHURCH, PALCO, KAS.

—A great revival just closed at this place. There were about sixty at our altar for pardon or purity. Large crowds thronged the church. Several from other denominations were made to feel their need of entire sanctification. Brother C. J. Garrett of Paola, Kas., was the evangelist. Brother Garrett has a way of bringing his messages that is different. At this revival many left their pipes and plugs on the platform, while others destroyed the secret society emblems at home. Prof. A. L. Crane of Covert, Kas., had charge of the song service. Brother Crane is one of our sweet-spirited song leaders who gets everybody to sing. The evangelists' offering amounted to two hundred and seventy dollars, besides a generous pounding for the pastor. We, the church, are endeavoring to work on with untiring zeal for God and lost souls. We have a real spiritual Sunday school and prayer meeting at our regular services. With our lively pastor, H. O. Davis, and his good wife, we are encouraged to press on and fight the good fight of faith until all victories are won.—Reporter.

WITTS SPRINGS, ARK.

—On September 26th Brother J. W. Irwin came to Witts Springs and opened fire against sin and the Devil. The meeting continued until October 8th, and the result of his labor was a Nazarene church with eleven charter members. Brother Irwin greatly got hold of the people, and we believe that there are greater days ahead for Witts Springs. Our mid-week prayermeetings are times of refreshing. We have all adopted the tithing plan. We are poor in this world's goods, but God is blessing. We have

the railroad the boys were very rough and gave a great deal of trouble as they always had. So we brought six of them to court and relieved five of them of \$176.85 and one of them was sent to jail for twenty-seven days. We must, we will, by the help of God have order in the holy sanctuary.—**Elwood Taylor, pastor.**

KEOKUK, IOWA.

—Though our work in this city is comparatively new, yet our God is blessing and many visible signs of progress are evidenced. The visits of our beloved District Superintendent Kinzie, Rev. C. E. Roberts in the interests of the Publishing House, and Miss McClellan in behalf of the Missionary work all proved a great blessing and inspiration to the church. Since September our membership has grown from five to twelve, and others are looking this way for a church home. We have organized a Woman's Missionary Society with eleven charter members. The church plans to put on a second revival the first of the year, expecting a gracious landslide of victory to sweep this way. Our sacrificing band of folk stand by their pastor and the interests of the church, and we are looking up.—**E. R. Borton, pastor.**

ASHLAND, KY.

—It is marvelous indeed the way the Lord is using Rev. John Fleming, pastor of the Nazarene church in Ashland, his home town. Three months ago he accepted the work there, and has already received twenty-four good members into the church. They have recently closed a wonderful meeting with Evangelists George and Effie Moore, in which people were saved by the dozens. The regular services are marked with practically the same degree of success in soul saving as the services during a revival effort. Just as the people of Jerusalem and the regions round about went out to hear John preach just before Jesus came in and took charge, so the people of Ashland and from the regions round about go out on the Lord's day to hear John preach; and Jesus seldom if ever fails to come in and take charge. We will soon have a nice building to worship in there, and probably more room to accommodate the multitude. They have never had greater crowds in the history of the church, and the offerings are far better than the church has ever known.—**J. W. Montgomery, District Superintendent.**

COFFEYVILLE, KAS.

—God has wonderfully blessed this church the past year, and we closed the old year with a full house, a great sermon by the pastor, Rev. Wm. A. Mennecke, seventeen at the altar, fifteen praying through and finding a real experience. The meeting closed a little before twelve o'clock. On January 1st a public board meeting was held, a monthly and quarterly report and testimony being given by each one. God greatly blessed in this meeting, and, as reports of the different departments of work came in, the tide of victory rose higher and higher. The church was encouraged as reports showed \$820.00 raised in cash during the quarter, interest and attendance doubled, every part organized and oiled with the love of God, Sunday school the best we have ever seen it, a missionary society organized. The church building has been transformed into a parsonage, the value of this property now being \$2500. Most of the work was done by the pastor and the people. This has been known as a "Women's Church." But they worked with hammer and saw and brush, and the result is a beautiful home. The spirit of unity and love has grown, and sixty-eight souls have knelt at the altar since Assembly. We expect soon to have our own lot and a tabernacle, and to have a great revival meeting. God is getting us ready, and mighty conviction is gripping the people. This work is before the city as never before. The business meeting closed with a shout of victory.—**Church reporter.**

BUTLER FORD, ILL.

—The revival campaign which we held at Butler Ford, Ill., during the Christmas vacation closed Sunday night, December 31st. God blessed us with six conversions and two cases of sanctification. Brother Albert Young, a student of Olivet, was our evangelist. He is a man of God and preaches the Word with unction. We are looking to God for great things in the future.—**F. H. Belden, student pastor.**

HARTFORD, ARK.

