

# Herald of Holiness

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## Jesus, Savior of Men

**I**N all the centuries since the angel's declaration to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins," there have been on the earth those who really and truly accept the angel's words. Also there have been during these centuries those who sought their salvation by other means. It is not of either we speak in this short message. We would emphasize that Jesus is the sole Savior of men. The utilizing of organizations, educational institutions, religious propaganda—in fact, all other agencies—has but the one purpose: the pointing of lost men and women to the only Savior. In the midst of strenuous efforts, good men and women suffer the temptation of putting their confidence in the effort instead of placing their confidence in the Savior. The machinery of church work is essential to the highest attainment; but the machinery of church work has no virtue in itself. At the best, it only affords a better opportunity whereby Jesus as the Savior may be made known to those so much in need. Let us not be confused. We must work while it is yet day; we must perform with all diligence; but the value of our work, the worth of performance is not measured in the amount of work done but in the carefulness with which we keep our eyes on Him, the Savior of the world. A good rule by which to measure our effort is to ask ourselves this question, Will that which I am about to undertake acquaint men of their greatest need, a Savior? Will it point them to Jesus who only can save? Agencies for good never will be too numerous. Let us labor, as a Church of the Nazarene, and others of like faith, so that not only the many agencies we have at hand be for good, but that they shall be for the supreme good—the acquainting of the lost of earth with Jesus. A world lieth in darkness because of the Evil One. Centuries ago a Light appeared. May we consider it our sole task that this Light shall be ever increasing because of the efforts put forth through an organization with but a single purpose—the carrying into effect the words of the angel to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins."

# EDITORIAL

## EXPECTANCY IN PRAYER

ALEXANDER MACLAREN says that the absence of expectancy in our public petitions is one of the saddest features of the Christian life of this day. Expectancy should not be absent from our prayers, if we pray in faith. Faith and expectancy are too closely related for either to be absent entirely from prayer. Surely the marvelous promises connected with prayer in the New Testament justify very large expectancy in our petitions. One statement alone is enough for this, where it is said, "He is able to do for us exceeding abundantly above all that we ask or think." Maclaren admits only two limits to the possibilities from prayer. One he states to be the illimitableness of God's perfection, the other he declares to be our desire and expectation.

It is exceedingly easy to drift into formality in prayer. When we reach this level, expectancy is entirely absent from it. An old story illustrative of this kind of prayer may be familiar to the reader. A long and desperate drouth had prevailed over the country for many months, causing extreme distress and suffering. Finally a meeting was called, to pray for rain, to be held at the church. One mother, in starting to the meeting, explained the object of her absence to her children and cautioned them to take care of things in her absence. Her little daughter, who had been taught about the duty of prayer, noticed as her mother went down the street that she took no umbrella with her. Seizing one, she ran after her mother and overtaking her near the church door proffered her the umbrella. The mother impatiently administered a rebuke to the child, asking why she would do such a foolish thing as to bring her an umbrella when there wasn't a fleck of a cloud in the skies and there had been no rain for months. The little girl answered: "You said you were going to church to pray for rain. I thought God answered prayer, and you would need it."

This is the way of too much of the praying of the day. The element of expectancy is too often absent.

### HIS LIFE THREATENED

ANY years ago Mr. Brown, with all odds against him, procured prohibition for his home city. This was in answer to prayer, and, in the face of obstacles which few men would have dared to face. Repeated attempts were made to get the saloons back. This was done by getting a petition signed by a certain proportion of the taxpaying citizens of the city. An attempt was made, which was claimed by the whisky men that would prove absolutely successful in getting whisky back. Mr. Brown had foiled numerous attempts before, by detecting in the opposition petition flaws which invalidated them. Sometimes this discovery was really miraculous.

In the present case he had labored much on the petition, discovering numerous errors. He had an appointment to meet six of the leaders of the opposition, on a certain night, for still further examination, and to show them errors he had already discovered in that petition. He went alone to the place of meeting. He had to go down a long, narrow, dark alley, and then up a long, narrow flight of rickety steps, and then across a platform to a dingy, ill-lighted little room. Around a table they seated themselves, and point after point he would make against their petition, which they found themselves unable to gainsay. They labored on thus until midnight.

The six whisky men evidently were discouraged by the discoveries and disclosures made by Mr. Brown. Finally one of the six said to his pals, "Well, let's go and get a drink, and come back and finish this d— business." He said to Mr. Brown that he could just remain in the room until they got back. Mr. Brown was too smart to do this, for he well knew that to be in charge of the petition alone would give them opportunity of charging that he had made changes in it in their absence. So he quietly responded, "No, I'll not remain in the room," and went out of the door with them, and locking the door, gave the key to the leader of the six men. He stood on the little platform in front of the door until they had got to the ground. He paced back and forth on the platform very noiselessly, and quickly noticed that they had paused in the dark alley, and were talknig very interestedly with their heads close together. He could hear distinctly what they said. One, who seemed to be the leader, said, "Boys, we will never get the saloons back while that d— little scoundrel lives. We have just got to put him out of the way." Another replied, "Well, we had better get at it." To this they all assented. The leading speaker then said, addressing one of the younger men, "Now, J., when we get back in that room, watch me and when you see me bow my head a little forward, you quickly extinguish the light, and then we three, mentioning two others by name, will dispatch the d— nuisance, and make way with the body."

Mr. Brown knew the men and understood well their deep hatred of him for having put them out of business, and he knew well the sincerity of their plot and that they were mean enough to execute it. While he stood in front of the little door after hearing this, he lifted his heart in prayer to God, and referred Him mentally to the promise made him years before of a dry town, if he would keep the price paid. He continued, saying, "Lord, I have kept the price paid to the best of my knowledge, and if anything remains to be paid, even if it be my life itself, I am perfectly willing to make the sacrifice." He quoted mentally to God the verse He gave him at the time of that covenant years before, in the second chapter of Proverbs, which verse promised protection against the evils which wicked men would attempt to do him.

The men returned, they all resumed their work. Brother Brown discerned the telegraphic message across the table, but the young man's courage failed him, for he made no attempt to extinguish the light. After an hour or two of labor they all adjourned, and went to their respective homes. He walked with two of the leaders a number of blocks, and paused on the corner where they had to part. As Brown started to leave one of them said, "Mr. Brown, what will your wife say to you about staying out so late and getting in at this hour and disturbing her sleep." Mr. Brown replied that she would not be asleep, but would be sitting up waiting for him. "We will not sleep tonight until we have knelt and prayed for you men." One of the men attempted to make an incredulous sneer by way of reply. Mr. Brown continued, "Gentlemen, that is our daily habit. A day never passes that we do not bow and pray for you men by name that God may give you new hearts and eyes to see things aright." They were visibly affected by this statement of Mr. Brown, and made expressions indicative of the fact.

This is one of many plots or attempts against the life of this godly man. I only refer to these things to show how true God is, to guard and keep those who trust Him. I am sure that we do not get one-half from God that we could, because of lack of faith. It is nonsense to talk of the age of miracles being past. This man's life was filled and compassed about with miracles. Literally hundreds if not thousands of veritable miracles have occurred in his experience in the last forty years, demonstrating that we are dealing with the same God who lived and wrought in the days of Moses and the prophets and of the apostles in later times. He is not dead, but will work today the same wonders He wrought in the past in answer to the same faith.

WE REGRET that another anti-Semitic outburst has occurred. Hatred of the Jews seems almost ineradicable. Yet such hate is a blind, and ignorant, and unpardonable fury, which is displeasing to God, and grossly violative of every principle of brotherliness and Christian charity. If men would only study the Jew in his relation to God and the Bible, and of the future of this world, they would not dare to lay their hand upon this wonderful people. They certainly never stopped to consider the name that God has given them. He calls them "Israel, my glory." Nowhere in His Word do we hear Him saying "the Aryans, my glory," or "the Anglo-Saxons, my glory." No, ye haters and despoilers of the Jew of whatever nationality; of none of you has God ever said so marvelous a thing. Instead of being His glory, by your persecution of His chosen people you make yourselves His shame, and His contempt.