—We are moving on here. Dear Brother Linza, our District Superintendent, was with us, December 17th to 20th. We had fine, good services, with some at the altar and one sanctified. He gave us a lift on the way. Brother Linza is the right man in the right place. The church is coming on. We paid Brother Linza \$13.30, and the church paid me \$13.45 and gave me a nice pounding. They didn't forget us Christmas, giving us a nice box for which we were glad. A number promised to tithe from this time on, I am sure the Lord will bless them. Yours to the battle.—**H. H. Sherrill, pastor.**

GLASGOW, MONT.

—The Bible says, "Fight the good fight of faith" (I Tim. 6:12) and we are doing that at this place. It is either hold on and break through or give up altogether; so let all of those who believe in praying clear through please spend some time alone with God for these lost souls. Divine help is what this town needs, as well as Nashua, fourteen miles east of this place. "Pray clear through" is my motto for this region. I feel just like going through with God, no matter what the cost may be.—**H. B. Lewis.**

Gleanings From the Field

STOCKTON, ILL.

We are at home for a few days rest from a three-months' hard work in the evangelistic field. I am glad to report good meetings. Was at Stockton, Ill., with Brother Larrabee. We had a hard pull and not as many saved as we would like to have seen. But it was good for the church. Brother Larrabee is a fine young man, and has some fine folks in his church. We say, God bless them all. After the Stockton meeting we went to Missouri and had some fine meetings. We go again next week. Thank the Lord for holiness in our souls.—**M. E. Stretch and wife.**

SEELEYVILLE, IND.

We held a revival at Seeleyville, Ind., from November 26th to December 17th in the old Christian Holiness church where almost everybody had preached everything and nothing was practiced. Therefore the class was disorganized. We entered the field not only to get souls saved and sanctified, but to get a good strong Nazarene church organized. We had opposition, of course, but thank God for victory. God helped us stir up the pure minds of good people, and they caught the vision. Seven precious souls prayed through to victory. A number of others were under mighty conviction. At the last Sunday morning service thirteen adults with one young lady stood and pledged their support for a Nazarene work. Others are to follow. To God be the glory.—**H. H. Dickey.**

OAKDALE, CALIF.

The Smith Evangelistic Party, including the Smith family and Miss Annabel Latimer, have been working together for the past seven months, concluding their work together at San Diego, Calif. Miss Latimer then returned to her home at Tulsa, Okla., and the Smith family went to Oakdale for a meeting. The first revival was with Rev. W. L. Fear of Santa Rosa, Calif. The interest grew to the extent that we were forced to secure a larger building to accommodate the crowds which came night after night. The results of the revival were very gratifying. We next went to Hawthorne, Calif., a suburb of Los Angeles, where we held a revival meeting with Rev. C. W. Welts, our faithful pastor, who is digging out a good work. At Stockton we joined in a meeting with Rev. L. Mil-

Ten million souls depend upon our missionaries. Can we think of recalling even one missionary?

TELEGRAMS

NAMPA, IDAHO.

E. G. Anderson: Jan. 8, 1923.
Your noble efforts appreciated. Nampa will bring up their appreciation.
J. T. LITTLE.

EAST LIVERPOOL, OHIO.

E. G. Anderson: Jan. 2, 1923.
Your letter of December 27th received. We are anxious to see the year close with victory for foreign missions. We remitted to our district treasurer yesterday \$182 to assist in closing the year. This makes a total of \$1,400 for this great work since May 1st.
O. L. BENEDEUM.

SPOKANE, WASH.

Dear Brother Anderson: Jan. 1, 1923.
Special delivery letter received. Raised today over \$250 for foreign missions amid tears of rejoicing. Six new members. Great watch-night service; altar full; six professions. First church earnestly praying that the deficit may be raised. It must come.
H. B. WALLIN.

MILTON, ORE.

E. G. Anderson: Jan. 1, 1923.
Church of the Nazarene, Milton, sending \$100 for foreign missions by the 15th.
L. LONG, Treasurer.

ton Williams, evangelist, and Rev. Roy F. Smee, pastor. Space forbids my telling of meetings at Fresno with Rev. S. M. Lehman, pastor, at Bakersfield, with Rev. Albert Schocke, pastor, at San Diego with Rev. Ira R. Akers, pastor, and at Oakdale with Rev. Thomas Murrish, pastor. However, in each of these meetings the presence of the Lord was manifestly present, souls were definitely blessed and added to the church. These faithful men of God are loyally standing by the work of God and building up a strong work in each place. In each instance they have a building program on, either to enlarge or to build new church, except at San Diego, where they have a beautiful large building already. We are pushing the HERALD of HOLINESS in each meeting with good success.—**F. B. Smith and family.**

LOUISVILLE, KY.