We make our characters by continuity of small actions. Let no man think of his life as if it were a heap of unconnected points. It is a chain of links that are forged together inseparably.—ALBERT HURSTON.

# EDITORIAL SURVEY

## IMMORAL DRESSING

Indecency of woman's attire grows from bad to worse, and the promise is for it to continue its horrible growth. Every preacher should utter a loud protest. Educators should join the cause of reform. Mothers and fathers ought to be in the same crusade. The *Pacific Christian Advocate* sounds the following note of alarm:

"Better be out of the world than out of style." That is the way lots of women express it—and church members at that.

A great many people are afraid of entangling alliances with Europe; they want to cut America off from association with the rest of the world, yet these same people break their necks to ape French fashions.

At one time it was possible to tell a woman of the underworld by her dress; now it is not possible, for the French fashion makers have decreed that the underworld fashions shall be their models; scanty low-cut dresses, dyed hair, rouged lips and cheeks, and exposed skins. Thus have good women been dragged down to the level of the underworld. And fashionable society is the worst offender, for in that circle a woman is not dressed up unless she isn't.

What ought the Church to do about it? It's high time for the Church to do something, for in this "judgment must begin at the house of God."

The Catholic church is taking a stand. Recently a woman went to be married in the old St. Louis Cathedral, on Chartres street, in New Orleans. She was dressed as a fashionable society bride, being a daughter of one of the rich, proud, old French families there. When the officiating priest looked at her, her money, her position did not save her, for he ordered her home "to dress as a Christian should." She went and she came back "clothed in her right mind." This makes us ask if the half-naked devotees of fashion are really in their right mind. The man of Gadara was naked as long as the devils were in him, but when he was delivered by Jesus he wanted clothes.

The Protestant churches can do something about it. We know that up to now there are many women in the Church who will sing in the choir, pay tithes, work in the various societies, but who can not be persuaded to dress decently. Let the Church create a conscience. The first and second appeals may not be heeded, but after a while something will be done.

Let the preachers interest themselves in the high schools and work up a sentiment for decent, plain dress there; also let them encourage it in the Sunday school.

Simplicity of dress is the sign of a noble mind. Augustus Caesar is said to have worn the apparel made by his wife and daughter, frequently observing that gay clothing was the badge of pride and the nurse of luxury. And if Augustus were living today, he would know that this nurse of luxury, gay clothing, often led to embezzlement and prison because this desire on the part of women to play the peacock led men to steal to gratify their wives' and daughters' vanity.

## AN EXAMPLE

We have written repeatedly in these columns of the destructive work of the vile teachings of higher criticism, allowed in nearly all of the church colleges of our land. We have told how the faith of multitudes has been wrecked, sweet Christian experiences and noble Christian character have been demolished, and hapless victims wander on with

broken hearts, in gloom and despair, many of them finally sinking at last into hell forever. An occasional case of rescue sometimes occurs among these unfortunate victims. A notable case of such is that of PAUL RADER, of Moody Church, Chicago. In a farewell address, delivered on his departure on a missionary tour, Mr. Rader gave the following account of the wrecking of his faith and ministry by higher criticism in a college which he attended:

But I did know Jesus in those days; I walked with Him. Then I went to college. Recently a man wrote a dirty letter to me because, he said, I was "against the colleges of our day." If you had soaked up the poisoned life that I soaked up in college, you would hate it, too. I love education, but I hate the philosophy that is coming out of our schools. Evolution will damn any soul on earth that will believe it. No man can believe in Christianity and evolution. It is impossible. You haven't Calvary. You haven't a cross. God said He made men beautiful, and they fell, and Jesus Christ came to take them back from sin and put them back into the heart of God by the precious blood. I am a Christian, not an evolutionist. Oh, to save the boys of our generation from this rotten materialism that damned Germany and brought on the war, and that is going to damn this country if we don't get it out; that tells us that sin is only the tail of a tadpole, and it will come off; that all the rottenness will slough off as we go on working our way up. I tell you that nothing but Calvary can take it out of a man's heart.

I got into psychology. It wasn't my fault. When you mix an evolutionary theory with the facts of psychology, you turn man into the darkest hell in which a man, even a thinker can go. I could explain to myself my very religious feelings about Christ. If you believe in evolution and take a course in psychology, you will believe that because my grandfather was a Christian man and a preacher, and my father was a Christian and a religious preacher, therefore I had those religious instincts; that my instincts were not because there is a real Christ, but because I had a grandfather and a father who poured that stuff into my heart and that it was auto-suggestion and not a real Christ. Oh, the hell and the darkness of it! May God help some of you to realize the awful pit into which some dear preachers have gotten today. Run a fellow through our average theological school today; and if he comes out without losing his faith, he is a wonder. Why? Because they tear his very chart and compass to pieces. I did not have anything. Suppose some one should go on the steamer on which I am to sail tomorrow, and rob it of its charts, and findings, and compass. What port will I land into? And when I got into school they robbed me of my compass. They told me the Bible was a manmade book, and began to pour into my head all sorts of ideas until they made the Book look to me like a thing that is not right.

I went to my father, and my father said, "But God has said so and so." "Yes, father," I would say, "but you don't understand. When Isaiah says that Isaiah did not write that." Dad did not understand how it got into my heart. And it seemed to me when I put my foot on the Word of God, it went down in the water; it did not hold me up any more.

I tried to preach, and I can truly say before God that though I occupied pulpits in America, I never preached my doubts. But I had no message. Finally I gave up in despair and quit. I did not care. Of course, any man with any kind of talent can make a little money. But, oh, the despair of it! They had "taken away my Lord," and I knew "not where they" had "laid him."

I went on and on, up and out, in the darkness. And I was ashamed to meet people. Once in a while I would meet a man who would grip me by the hand and say, "I heard you at so and so, etc." I would pass the time of day and try to get away. I felt like a man who had committed a terrible crime. I had been poisoned by the stuff called German gas. That is where it started from. We imported German psychology into our colleges, and we came to believe we could not let a man teach zoology or biology unless he had a German ending to his name. And this German gas got into our theological schools.

Then we began to get German books on theology. What have we today as a result? Just what Brother Straton has said, "men who are animated by asking questions. Animated question marks." I don't throw a brick at them. I sat before the Chamber of Commerce in Cleveland. And one man, a minister of the Baptist church, a young fellow from college, said to me, "You are a hundred years behind the times. You are not going to spring that stuff on the commercial gang, are you?" I said, "Listen. I don't blame you. I know what you have been fed on. If you feed on it, you are going to taste like it."

My sister, whom we were visiting, gave my wife and me a turkey dinner. Her husband was busy and would not be with us until the afternoon. I carved the turkey. We each put a little piece in our mouth, and then each put a little piece back on the plate. It was beautifully baked, and looked so pretty. My sister's husband was a horticulturist. He raised trees and cultivated them. There was a shrimp factory not far away. The shells of the shrimps were thrown away by the thousands. My brother-in-law had gone with a wagon and hauled away a load of those shrimp shells and plowed them in around the trees. They were supposed to be good for trees. But the turkeys had eaten some of them, and although this one turkey was baked so pretty, it tasted like a rotten shrimp. A perfectly good turkey, but—! There are men in the pulpits today who are perfectly good preachers, but everything they try to shove into your mouth, you take out and put it on your plate. Why? It is rotten. They got it from rationalism and materialism, and it isn't food for anybody to eat. Rotten! Rotten!

The United States never wanted the gospel more than today. Men and women never wanted to hear it more than today. We are hungry for the gospel; and if we only give other people a chance to hear it, they will want Him, too. But the people have fed on that rotten shrimp stuff.

## "KEEP A LOOKIN' UP"

Commenting on the passage "And he called unto him a little child and set him in the midst," MISS MARGARET SLATTERY is quoted by the *Sunday School Times* as saying:

Miss Margaret Slattery told us that one day she was walking along the street when she heard a little voice say: "Hello, Miss Slattery." She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then the little voice said, "Keep-a-lookin' up, Miss Slattery." She said, "I looked up, and up, and up, and finally saw her way up in a tenement house, and when I found her she said, 'You didn't see me, Miss Slattery, because you didn't look high enough.'" Jesus took the little children up into his arms, and taught us not to look down for them any longer.

## "PLOW AROUND IT"

Of this counsel given by Abraham Lincoln, GEORGE C. PECK writes as follows:

This was Lincoln's counsel concerning obstacles: "When you can't remove an obstacle, plow around it." But evidently he was not thinking merely of getting around the obstacle. Plowing usually implies planting. Men plow in order that they may drop in seeds and look for harvest. To plow around an obstacle, then, may mean to invite harvests hard by our hindrances. And I can but think that an obstacle has a different aspect when we look at it across a waving harvest field. Life has obstacles a-plenty, and some of them are irremovable. We can not get them up and away. They may be left when we have passed on. To plow around them, making even the opposing rock yield a cooling shadow, is to bless the world and ourselves in the bargain.

"Love, hope, fear, faith—these make humanity," says Browning. "These are its sign, and note, and character."—A. HURSTON.

Robert Browning never warbled sweeter songs than some of the "seed-pearls of song" found in "Pippa Passes." The poem is the story of Pippa's New Year's day holiday, her one holiday in all the year.

# THE PLAN OF REDEMPTION

*As viewed by One of its Subjects*

*A Series of Articles  
Prepared by*

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## X. The Day of Judgment

O Lord, Thou "great and dreadful God," whom I both fear and love, as I sit down to close this task, which I can not complete, by writing of this coming day, when I, with all my fellow-creatures, must appear before Thy judgment throne, may its shadow rest upon me, holding my mind and heart in due subjection to Thee, to whom I must give account in that awful day for this and all else that I have done.

THE declared principle of man's responsibility to God is the warp upon which the whole web of God's law for man is woven. It runs through the whole Bible, from the first of Genesis to the last of Revelation, and binds the whole fabric together. His scheme of administrative justice depends on it. The thought of man's responsibility to God is necessarily followed by the expectation that he will be brought to a strict and complete accounting at the end of his probation. Otherwise, it is no probation at all.

A throne of general judgment for all mankind looms above the horizon of the earthly life all through the Bible. Men are never allowed to lose sight of it. Even the cross, which is nearer to the view, is presented as preparatory to it. The preaching of a coming judgment, toward which all men are being hastened, from the time of Paul and Felix to the present, has been the most powerful incentive to repentance and submission to God which could be set before men. If men's apprehension of a general judgment could be neutralized for a generation, the evangelist would be robbed of his most powerful appeal to the conscience, and the gospel propaganda would be hamstrung.

Throughout the Bible the reality of a judgment to come has been brought home to men by frequent references to great but partial and particular judgments *already past*: nearer to view, more startlingly vivid and more readily apprehended. Of these temporal catastrophes, employed in Scripture to emphasize the general truth of judgment, four stand out above all the rest. First, the deluge, by which the whole human race was destroyed, except the family of Noah; requiring a new beginning, on a basis of righteousness; but, alas! not without the worm of sin in the bud. Second, the destruction of Sodom and Gomorrah, illustrating the twin principles of all judgments of God, the certain punishment of sin and the deliverance of the righteous. Third, the Babylonian captivity; partly disciplinary, but further enforcing the truth that actual disobedience to God would not be allowed to shelter under the formal terms of a covenant with Him. Fourth, the destruction of Jerusalem, and with it of the Jewish state and church: "the removing of those things that are shaken . . . that those things that cannot be shaken may remain" (Heb. 12:27).

The three first are cited from the past as solemn and awful object lessons of God's wrath upon ungodliness and disobedience. The last is vividly set forth in the three first Gospels, and alluded to throughout the New Testament as a calamity impending and imminent. It is the clearest and most striking of all the foretokens of the great day of judgment.

Many good people in these days entertain a notion that the righteous will not appear in judgment with the wicked. It is closely akin to the notion that a man, once accepted as righteous for Christ's sake, will be always treated as righteous, no matter how far he may depart from righteousness—"once in grace, always in grace"—and I regard it almost as dangerous. If you could persuade all the Christians in the United States at the present time that the record of their lives will not pass in review before God and all His hosts at some future time, a large part of them, on this very account, would at some time relax their vigilance and become slack in their fidelity, and a great many of them would ultimately be lost. It is vain to theorize that it ought not to be so. We have all known persons who have done that very thing under some such persuasion. The recognition of the fact of a coming judgment for ourselves and all others exercises a wholesome influence on both saint and sinner. Reader, let no one rob you of it. Regeneration, even sanctification, does not end probation, or put away the necessity of a final accounting *in the presence* of all our fellow-creatures.

A few texts, carrying the thought of a final judgment, with brief running comments, will illustrate various phases of the general subject.

Heb. 9:27, "It is appointed unto men once to die, but after this the judgment." All men must die, and all men must be judged.

John 5:22, "The Father judgeth no man, but hath committed all judgment unto the Son." When the Son comes He will come to judgment. (See the Apostles' Creed and the burial service of the churches.) Verses 28, 29, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Matt. 12:41 (R. V.), "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it." Men shall be witnesses for and against each other in that day.

Ecl. 12:14, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." There will be a complete uncovering of the record of our lives, including secret things known only to God; and He will be shown to have been righteous in His judgments of forgiveness or condemnation.

Two passages of Scripture, one in the language of the Son of God, the other in the language of His great expounder, the Apostle

Paul, if they stood alone, would afford a sufficient foundation for the doctrine of a general and final judgment, in which all men shall participate. Let us now examine these, and sum up the whole subject in the light they furnish.

The whole of the twenty-fifth chapter of Matthew relates to this subject. It is set forth in two parts. The first part consists of two parables. The parable of the virgins teaches the necessity of preparation for a coming event, which is to be decisive of the interests of the persons concerned, and final. The final test shows them divided into two classes, one prepared, the other unprepared. They are undistinguishable up to this point, then an eternal separation takes place. The parable of the talents enforces the lesson of a final accounting. Three classes appear and render their accounts, the two first differing only in degree of capacity; and after the accounting a separation takes place. Note the language of the last verse: "And cast ye the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth." The same language is used elsewhere to describe eternal damnation. It is evident that the whole chapter was intended to teach the same lesson.

The second part, verses 31-46, is a plain, simple, and direct statement of the process of the general judgment. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Note some of these points. His coming in His glory means coming in His heavenly state. His retinue is proof enough of that. There has been some play on the word "nations." In more than half the places where it is used in the Bible it has its root meaning, of kindred birth—equivalent to "tribes" or "families"—and not a governmental sense. It is sufficient, to settle this question, to note that the cases cited are individual cases; and the judgments rendered are on grounds of individual action. The eternal separation takes place after the different judgments are rendered. The two classes bid an everlasting good-by to each other there: "And these shall go away into everlasting punishment; but the righteous into life eternal."