We had a good meeting here. This church, having sold their former place of worship, secured the Kentucky Street Gospel Tabernacle for this meeting. Rev. A. R. Hodges, the newly-called pastor, arrived during the meeting, and plans are being pushed for the erection of a new church on a splendid corner lot. There are excellent prospects for a rapid growth.—**Roy L. Hollenback.**

SUBLETT, KAS.

The writer and wife just closed a successful revival at or near Sublette. The crowds came from the first although we were informed that the people would not attend meetings here. We sang, accompanied with our guitars, and preached until the glory fell and folk began to pray through in the good old-fashioned way. The first prayermeeting held in the afternoon one sister who was hungry for holiness was sanctified. The first Sunday night the crowds could not all get into the building. The altars were filled time and time again and soon the shouts of the newborn babes and sanctified believers were heard. This meeting was held at a Methodist appointment although this evangelist and wife are Nazarenes. There were seventeen at the altar the last night and some seventy through the entire meeting, with most of them being happy finders. We gave the pastor a "pounding" and he received a number into the church. Took subscriptions to HERALD of HOLINESS. On with the revival.—**V. W. and Marguerite Littrell.**

PHOENIX, ARIZ.

Tonight finds us in the battle for souls in Phoenix. The battle is a hard one, but our Father is answering prayer. Some folks are finding the Lord, and there is some old time shouting in the camp. We do not find campaigning so easy here, as in the middle states. We have not found the real consecrated people here that we found there; the very air is permeated with sin and devilry here. All kinds of easy religions to decoy the people from the Bible truth. The Mormons have a strong hold in this country. We go from here to California for some meetings, and then we will return East. My brother, B. F. Pritchett, and myself will campaign together this year. We will be ready for meetings after February first. Anyone desiring an old-time Holy Ghost revival may address us as following: **S. C. and B. F. Pritchett, 809 W. Jefferson St., Phoenix, Ariz.**

FITCHBURG, MASS.

We closed our last regular meeting at the above place, December 17th, for the year 1922. The Lord gave us a good meeting for a small church. The people treated the gospel with great respect, and a goodly number of them sought and found the Lord either in pardon, reclamation, or sanctification of their nature. The good pastor, Rev. Ernest Dearn, and his noble little wife are as fine spirits as one will find. We enjoyed our labors with them greatly. Brother Dearn and his wife are both in poor health, and, unless Brother Dearn gets a divine touch in his body he will have to give up the work entirely. He and his wife are both very valuable assets to our work, and we should all pray for their healing. Miss Lulu Barnard of Lowell, Mass., led the singing at Fitchburg. Sister Barnard is a good leader and a splendid soloist. She deserves a place among our best song evangelists, and will render valuable help wherever she is called. We had the best of entertainment in the beautiful home of Brother and Sister R. R. Lawrence. May the Lord bless all of the good people in this beautiful little church. Our first meeting for 1923 is in Everett, Massachusetts. We are in love with Jesus and a lost world, and we fully expect that 1923 will be the best year of our work in our twenty years of evangelism. We solicit the prayers of the Nazarene family that we may not disappoint the thousands to whom we shall preach in this coming year, and above all that we shall not disappoint Him who called us unto this high and holy calling, but may bring Him great glory in the salvation of souls in every place where we shall proclaim His wonderful gospel.—**Joseph B. Mc-Bride.**

NOTES AND PERSONALS

We were glad to greet Rev. M. C. Campbell, pastor at Council Bluffs, Iowa, at Headquarters recently. He reports his work progressing nicely.

Rev. Helen Vandemark sent in an urgent request for prayer from Waukegan, Ill., a suburb of Chicago. She is greatly burdened for the people there and praying that God will send a revival to that place. She writes: "We are trying to secure a building so we may put on a campaign this winter. We must have a revival. Pray for us."

"Rev. B. S. Taylor is lying at the point of death at the home of his daughter, Mrs. Jennie Hayford, Paterson, N. J., with bronchial pneumonia. Will the readers all please pray for his recovery? Signed by his daughters, Mrs. Balsmeier and Mrs. C. E. Roberts."

Evangelist W. E. Shepard informs us that he had expected to remain on the Pacific coast this winter, but Providence seems to indicate a return to the East. His first meeting will close in Greenville, Ill., March 4th, and after that he would be glad to make dates with the brethren for meetings. His address is 513 Redfield Ave., Los Angeles, Cal.

Dr. A. O'Bannon of Webb City, Mo., recommends Dr. E. E. Carr of Chicago as an evangelist. He states he is a wonderful teacher of the Word and has the fire and glory on his soul. His address is given in the evangelist's directory.

Rev. Earl Delaney, of Ashland, Ky., in sending in his first report as an evangelist states that God has been blessing his work. Since starting out in the field on September 15th he has seen hundreds of souls saved and sanctified. He has been in one campmeeting and a number of other revival meetings. He asks for the prayers of God's people.

Mr. Rolla B. Benner and Miss Marguerite Howe were united in marriage at the home of the bride's parents, Mr. and Mrs. Robert Howe, Mansfield, Ill., January 1st. They will be at home to their friends at 1900 N. Sierra Bonita Ave., Pasadena, Calif., after January 8th. Mr. Benner is professor of violin in the Pasadena University.

Evangelistic T. E. Beche and daughter Carol report a good opening in their meeting at Lamar, Colo. Souls are coming to Christ—over forty the first few nights. They will be in California during the month of March, but will be ready for work in the East after April 1st.

Brother J. D. Tompkins, Newell, W. Va., in closing up his evangelistic work for 1922 contracted a cold and has been very sick. The doctors said that his work was done for at least some time, and that as soon as possible he should seek a warmer climate. But in answer to the prayers of his friends he has been restored to health and is eager to be in the battle for souls. He wishes to thank all who prayed for him and were so kind during his sickness in sending him flowers, gifts and encouraging letters.

ANNOUNCEMENTS

NOTICE—North Dakota-Minnesota District.—Owing to Revs. L. W. Scott and L. C. Brown removing from the District, the Board of Examination has been reorganized as follows: Rev. W. H. Hafer, 110 8th street, S. E., Minot, N. D., was added to the Board, and elected as secretary, and was assigned the studies numbered 1 throughout the Course of Study for Licensed Ministers, and those marked 5 in the First Year and 6 in the Second and Third Years as given in the Manual, pp. 92, 93. Students wishing examination in these studies will write to Brother Hafer for questions. Rev. W. L. Brewer, P. O. Box 362, Minot, N. D., was assigned study marked 5 in the Fourth Year, in addition to those he has at present, for which see the 1922 Minutes, page 6. Rev. H. G. Cowan, Mohall, N. D., was assigned study 6 in the Fourth Year, and those marked 1 in the Course of Study for Deaconesses, in addition to those he already holds, as given in the Minutes. All other examiners and studies will remain as at present. Students in the course of study, licensed ministers and deaconesses, will govern themselves accordingly.—H. G. Cowan, District Secretary.

NOTICE—This is to certify that Dr. W. B. Pinson has been appointed Secretary of the Arkansas District Church of the Nazarene and all business of the District should be directed to his address: Lock Box 366, Conway, Ark.—G. H. Harmon, District Superintendent, Arkansas District Church of the Nazarene.

NOTICE—North Dakota-Minnesota District: The address of Rev. H. G. Cowan, District Secretary and Treasurer, is changed from Freewater, Mont., to Mohall, N. D. All persons having business with him will address him accordingly.

NOTICE—I have an open date for a revival, March 24 to April 8. Those interested may address me, Upland, Ind., Box 243. I can give the best of reference.—P. P. Belew.

Eastern Oklahoma District Preacher's Meeting.

Sulphur, Oklahoma, January 24-28, 1923

WEDNESDAY
7.00 p. m. Preaching by Rev. Mark Whitney.
THURSDAY: MORNING SESSION.
9.00. Devotional.
9.30. Welcome address by the pastor, W. E. Hill.
10.00. "The purpose of this convention," by Dist. Supt.

10.15. Preaching.
AFTERNOON SESSION
2.00. Devotional.
2.30. "What Part of a Christian's Life Should be Occupied by Prayer?" by Rev. Mrs. Julia Standridge.
3.15. "How to Create a Greater Interest in the Young People's Society," by Steel Shaw.
7.00. Preaching.

FRIDAY: MORNING SESSION.
9.00. Devotional.
9.30. "To What Extent is the Pastor Responsible in Raising the Apportions?" by Wade L. Nelson.
10.15. "Hindrances to Spiritual Growth," by R. E. McCain.
10.45. Preaching.

AFTERNOON SESSION
2.00. Devotional.
2.30. "The Tith: (1) Its Owner, (2) Its Purpose, and (3) Its Destination," by R. B. Gilmore.
3.15. "What is Spirituality, how Obtained, and how Retained?" by W. E. Hill.