St. Paul's great text on the day of judgment is 2 Cor. 5:10: "We must all appear before the judgment seat of Christ." He gives us a text in Rom. 14:10 which is different in only two words: "We shall all stand," instead of "We must all appear." I think the text in Rev. 20:12: "I saw the dead, small, and great stand before God;" is to the same effect in this, that all three of these texts mean that all men, without distinction, must stand before God for a final trial.

Let us follow Paul awhile. In the Corinthian text, tenth verse, and every one of the preceding nine verses, the pronoun "we" or "us" is used in speaking of things which concern only Christians. The remainder of verse 10 defines the purpose of the gathering: "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This shows that both classes will be there together. The occa-

sion of the text in Romans 14:10 is a matter between brethren. In verse 12 he says, "So then every one of us shall give account of himself to God." The persons addressed are admonished not to unduly press their own judgments in matters between brethren, but leave them to be adjudicated by the infallible judge on that day.

This text suggests the idea of a court. We have seen that the processes of earthly courts often fail. The officer may not find the accused. He may not be able to take him. He may be bought off. The jury may not agree. The judge may be corrupted. But the officers of that court will not fail to perform their mission. You may depend upon it that you and I and all our neighbors will be there. We shall be tried before an incorruptible judge. Even-handed justice will be dispensed.

What a crowd will be there! Not many of us ever saw ten thousand persons at one time. But the present population of the earth is reasonably estimated at fifteen hundred millions. Then think of all the ages that have gone before, and all that may come yet, with a constant increase of population.

How different will be the emotions of those on the right hand and those on the left! On the one side the joy of vindication, deliverance, reward. "But, oh! what a weeping and a wailing" on the other! People object to the excitement which sometimes follows the preaching upon the eternal destinies of men. But I imagine there will be such a time of excitement then as the world has never seen. It would be more to the purpose to be getting a

little excited about the matter now, while there is an opportunity to do something about it. It will be too late then.

I think there will be a moment of sorrow when we hear the doom of those we have loved on earth pronounced; for, remember, we are not in heaven yet. We are "at the parting of the ways." And I think we shall learn then to value all ties by spiritual standards. Those who have been enemies of our Savior, and are now estranged from Him forever, will be nothing to us evermore. Otherwise, these heart-pangs must follow us into heaven.

I expect the whole record of my life to be unraveled there. I am walking daily in the shadow (or shall I not say the light?) of the judgment throne. Many things have gone against me here, which I never expect to see rectified on earth. But that will be the great evening-up day. I should not be willing to miss it. One of the chief things for which I am trusting God is the coming of a day when both friend and foe shall see me in a truer, and I hope in a better light (1 Cor. 13:12), when all the fog and mist of misconception and imperfect understanding will disappear, and we shall walk securely in the light of an unclouded day forever.

I think that, in the plan of God, the throne of judgment will be set for the vindication, not only of His people, but of God himself; that in each individual case, He will be shown to have been just when He justified one sinner who cast his all on Jesus, and cast out another who persistently rejected Him.

*The tenth and last article of this series*

## Holiness

By PAUL HILL.

**H**OLINESS is a word that refers to the sound moral state of a morally responsible being. It is not a word that can be used to describe a stick or a stone or anything else that is strictly material in its nature. It would not be proper to speak of the holiness or the unholiness of a stick, because a stick is not a moral being and is neither morally right or wrong. It is a word that is confined entirely to the realm of moral responsibilities, and moral responsibility is one of its pre-conditions. Though the word holiness is directly the opposite of the word sin, yet the word sin is like the word holiness in that moral responsibility is its pre-condition. Sin, wickedness, unrighteousness, iniquity are words used to describe the unsound or bad state or condition of morally responsible beings. Righteousness, sinlessness, holiness are words that describe the sound or good condition of morally responsible beings.

Holiness is the sound and good moral quality of a morally responsible being regardless of whether that being is God, angels, or men. Holiness is holiness wherever it is found. It does not mean shouting, jumping, or noise. It is not demonstration of any kind, but is always the pure moral character of a morally responsible being.

We are familiar with the terms "Absolute holiness of God," "Angelic perfection," "Adamic perfection," "Christian perfection"; but we do not use the terms "Angelic holiness," "Adamic holiness," "Christian holiness." And there is a reason why we do not use them. To use them would be to make several grades

or kinds of holiness: one grade or kind for God, another for angels, another for Adam, and still another for all Christians since Adam. Thus we would bring ourselves confusion and rob the word of its real meaning. We may safely use the word perfection in reference to the different kinds of moral beings, because there is a perfection which God alone has, and another perfection which belongs to angels, another to Adam the first man, and another to Christians who have been salvaged from the wreckage of the fall. But inasmuch as the word holiness does not refer to the quantity of goodness which a moral being contains, but refers rather to the quality of that moral goodness, it must be allowed to remain unmodified by its different expressions as found in God, angels, and men. It must always refer to the sound moral quality of a morally responsible being. It should never be confused with the quantity of that moral state, nor the various expressions of it. A bucketful of brine from the ocean contains all the elements of the ocean. The quality is there but it lacks much of being the quantity. So angels and men are commanded to be holy; but it is folly to expect them ever to have the quantity of holiness which God alone contains. Angels and men could not express adequately the holiness there is in God any more than a bucket of brine could support on its surface the great ships which plow the mighty deep.

Perhaps we are too much in the habit of thinking of creation as referring to the physical or material universe only. Things of a

material nature are more easily understood than spiritual things. We measure material things with a material yardstick. We know the different properties of matter and can make mathematical calculations as to their size, density, speed, power, etc.; but when we consider spiritual matters we are compelled to throw away our material yardstick. Yet the moral things in the universe are as much a creation of God as the material things are. Holiness in angels and men is a creation of God. Whatever there is in the nature of an angel, whether it is material or spiritual or both, it is created by Him by whom and for whom all things were made. The same is true of men. All we are in our material and spiritual nature is created. The only possible way for holiness to exist in an angel or a man is for God to create it. The new birth is called a new creation. David prayed God to create in him a clean heart.

If God ever did create holiness in a man He can do it again if it is necessary. Sin in the human heart has killed the original holiness out of the race, and this condition is the premise for the need of the re-creation of holiness in the souls of men. Every call of God to men is in the direction of holiness. Every work of God in the soul of men is holy. The new birth is holy in its nature, for at this time there is implanted in the heart all the fruit of the Spirit, and this fruit is holy. But those fruits thus planted are much hindered in their growth because of an unholy condition in the same man which makes war on the newly planted fruit. This makes necessary another work of God by which all the tempers of the soul are fully cleansed so that the fruit of the Spirit grows unhindered in the heart. Thus is a man brought fully and completely into harmony with the holiness which is in God and the angels.

This is that holiness without which no man shall see the Lord. It is an inward condition of moral worth which is the direct result of the creative power of God. It is freedom from the coldness and deadness of unholiness. It is the presence of all the essence of purity and warmth of union with God.

Let us not forget, however, that we have this treasure in earthen vessels. We are as full of human weakness as we can be though we are in touch with the strength of God. We would blame an angel if one ever should make such mistakes as we do, yet we have such an understanding of human weakness that we freely forgive each other many wrongs that otherwise we would not. Mistakes are of the head and are different from a sin because there is no moral choice involved. We do the best we can and because of human limitations we do poorly, yet we can be possessed with a good sound condition of moral worthiness which God has created in us and which is the nature of our hearts.

## Can a Murderer Repent?

By REV. THOMAS S. MASHBURN

**I**N 2 Samuel and the 12th chapter, God sent his prophet, Nathan, to David, who at this time was a murderer. Nathan, in a parable of the ewe lamb, caused David to pass judgment upon himself. David having despised the commandments of God, and turning from the same, put Uriah in the

worst part of battle, making sure that he be slain. Why this cruel and coldblooded murder? All due to an evil eye, and a covetous heart in which carnality existed. First, he allows himself to gaze and meditate upon the beautiful form of Uriah's wife; naturally enough the flame of lust sprang up and caused him to resolve on taking this woman to himself, even at the cost of her husband's life. From the day that the Devil got Eve to look at the fruit in Eden's garden, he has, and does continue to visualize and catch multitudes of people. That's why he works overtime in the moving picture business; which today is one of his greatest and most successful traps — to catch humanity, both young and old. We think it catches more preachers, and Christian people generally, than any other one thing at this age. We once read a sign at a railroad crossing which said, "Stop, look, listen." Reader, there is danger ahead. The lightning express train of destruction is on time, with full steam up, with wide open throttle, and both engineer and conductor have through orders from the general office in hell, to run wild, regardless of heaven or God. Totally ignoring the Bible, church, or Sunday school; and all true principles of manhood or womanhood. Openly defiant of all thought of any and every thing except his Satanic majesty's orders.

In the fifty-first Psalm, David makes deep confession of his sins, and prays for pardon and sanctification. God said, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And again He said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is said to be God's emergency promise to man. He further said, sooner than one jot or tittle of His law should fail, heaven and earth should pass away. Hence, we maintain that a murderer may, and can, if he will, repent and be saved. All sins may be forgiven, if men truly repent on Bible lines, and make restitution for wrongs done to their fellow-men. Of course, there can be no true and genuine repentance without this.

The Bible teaches there is a sin which hath no forgiveness in this world, nor the next. This is the sin against the Holy Ghost. True it is there are many different opinions as to what this sin is; but to our mind it is the time when one has deliberately and resolutely said a firm, determined, and positive No to God's still small voice for the last time. For He has said, "My Spirit shall not always strive with man." And again, "Not by might nor by power, but by my Spirit." Doubtless many are doing this every day.

This is the Holy Ghost dispensation, and it is now almost two thousand years since it began. The greater part of humanity is ignoring Him, the third person in the Holy Trinity, and is looking to and after another religion. German culture has shot great holes through the world's educational system, and as a consequence, higher criticism, German rationalism, and materialism are destroying the fundamentals of our Christianity. Our colleges and universities, in the most part, are making infidels and installing them in our pulpits throughout the land, and books are being written on the new religion, while the cry is continually heard from the pulpit that we are

living in a new and changed age, under new conditions, which necessitate a new religion. This argument put the Bible on the operating table, and thereby adding to and taking from,

## The Man Who Hadn't Time

By NATHAN H. BULLOCK

He never heard the orphan's cry,  
He had n't time;  
The widow's needs n'er caught his eye,  
He had n't time;  
But if the widow had a cent,  
He heard of it and for it went;  
Till it was his, to rest content  
He had n't time.

He spent no evenings with his wife,  
He had n't time;  
He did n't share his children's life,  
He had n't time;  
At club or lodge he found delight,  
For politics he talked a sight,  
But for his home, by day or night,  
He had n't time.

His wife for both besought God's throne,  
He had n't time;  
For both she went to church, alone,  
He had n't time;  
The church roll held his name, 'tis true,  
He read the Sunday papers through,  
But Bible truths he never knew,  
He had n't time.

Some day when he had wealth and power  
And had the time  
To do big things, he'd fill each hour  
With deeds sublime:  
But from the small things every day  
He should have done, he turned away;  
And Satan laughed to hear him say  
He had n't time.

But one day death knocked at his door,  
And then for time  
To do those things he'd scorned before  
He called, but death  
His prayer that came too late denied,  
"Oh, give me one more chance," he cried,  
But death, in mockery, replied,  
"I have n't time."

And on the judgment day, 'alas!  
When earth and time  
Had gone, his record failed to pass  
The court divine.  
Wife, children, neighbors, did n't know  
He was a Christian here below,  
All there had been for it to show  
At any time,

Was that church roll of earthly days  
And parchment fine;  
And that had burned up in the blaze  
Of fires divine;  
With earthly chums and others who  
Had lived like him, and Satan, too,  
He went where he had naught to do,  
And lots of time.

To think of wife's and children's prayers,  
He now had time;  
For home and church and neighbors' cares,  
He now had time;  
But home, church, neighbors, where were they?  
All gone. Too late! Through hell's long day  
In agony of soul to pray  
He now had time.

So let us do our praying here  
In mercy's clime;  
To serve God, neighbors, loved ones dear,  
The only time  
Is now, this hour, tomorrow's sun  
Will never rise: May we, each one,  
Do now all things we'll wish we'd done  
At judgment time.

has caused great confusion. The result is a revival of spiritualism, Eddyism, Russellism, and many branches of wildfire and heresy.

The worldly spirit of Babylon is sweeping the church from her moorings, and she is far adrift, and powerless to stem the tides and storms of worldliness with which she must struggle. Moving picture plants are installed in the church, and instead of evangelistic preaching, a dramatic entertainment is given.

We argue that there are more ways than one to commit murder and suicide. He that loveth not his brother is a murderer. How can any pastor sit down and dish up to the sheep, light trash, and chaff, instead of milk and strong meat; and expect them to grow and develop spiritual strength? Woe unto the pastors who scatter the sheep. A great per cent of that kind of food will create an appetite for the theater and the dance. Any livestock breeder will carefully guard against infection of disease, and if his sheep happen to eat poison, he will hasten to administer a remedy to counteract suffering and death. It would seem at this age, that there are many of God's people who are committing spiritual suicide. Pastors with eyes wide open are standing by and permitting their flocks to be doped and slaughtered by the Devil's sly foxes. If the watchman upon the walls of Zion see the sword of destruction coming; and he fail to warn the people, and they be cut off in their sins, the blood of the people will be upon the watchman's head.

Oh, brother preacher, great is the responsibility. Cry aloud and spare not; lift up thy voice like a trumpet and warn thy people of their sins. Paul said, quench not the Holy Spirit. Are we murdering or permitting others to murder our flocks? Holiness becometh thy house, O God, and our bodies are to be the temples in which the Holy Ghost is to abide. Hence, the necessity for self-crucifixion, and our hearts being cleansed from all sin. Without this work being wrought in the heart, perfect love is an impossibility. The old man of carnality must be destroyed, as he is an outlaw. He is not subject to the law of God neither indeed can be. Moses murdered the Egyptian, and hid his body in the sand. Yet he, through genuine repentance, and a course of training, consisting of forty years on a desert, became the meekest and most humble man; and a chosen leader of God's people.

## How Women May Win Souls

By MRS. JULIA SHELLHAMER

SO many women have wanted to know how a mother of small children can work for the Master, that we venture to answer through the columns of this paper that others, if possible, may be encouraged.

Motherhood is a blessing to most of women. It broadens the heart and mind, and is an antidote for selfishness; besides bringing out the best there is of one along various lines. It also strengthens conjugal ties.

But it often discourages effort to work for God. Mothers who were previously called to Christ's service are sometimes wont to feel "my days of usefulness are ended," and they give up all effort to continue the work of soul-saving. Such people must be encouraged, for "Where there's a will there's a way."

A few suggestions as to how a mother can work for Jesus may help some discouraged one on to a line of victory and blessing.

1. Determine that you will accomplish more than the average Christian mother does for God. When this is settled, the Lord will open doors that you had not thought of.

2. Pray through about it. Just a mere passing prayer will not suffice. Set a stated time to pray over this one matter each day. If nothing opens, set a weekly day for fasting and prayer. Arise early and, like Columbus, who planned his voyage to America in the early hours of the morning, pray and plan for Christ's kingdom while the children are asleep, and the refreshing dew is on the grass.

3. If your children are unsaved, it is more than likely that the result of this second suggestion will be their salvation, for, as you pray and plan for others, God will plan for your own family. Expect this. Believe for it; for "all things are possible to him that believeth." "Blessed is she that believed, for there shall be a performance of those things that were told her from the Lord."