7.00. Preaching.
SATURDAY: MORNING SESSION.
9.00. Devotional.
9.30. "What Relation Does Home and Foreign Missions Sustain?" by F. W. Johnson.
10.15. "Characteristics Showing the Difference Between the Evangelist and Pastor," by M. G. Jobe.
10.45. Preaching.
AFTERNOON SESSION
2.00. Devotional.
2.30. "The Relation of the Layman to the Success of the Church," by W. C. Thornton.
3.00. Street service.
7.00. Preaching.
SUNDAY SERVICES
9.15. Sunday school.
11.00. Preaching.
6.45. Preaching.
You are cordially invited, and we assure you a great time in the Lord if you will come prepared, and expecting it.
WADE L. NELSON, Sec'y. of Convention.

MISSIONARY CAMPAIGN IN INDIANA

CONDUCTED BY REV. W. A. ECKEL

Let us both precede and accompany him with our prayers.

Hillsboro, Jan. 19th, Friday night.
Crawfordsville, Jan. 21st, Sunday morning.
Frankfort, Jan. 21st, Sunday night.
Clark Hill, Jan. 22nd, Monday night.
Kokomo, Jan. 23rd, Tuesday night.
Alexandria, Jan. 24th, Wednesday night.
Elwood, Jan. 25th, Thursday night.
Gaston, Jan. 26th, Friday night.
Muncie, Jan. 28th, Sunday morning.
Anderson, Jan. 28th, Sunday night.

GREAT MISSIONARY CONVENTION

Chicago First Church of the Nazarene
Corner Sixty-fourth and Eggleston



WEDNESDAY, Thursday, and Friday, January 24th to 26th. The opening service Wednesday night, the 24th; services all day Thursday and Friday, the 25th and 26th.

Special workers, Rev. Mrs. S. N. Fitkin of Brooklyn, N. Y., President of the Woman's General Committee; Rev. and Mrs. W. A. Eckel, returned missionaries from Japan, and Rev. E. G. Anderson, General Secretary, Board of Foreign Missions.

Make your plans to attend. If you are too far away to attend, you can pray diligently and effectually for the success of the meeting.

W. G. SCHURMAN, Pastor.

TELEGRAMS

NAZARENE PUBLISHING HOUSE: East Liverpool, O. Victorious day Nazarene church, Chester, W. Va. Souls getting through in good old-fashioned way. House packed. Crowds turned away. W. W. Hanks and wife at their best in preaching and singing. Liberal donation to pastor. Meeting continues another week. B. H. POCOCK, *Pastor.*

HERALD OF HOLINESS: Los Angeles, Calif. The revival meeting in First Church with Rev. Joseph H. Smith is progressing with splendid results. Many new people are being reached. The messages are wonderfully helpful to the whole church. Sunday was a great far reaching day, the altar was filled with seekers. A large class of new members was received into the church. DR. C. H. BABCOCK, *Pastor.*

HERALD OF HOLINESS: Redlands, Calif. Sunday, January 7, an excellent day in Redlands church. Splendid Sunday school. New members received. \$150 received for missions. Much blessings on the people. Our regular services well attended. Many new people constantly coming. Revival with E. F. Wilde begins, February 21. Solicit your prayers. HALDOR AND BERTHA LILLENAS.

HERALD OF HOLINESS: Lamar, Mo. Singing and preaching attracting large crowds here. Home Mission campaign conducted by C. E. Roberts and wife, A. F. and Leonora Balsmeier. Only third night of meeting and it looks as though our hall seating thousand will be overflowing. E. C. DEES.

NAZARENE PUBLISHING HOUSE: Hamlin, Texas. Five thousand dollars on Moe's debt of ten years standing paid today. Three years extension of time on balance. Nearly one half of local indebtedness paid by Hamlin, San Antonio, and New Mexico Districts. Let all churches that have not responded in this campaign come on with your part. A total of near seven thousand dollars has been paid on Central Nazarene College since the assemblies by our local and District constituency. Let every church come on with apportionment money for education to help the faculty in this time of need. We thank every donor for helping us in this crisis. A. S. LONDON, *President.* LEE L. HAMRIC, *President of Board.*