4. For the sake of your health, you must get out a little every day. Many women grow old prematurely because they stay in the house too much. Plan on taking a little walk each afternoon, even if you have to hire some one to keep the children for you at that time.

On these daily rounds, the following play can be worked out easily. Call on some of your friends whom you think you can interest in your plan and propose that you band together for Christ's kingdom, giving at least one afternoon a week to it.

5. Set a certain day for visiting the jail or some such institution, another for the hospital, unless the two can be taken in the same day. Another afternoon, plan on going to the asylum or almshouse and do all you can for the inmates of these places of confinement.

6. Next, hunt out the unsaved of your town and get acquainted—make yourself "all things to all men," and thus get openings for cottage meetings—not mere prayer-meetings, though they are excellent—but real revival services.

Make the meetings short and interesting, and let God do the rest.

If you can take these services into places of ill-repute, so much the better. It is likely a revival will break out among this class of people, as they know they are sinners.

7. Each of your assistants can be appointed as an overseer of a certain branch of your work. One for the hospital—another for the prison, etc. It will be well, however, for you to write or telephone her occasionally to keep things going. In this way you may do a great deal of good and the work will go right on, though at times you may not be able to get out yourself.

8. Keep a good supply of tracts and other literature on hand to distribute at these various places.

9. Perhaps a schoolhouse, hall, or vacant church building in the city or country can be had for a small rent. If so, why not begin services? If God has called you, you can do it, though your talents may have rusted some by lying away in the drawer of the attic bureau.

Sometimes effective meetings can be held in the alleys and narrow streets of a crowded city, where children swarm like bees, and the older ones are sitting on the little doorsteps which almost touch each other.

Another method is to get these children together under shade trees and have a service or tell Bible stories to them. Last summer, daughter Evangeline, fifteen years old, got the children of Harrisburg to congregate on a vacant lot each evening before dark and, placing camp chairs in a circle, amused and instructed the noisy little ones. This was much appreciated by the parents.

In the winter you can call the children into your home and have a service. Of course they will bring in dirt, and wear the carpets, but where is your consecration. A revival among the children will more than pay for your trouble.

10. Now if your work will allow you to take an occasional trip out of town, get the addresses of the nearest almshouses and make arrangements to have services there or, at least, to visit the inmates. If you take hold of the small opportunities, you will get greater ones. Never refuse to enter an open door, for each one leads to some larger one. Remember Solomon's statement, "The spider taketh hold with her hands and is in kings' palaces."

11. If you can not get out much still there are ways of spreading the gospel. You can lend good books to friends, neighbors, and the poor degraded people of your city whom you may meet by inquir-

ing of the Associated Charities, the policemen, or the Salvation Army. John Wesley said that all his preachers should be colporteurs and though you can not travel, you can come in touch with many people and do them good if you start a circulating library.

12. Letter writing is a talent and should be cultivated for God. A good, encouraging letter, or one filled with warning or advice, may accomplish great good.

John Wesley started out to labor for God on a plan similar to the one presented in this article, for the Established Church of England gave him no pulpit. He preached anywhere and everywhere he could get an opening. Finally, these preaching points became regular and established, and pastors were placed over them. Thus was formed the great Methodist church.

Perhaps the fact that you have been hemmed in and have had to fast and pray so much for a way

out, may result in your accomplishing more for a lost world than had you had more freedom. In the latter case you would not have spent so much time in prayer, might have been self-sufficient, and as a result, would have been merely an ordinary worker.

If a woman is conscientious and systematic regarding the use of her time, something like the foregoing plan may be carried out without neglecting either her home or her family and, in the same length of time that most of women spend for mere pleasure-seeking, making fancywork, reading novels, adorning clothes for the family, ironing fluffy ruffle dresses, or idle gossip over the back fence.

If you undertake to work for God, there are many little ways of saving labor which the Lord will reveal to you. More than this, He will put into your hand sufficient means to hire some of your work done that He may have your time for souls.

## The General Boards in Annual Session at Headquarters

THE second Annual Meeting of the General Boards of the Church of the Nazarene met in simultaneous session in Kansas City, Wednesday, February 16, 1921. There were present at this yearly gathering all members of the various boards excepting eleven members, and thirty of the District Superintendents out of a total of forty for the entire church. Other visitors also were present at various times during the five days' sessions, adding to the discussions of the items of business as well as receiving the benefits therefrom.

That more time might be had for the correlated sessions, the General Board of Foreign Missions, and the General Board of Publication began their deliberations on the Monday preceding the opening session of the Correlated Boards. The General Orphanage Board held its first session on the 15th, the other boards beginning their work on the opening day of the full sessions.

Representatives of the boards now represented at headquarters had arranged for evangelistic services to make up the evening sessions. The Sunday preceding was devoted to an all-day foreign missionary rally, under the direction of the president of the Foreign Missionary Board, General Superintendent H. F. Reynolds. Rev. H. Orton Wiley, president of Northwest Nazarene College, preached in the morning service; in the afternoon service, Miss Lela Hargrove, and Miss Leoda Grebe of eastern India, and Rev. A. D. Fritzlan, and Miss Eva Carpenter of western India, addressed the large congregation on the work of missions in that important field. Rev. N. B. Herrrell, Superintendent of the Idaho-Oregon District, preached in the evening service.

In addition to the missionaries mentioned above, there were present returned missionaries as follows: Mrs. H. F. Schmelzenbach of Africa, Miss Jessie Basford of India, and Miss Lula Williams of Japan. At various times these missionaries had charge of meetings with the Sunday school and the Young People's Society, to the edification of these agencies along missionary lines. Rev. S. D. Athans, of El Paso, Texas, extensively engaged in the Mexican work from this border city, was present, and gave good addresses concerning our next door neighbor.

Besides the all-day missionary rally of the first Sunday, foreign missionary services were held on Thursday and Friday afternoons, and on Friday night. The large audiences in attendance upon these meetings gave evidence of their appreciation of the work of these missionaries to the backward nations of earth, and their earnestness in presenting the great needs of their respective fields found an answer in the expressed approval of the hearers. In addition to the addresses of the returned missionaries, on Friday afternoon the following candidates gave each a brief word of testimony: Rev. Glen W. Siefarth, Rev. Guy C. McHenry, Rev. R. E. Bower, Miss Margaret Needles, Rev. J. D. Saxton, Dr. C. E. West, and Rev. D. V. Johnstone.

The evangelistic meetings were addressed by Rev. J. E. Bates, Superintendent of the Southern California District, on Monday evening; Rev. J. E. L. Moore, president of Olivet University, on Tuesday evening; Rev. Mrs. Carrie Crow Sloan, member of the General Orphanage Board, on Wednesday evening; Rev. A. O. Henricks, president of Pasadena University, on Thursday evening; Rev. J. T. Maybury, Superintendent of the Washington-Philadelphia District, on Saturday evening; Rev. C. Howard Davis, pastor of our church at Nampa, Idaho, on Sunday morning; and by Rev. James Wiley Short, Superintendent of the Indiana District, on Sunday evening. All these meetings were well attended,

the Spirit of the Lord was manifest in the preaching of the Word, and salvation was evident at the altar. Rev. B. D. Sutton, recently come to First Church as assistant pastor, had charge of the singing, which is to say that great blessing attended that part of the worship of God.

On the second Sunday afternoon, the General Board of Home Missions and Evangelism conducted a service in the interest of that great arm of our work, the president of the board, Rev. L. Milton Williams, presiding. After presenting the needs of the home field and explaining the plan accepted by the boards for the financing of the Home Mission work (which plan is presented elsewhere in this issue) the chairman called upon Rev. C. B. Jernigan, Superintendent of the Florida District, Rev. A. F. Balsmeier, Superintendent of the Western Colorado-Utah District, and Rev. W. L. Brewer, Superintendent of the North Dakota-Minnesota District, who graphically and in the Spirit presented the needs and opportunities of their fields to the congregation. The chairman then called upon Rev. N. B. Herrrell, the new General Secretary of the home board, who in a forceful and convincing address brought the possibilities contained in the home work to the attention of the hearers. At the conclusion of this talk, Rev. C. E. Cornell, member of the home board, started the chorus, "Sweeping this way, a mighty revival sweeping this way." The fire fell, and for more than thirty minutes the seal of the Lord upon the work of home missions was manifested in wave after wave of blessing from the skies. This gracious outpouring marked the beginning of the definite plans for the world-wide revival along the lines recently presented from the Executive Committee of the home board in these columns. God met with His people and again demonstrated that when His children are unselfishly devoted to the extension of His kingdom He will pour out blessings which there is scarcely room to contain. From this meeting can be dated agencies in the promotion of God's kingdom that will not cease until Jesus comes.

The attendance of the District Superintendents upon the meetings of the correlated sessions, and their visitation of the various boards in session, was a source of inspiration to this Annual Meeting of the boards. The Superintendents organized themselves into a Council, with one of the General Superintendents as chairman, and Rev. G. S. Huml, Superintendent of the North Pacific District, as secretary. This Council appointed various committees to investigate different angles of the work, which committees turned into the Council comprehensive and illuminating reports. One such, which will have far-reaching results we are sure, was in relation to blanks for the recording and measuring of the efficiency of the pastors, District treasurers, and the Superintendents themselves. Also the Superintendents gave close heed to the report of the General Board of Home Missions and Evangelism, which board is so closely and vitally related to the progress of the Districts. The following Superintendents were present:

Alberta.....	J. H. Bury
Arkansas.....	J. E. Moore
Chicago Central.....	Charles A. Brown
Dallas.....	P. L. Pierce
Eastern Colorado-Wyoming.....	A. E. Sanner
Eastern Oklahoma.....	Mark Whitney
Florida.....	C. B. Jernigan
Hamilton.....	Allie Irick
Idaho-Oregon.....	N. B. Herrrell
Indiana.....	J. W. Short
Iowa.....	D. W. Dobson
Kansas.....	W. M. D. Lord
Louisiana.....	W. M. D. Lord
Michigan.....	C. L. Bralley
Missouri.....	L. W. Dodson

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**T** IRED?" asked Cousin Leila as Aileen sank into an easy chair.

"Yes, and so warm," answered the girl, unpinning her hat and tossing it on the bed.

"Oh, mother!" she said to Mrs. Hayes, "the organist gave us the most dreadful scare this afternoon. You know the funeral was to be at 4 o'clock and those of us who were to sing in the quartette were there twenty minutes before. Well, as the time slipped by and no organist appeared we began to get uneasy. When only five minutes, then three, then two were left, you may imagine we were nervous. Ann is a good pianist, but she doesn't know a thing about the pipe organ, and that organ at Oak Street Church is the largest in the city. It has all sorts of electric push buttons and contrivances, so Ann wouldn't have touched it for anything."

"And then, as the minister took his place in the vestibule, and we could see the pallbearers bringing the casket in the front door, Mrs. Blondel came through that little side door of the choir loft, and fairly staggered to her seat at the organ. She turned on the motor, pulled out some stops and began playing softly as the procession came down the aisle. No one in the congregation knew that anything had gone amiss, but we could see that Mrs. Blondel was breathing hard and that her face was crimson and streaked with perspiration."

"What had happened?" asked Mrs. Hayes.

"Well, when the service was over and all the people gone, she sat there, fanning with my fan and invited Ann and me to stay with her while she cooled off. 'And I will tell you why I was late,' she said with a little laugh.

"You know, Cousin Leila, that Mrs. Blondel is really a wonderful musician—the most brilliant in the city. She was a student under the great Liszt himself when she was a girl, and I have heard it said that he would teach no one but a genius. And then she is very accomplished in other things. She has spent much time abroad; speaks several languages, and can talk in the most delightful way on almost every subject, for she is a great reader. But, she is just as simple and friendly as can be, so we pulled our chairs up near her, prepared to hear something interesting. 'I am ashamed to tell you that I forgot there was a funeral,' she began, 'and the reason I forgot was because I was off on a drunken debauch!' These last words were in a whisper.

"Why, Mrs. Blondel! we gasped.

"Oh, I don't mean that I was intoxicated on spirituous liquors, my dears," she said with a smile. "Plenty of people do go on longer or shorter sprees, who never tasted strong drink in their lives, though. Now my debauch was a reading debauch." And then she told us about it.

"You know, mother, that Mrs. Blondel has a little apartment opening into her big studio, and as that is about as cool a place as there is in town, and she had no lessons to give, she decided to make herself comfortable in there and enjoy a book she had been wanting to read. So she put on a loose muslin wrapper and stretched out in a big chair. And what do you suppose that book was about? The history of the various branches of the human family! But she said that the author handled his subject in the most fascinating way. And one thing that made it so interesting was because all through it he was laying plans to trace the ten lost tribes of Israel. Well, she read on and on the whole morning and when lunch time came she didn't even think of it, she was so absorbed in her book. And then the afternoon went by and still she read, for it seems that the book was a pretty good sized volume. And just about the time the author was attempting to prove that the lost tribes had been found in the North American Indians—which Mrs. Blondel said she didn't believe, though it was a very interesting theory, her mind became uneasy and wouldn't let her rest. She felt annoyed and tried to shake off the feeling, and then suddenly she knew—there was a funeral at 4 o'clock.

"It was nearly 4 o'clock then, and she was three blocks from the church and not dressed. She threw on her clothes, hooking herself to-

## THE HOME

Conducted by MRS. J. T. BENSON

### A Reading Debauch

gether as she hurried down the steps. And mother, she ran every step of the way in low bedroom slippers! And you know how stiflingly hot it has been all day, too.

"Now, girls," she said, "I want you to take warning by me, and keep sober. I myself am going to reform, though it will not be easy. I make a regular dissipation of my reading, getting so drunk on a book that I am dead to every other duty."

"I thought it was always praiseworthy to read, if you were reading something which improved your mind, and I know you don't care for any other kind of book," said Ann.

"It is never right to do anything, however good it may be in itself," said Mrs. Blondel, "if you are neglecting some other duty which should be attended to at that time. You might be reading a really helpful book, but if it was an hour in which you should be darning stockings or making beds, then your reading is a dissipation, and will certainly weaken your character, for that is what dissipation always does for us."

"I had never thought of it in that light before," said Cousin Leila.

"Oh, Mrs. Blondel has the most original mind," said Aileen with enthusiasm. "She thinks of things to one else ever does. I don't believe any one but Mrs. Blondel would ever think of a person being intoxicated on reading. Do you, mother?"

"The idea isn't quite so new and novel to me," answered Mrs. Hayes. "You see, dear," she said with a little smile, "I read an old Book which contains the wisdom of the ages, and whenever I am tempted to admire a man or woman because of something wise they have said I just turn over the leaves of that Book, and lo! there is the same things said ages ago."

"Exactly," said Mrs. Hayes, "and this is how Paul puts it in Philippians 4:5, 'Let your moderation be known unto all men.' He tells the Corinthians that the man who is striving for the mastery must be temperate in all things. And temperance is included in his list of the fruits of the Spirit, along with faith, love, joy, hope, etc.

"Peter, too, has something to say on the subject, urging upon us the necessity of adding temperance to our faith, knowledge, and godliness."

"I always thought temperance meant not drinking intoxicating liquors," said Aileen.