Evangelists' Slates

- Amian Quartet, 9-304 W. 63d St., Chicago, Ill.
- Portland, Ore. Jan. 21 to Feb. 3
- L. H. Alger, Bethany, Okla.
- I. D. Archibald, 50 Pelican Rd., Quincy, Mass.
- W. E. M. Arnold, 680 Quimby St., Portland, Ore.
- Armita and Dell Aycock, Atwood, Okla.
- Franklin, Ohio Jan. 21 to Feb. 4
- Fort Wayne, Ind., (1514 Cass St.) Feb. 6 to Feb. 25
- A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.
- Ker. C. E. Belew, 1306 Fourth St., Wichita Falls, Texas
- F. H. Benjamin, Song Evangelist, Williams, Ind.
- W. L. Baltzore, Milton, Ore., Box 0107
- Miss Lula Barnard, 50 Sixth St., Lowell, Mass.
- I. E. Beebe, and Carol F. Beebe, soloist and pianist, 333 Orange Ave., Long Beach, Calif.
- F. H. Benjamin, Williams, Ind.
- W. G. Bennett, Grandview, Wash.
- P. P. Belew, Upland, Ind., Box 243
- Ansus M. Belt, 129 Third St., N. E., Washington, D. C.
- H. R. Bishop, Bethany, Okla.
- Willard T. and Lida Brandyberry, Olivet, Ill.
- Edith, Ill. Jan. 1 to Jan. 31
- I. E. Brasher, Crestview, Fla.
- Lanora and Irene Brown, Song Evangelists, Bethany, Okla.
- Dave L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.
- Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho.
- Ursula Brough, Pottersville, Mich.
- F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60)
- W. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.
- W. R. Cain, 615 South Vine St., Wichita, Kas.
- R. C. Caple, Buffalo Gap, Texas
- W. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.
- Mrs. A. Cross Campbell, Soloist and Song Leader, 999 Raymond Ave., Long Beach, Calif.
- Louis Cargill, 523 West F. Ave., Oklahoma City, Okla.
- Frank Catanese, Hagerstown, Ind.
- A. B. Chapman, 2109 Troost Ave., Kansas City, Mo.
- C. C. and Flora Ruth Chaffield, 107 Grand Blvd., Hamilton, Ohio.
- A. F. Crawford, Hooker, Okla.
- J. F. Clegg, Bethany, Okla.
- Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.
- Parler, Ind. (Gen. Del.) Jan. 17 to Feb. 4
- E. M. Cornelius, Princeton, Ind. Jan. 28 to Feb. 18

- Ernest Coryell, Wilmot, S. Dak.
- F. W. Cox, Lisbon, Ohio, Box 441
- Elwood, Ind., care Rev. Wade Jan. 21 to Feb. 11
- Mary A. Cudance and Annie S. Allen, Gorham, Me., R. F. D. 3
- Earl E. Curtis, 16 Stewart St., Lowell, N. Y.
- Frank Daniel, 222 E. 42d St., Los Angeles, California
- Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.
- F. N. DeBoard, Davenport, Okla.
- Marion and Dean Devoll, 208 N. 13th St., Charlton, Iowa
- Corydon, Iowa Jan. 10 to Feb. 4
- Johnnie and Jackie Douglas, Song Evangelists, 4204 Julius St., Dallas, Texas
- Earl Dulaney, 710-23 St., Ashland, Ky. Jan. 21 to Feb. 4
- Hollamsburg, Ohio
- Grace Edwards, Thompsonville, Ills.
- Harry Joseph Elliott, 016 16th Ave. S., Nampa, Idaho
- I. M. Ellis, Bethany, Okla.
- Lexington, Ky., (433 E. 4th St.) Jan. 25 to Feb. 11
- W. E. Ellis, Box 453, Ada, Okla.
- Collinsville, Okla. Feb. 3 to Feb. 25
- C. E. Ellsworth, R. R. 9, Greenfield, Ind.
- Theo. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.
- East Palestine, Ohio Jan. 21 to Feb. 11
- Henry C. Ethell, Springfield, Ore.
- I. D. Farmer, Hugo, Okla.
- Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.
- Elsa and Lula Fischer, Singers, Milford, Nebr.
- B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.
- Georgetown, Ill. Jan. 10 to 28
- Bona Fleming, Ashland, Ky.
- Kansas City, Mo. Jan. 17 to 28
- Kearney, Nebr. Jan. 29 to Feb. 11
- J. E. Gaar, Olivet, Ill.
- Richmond, Ind., (41 N. 6th St.) Jan. 28 to Feb. 11
- C. J. Garrett
- Clearwater, Kas. Jan. 7 to 28
- Augusta, Kas. Feb. 4 to March 4
- Philip Geiter, 451 Alice St., East Palestine, Ohio
- W. R. Gilley, Olivet, Ill.
- Walla Walla, Wash. Jan. 9 to Feb. 4
- E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.
- Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas
- G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.
- J. Walter and Bessie Marie Hall, Bethany, Okla.
- Hooker, Okla. Jan. 19 to Feb. 4
- Lee L. Hamric, Hamlin, Texas
- G. M. Hammond, Wilmore, Ky.
- R. A. Harris, Red Rock, Texas
- W. W. Hanks, Box 306, Ashland, Ky.
- New Brighton, Pa. Jan. 21 to Feb. 4
- Mannington, W. Va. Feb. 11 to 28
- C. E. Haworth, Alexandria, Ind.
- Edna Wells Hoke, 417 Barr St., Carterville, Ill.
- W. F. Herbig, Buffalo, N. Dak.
- A. R. Hodges, 2215 West Oak St., Louisville, Ky.
- R. T. Hodges, Bethany, Okla.
- A. Columbia Hudon, Grosverle Park, Beacon, N. Y.
- Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.
- Gary, Ind. Jan. 7 to 28
- Seymour, Ind. (R. R. 7) Feb. 2 to 18
- Roy L. Hollenback, Clarence, Mo. Jan. 18 to Feb. 4
- Clarence, Mo. Feb. 8 to 28
- J. E. Hughes, Kingswood, Ky. Jan. 5 to 21
- Open Jeffersonville, Ind. Jan. 26 to Feb. 11
- Oscar and Nettie Hudson, 3304 Washington Ave., Racine, Wis.
- J. W. Hunt, No. 4, Nampa, Idaho
- J. R. Hunter, P. O. Box 339, Salt Lake City, Utah
- Northern California District Jan. 10; indefinitely
- Arthur F. Ingler, Box 237, Nampa, Ida.
- Allie Irick and Wife, Pilot Point, Texas
- Roy J. Jacobs, Caney, Okla., Box 68
- A. H. Johnston and wife, 800 Princeton St., Akron, Ohio
- Akron, Ohio Jan. 21 to Feb. 4
- Lum Jones, Ada, Okla.
- Cisco, Texas Jan. 25 to Feb. 11
- Emmett, Idaho Feb. 15 to March 4
- Thomas Keddie, 321 S. Reed, Lyons, Kas.
- Edward R. Kelley, LaClede, Mo.
- Robert and Pauline Kennedy, 3024 S. Stonewall, Greenville, Texas
- Kaufman, Texas Jan. 14 to Feb. 5
- E. W. Klemel, Sylvia, Kas.
- R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.
- H. R. Lee, 618 E. Sears St., Denton, Texas
- D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.
- E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.
- H. R. Lewis, Holly St., Nampa, Idaho
- M. F. Lianard, 1521 New Hampshire Ave., Lawrence, Kas.
- V. W. and Margaret Littrell, 700 Elk St., Beatrice, Neb.
- Sainte Fe, Kas. (P. O. Sublette, Kas.) Jan. 14 to Feb. 4
- Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.
- Buffalo, Kas. Jan. 24 to Feb. 11
- W. W. Loveless, London, Ohio
- Marion, Ohio Jan. 11 to 28
- Mabel R. Manning, Song Evangelist, Nahant, Mass.
- Thomas S. Mashburn, B. D. No. 1, Box 37, Van Nuys, Calif.
- Chas. Maxson, 814 Newell St., Walla Walla, Wash.
- John Matthews, 4045 Benton Blvd., Kansas City, Mo.
- J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.
- Norwobly, Ohio Jan. 18 to Feb. 4
- Barbours, Pa. Feb. 11 to 25
- F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.
- Grace McMeoren, Singing Evangelist, Olivet, Ill.
- Dugger, Ind. Jan. 14 to Feb. 14
- J. L. McLendon, (gospel tent and seats) Penial, Texas
- R. A. McCann, The Ardmore, Indianapolis, Ind.

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE
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Rev. J. B. CHAPMAN, D. D., Editor

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- Howard V. Miller, 6 Pine St., Binghampton, N. Y.
- Spring Valley, N. Y. Jan. 26 to Feb. 16
- James Miller, 2638 Burton Ave., Indianapolis, Ind.
- Morgan Park Church, Chicago, Ill. Jan. 26 to Feb. 10
- (2352 W. 11th Place)
- Miss Lena Montgomery, 518 Sante Fe St., Alva, Okla.
- George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.
- Indianapolis, Ind., South Side Feb. 11 to 25
- John E. Moore, Song Evangelist, 4013 B. Western Ave., Los Angeles, Calif.
- J. E. Moore, Prescott, Ark.
- J. E. L. Moore, 231 N. Jefferson St., Indianapolis, Ind.
- Paul F. Moore, 1406 Hunter Ave., Columbus, Ohio
- A. M. and Minnie Morris Moorehead, Paulding, Ohio
- Albany, Ind. Jan. 2 to 28
- Illinois District Feb. 11 to 28
- J. W. Montgomery, Plantersville, Miss.
- F. R. Morgan, 712 West 9th St., Ada, Okla.
- R. L. Morgan, 2208 Central Ave., Anderson, Ind.
- Arcoville, Ill., Bethel Church Jan. 18 to Feb. 9
- (R. F. D. 3, Box 37)
- Owensboro, Ky. Feb. 11 to March 11
- Wm. D. Nease, Olivet, Ill.
- Evansville, Ind., (1016 Chandler Ave.) Jan. 28 to Feb. 18
- B. F. Neely, Bethany, Okla.
- G. F. Owen and Arthur F. Ingler, Box 257, Nampa, Idaho
- John R. Patrick, Valley City, N. Dak.
- L. M. Payne, Bethany, Okla.
- Mrs. Fannie Payne, Bethany, Okla.
- Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.
- F. E. Putney, 207 S. Millwood, Wichita, Kas.
- P. C. Ramsey and Wife, 304 N. Aydelatte St., Shawnee, Okla.
- C. A. Roney, 2 Roberts Ave., Danbury, Conn.
- J. E. Redman and wife, Brookville, Ind.
- S. B. Rheads, Pasadena University, Pasadena, California
- Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
- Miami, Fla. Jan. 1 to 31
- C. Edward Roberts, 2905 Troost Ave., Kansas City, Mo.
- Charles Robinson and Brown, Bethany, Okla.
- C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
- Exho, Minn. Jan. 10 to 20
- J. O. Schaap, 1342 Brand St., St. Paul, Minn.
- R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio
- Lexington, Ky. Jan. 25 to Feb. 11
- Bowling Green, Ohio Feb. 14 to March 4
- Schurman-DeLong, 72 Main St., Wareham, Mass.
- N. B. Shade, Princeton, Fla.
- W. E. Shepar, 613 Redfield Ave., Los Angeles, Calif.
- F. B. Smith and Family, 4434 View St., Oakland, Calif.
- Guy V. Smith, Box 201, Logan, W. Va.
- M. P. Smith and Wife, Calumet, Okla.
- W. I. Smith, 1022 North Wheeler St., McPherson, Kas.
- Burt Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.
- C. K. Spell, Bethany, Okla.
- H. C. Stebbins, Waterville, Vt.
- Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
- M. E. and Della B. Stretch, El Paso, Ill.
- B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.
- Howard W. Sweeten, Ashley, Ill.
- Carl Tucker, Winchester, Ind.
- L. C. Turner, Wann, Okla.
- N. E. Tyler, Belton, Texas, R. 5
- W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.
- J. D. Thompson, 149 West 8th St., East Liverpool, Ohio
- J. H. Vance, 1006 S. East St., Bloomington, Ill.
- J. S. Wallace, Carterville, Ill.
- Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.
- Geo. Ward, East Palestine, Ohio
- R. H. M. Watson, College Heights, Meridian, Miss.
- Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
- Kansas City, Mo. Jan. 17 to 28
- Pittsburgh, Pa. Feb. 1 to 18
- Mark Whitney, Ada, Okla.
- Ernest E. Wiggins, 80, Laurel St., Richmond, Ind.
- J. E. Wigfield, Burr Oak, Kas.
- Earl F. Wilde, Highlands, Calif.
- Piacenta, Calif. Jan. 1 to 31
- Mrs. Esther Williams, Song Evangelist, University Park, Iowa
- J. E. Williams, Olivet, Ill.
- Nora Springs, Iowa Jan. 22 to Feb. 11
- Ogden, Iowa Feb. 12 to March 4
- E. E. Wood, Hilldale, Mich.

January 25th

The future work of ninety-seven missionaries, two hundred and four native preachers and workers, and possibly the destiny of ten million souls will be determined on this date. Our missionary year usually closes December 31st, but we feel we must continue in our efforts at least until January 25th to secure, if possible, the entire amount needed to continue the work. Your prayers and your gifts will make possible the victory. Please help us make January 25th one of the greatest days in our history.

We Dare Not Think of Failure

1923		January					1923	
Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.		
	1	2	3	4	5	6		
7	8	9	10	11	12	13		
14	15	16	17	18	19	20		
<u>21</u>	22	23	24	<u>25</u>				

Think of nearly a third as many as the population of the United States dying unevangelized every year! What shall we do about it? Shall we decide to retrench and call home some of our missionaries? Or shall we say, "By the grace of God, we will do our best. We will support the missionaries we now have so they can continue their work."

Remember the night cometh when no man can labor. What we do we must do quickly.

PRAY, PRAY, PRAY.

Fill this out, writing plainly, cut it out, and send it in to Rev. E. G. Anderson, Treas., General Board of Foreign Missions, 2905 Troost Ave., Kansas City, Mo.

I enclose herewith \$..... as my contribution to help send the gospel to the perishing millions.

Credit Church

District

Name

Street or Route No.

City and State

Who Will It Be?

This question is actually gripping the hearts and minds of our missionaries. They are writing, asking WHO WILL IT BE? They are praying day and night in heathen lands that the tragedy may be averted and NONE RECALLED. We must make it possible for all of them to remain at their posts of duty.