"No, the meaning of the words temperance or temperate as used in the Bible is self-control—or moderation," said her mother, "and God never intended us to be temperate in evil things. Can you imagine Him warning us that we must be moderate in our habits when it comes to lying or stealing? No, when dealing with sin or wrong doing of any kind, the Bible is a book of prohibition. It says 'touch not, taste not, handle not, look not.'

"And when it comes to things that are all right in themselves, it teaches temperateness. And this applies to dress, and food, to sleep and labor, and even to reading, Aileen. In fact to all the activities which form a part of 'man's daily life.'"

"Now, mother," said the girl, "where do you find anything like that in the Bible?"

"Oh, several places," answered Mrs. Hayes, reaching for her Bible, and turning over the leaves.

"Listen to this: 'To everything there is a season, and a time to every purpose under the heaven.' Then the writer gives some illustrations of what he means. He speaks of planting, gathering up stones, rearing, sewing things together, of weeping and laughing, of speaking, and keeping silence, of getting and losing. There is a time

when we should do certain things and a time when we should refrain from doing these very same things, Solomon tells us. That is the lesson that your friend was trying to impress upon you girls, and it is not only a wise one, but of far greater importance than most of us realize. I hope that you will take it to heart, Aileen.

"But I do also hope that you will remember that God gave men that same much needed lesson through the mouth of Solomon nearly three thousand years before Mrs. Blondel was born."

"Then if she had expressed her thought in Bible language, this is what she would have said, 'There is a time to read, and a time not to read,'" said Cousin Leila.

"This is a wonderful Book," continued Mrs. Hayes, closing her Bible and placing it upon the table. "I suppose most people realize that it sets forth the wisdom of God when it is a question of the life to come. But so few have any idea that it also has in it all the wisdom which man can possibly need for the present life. Man is a creature who is called upon to live in two worlds. And the Bible has been most carefully prepared for him in view of that fact, so that he will have every needed instruction to enable him to make a success of his life, both in this world and the next."

"How sad it is that we read our guide book so little and so carelessly, and are so ignorant of its wisdom. Oh, girls, if you two could only see that there is not one bit of knowledge or information, or advice, that you need to make you wiser, and broader, and bigger, and better, and cleaner, and sweeter, and happier, yes, and more cultured, but is found in this Book which God has given you, you would value it more than you do."

"Mother," said Aileen, "I am going to begin this very day to read my Bible more carefully, asking the Lord to show me the things I need in my daily life, as I know He shows them to you."

"And I am, too," said Cousin Leila.

### KEEP YOUR MEETING SIDE WOUND UP

When the eight-day clock one morning struck the hour very slowly and faintly instead of in its usual vigorous fashion, it attracted the attention of its owner, who dropped his paper, looked up and listened. "I thought I had wound it up only two or three days ago," he said, "but it certainly sounds as if the striking part of it were pretty nearly run down."

Small Donald was much interested, and after the manner of his years, watched and questioned curiously. Also he remembered. The next Sunday morning Uncle John was reading, so pleasantly occupied, and so comfortable, that he did not want to lay down his reading, and made no movement to do so until his wife asked if he did not intend going to church.

"Oh, I suppose so," he answered slowly and so hesitatingly that Donald looked at him wonderingly.

"Why, that sounds as if the meeting side of you was pretty nearly run down, Uncle John," he said. "Is it?"

Aunt Hannah laughed, and Uncle John flushed. "Maybe, Donald, maybe," he said, pushing aside his book, "but if it is we will wind it up again, and get a little stronger movement, for neither clocks nor people are of much use when the springs that ought to keep them going are neglected."—Forward.

Try to be all that you seem to be. Dr. Booker T. Washington's advice to young negro students is good advice for every one. Here it is: The way to show that you have education of the best kind, of the highest kind, is not by the use of titles, not by fingering a few big books with large names, long names, but by knowing a little well, and going about the world, not representing yourself as somebody else, but representing yourself to be that which you really are. All through life, remember this: Try to be all that you seem to be. Be more than you seem to be, and you will succeed.

**"Behold, I Have Set Before Thee an Open Door"**

"I DON'T SEE why some girls can do things to suit themselves and I never can. There's Laura, now. Her folks never made a fuss when she set her head to go to the city, and now look at her! She has a good position and lovely clothes; and at Christmas when she was here on her vacation she brought all of us girls such pretty things, and gave her father and mother \$50 that she had saved during the year. I could be independent, too; I could have nice things and see something of a larger life, but no. Whenever I say a word about going, mother begins to cry and father says, 'Why, Virgie, I'd rather see you dead!' I'm not sure but that I would just as soon be dead as to go on living like this!"

Virginia Brown slammed the crocks and pans upon the shelves and ran out on the porch in response to the whistle of the rural postman. "May be I'll get a letter from Laura," she said, but it was only the village newspaper. She glanced casually over its pages and her eye fell on this item:

"The Woman's Home Missionary Society will have charge of the Sunday morning service, and a deaconess from B— will make the address."

"I'll sure go," said Virginia. "She is from the city! I wouldn't miss hearing her for anything."

Virginia was only twenty, full of girlish moods, caprices, tenderness, and dreams. She was a good girl at heart and loved her home and the village folks; but within her was a feverish restlessness, an eager yearning for a larger sphere, an ambition and enthusiasm that somehow could not find expression.

The Browns seldom missed going to church, and this Sunday there was an unusual stir, for it was a novel thing in Prairieville to have a woman speak. Old Mr. Brown said that he didn't believe very much in these women preachers, but may be it was all right. The service had already begun when the Browns arrived, and as their usual seat was taken they were shown to chairs near the front. When the deaconess was introduced Virginia tried to collect her thoughts and listen, but only Virginia Brown and God could tell what she heard.

The deaconess told of the wonderful task which was theirs to bring the Christ to those who knew Him not, and to lift them to higher planes of living. She dwelt especially on the work in the homes and schools of the South. She pictured the Highlands with hundreds of one-roomed cabins hiding against the mountain ridges, ten or a dozen people claiming a single cabin as their home; throngs of bright boys and girls with no schools, no churches, not even the necessities of civilization. "These," said she, "are our brothers and sisters, growing up in ignorance and sin. To these we take a Savior."

She took them down into New Mexico among the bare, windowless adobe houses, where weekly baths may be taken in the street; where women and half grown girls bask in the sun and smoke cigarettes, perfectly content with their lot. She helped them see the industrial schools and homes that had been built by the Missionary Society, where the boys and girls are trained in heart and head and hand. She appealed to the audience for their interest and help. "Give of your prayers, your money, and best of all; of your sons and daughters for this great task," she finished, and then bowing her head she prayed, "O, God, if there is a young life here who is restless, unsettled, without noble purpose, open Thou the eyes of such a one today; grant that they shall see this great open door of ministry and love; and O, Savior, we thank Thee that this door is opened wide by Thee to a life of deepest joy."

Virginia almost raised right up in her chair. "I was almost sure for a moment that you said 'Virginia Brown,'" she told the speaker months afterward.

Letters came and went between her home and the nearest Deaconess Training School throughout the summer, and in the early autumn Virginia enrolled as a student.

After she had been at work for several years her parents came to visit her in her field of service. She showed them the beautiful parks, the fine residences, the stately churches; and then she said, "Now I am going to show you what to me is the most precious spot in the whole city." She led them down a narrow, dirty street, past dreary tenements where dingy clothes flapped in the breeze in the soot-laden air. Everywhere swarmed noisy boys and

**Brother Bud's Good Samaritan Fund**



*Beloved Samaritans:* Grace and peace be multiplied unto thee! We have some splendid news to write you this week. We want you to know how we are getting along. Well, from the time we started in on our Coast - to - Coast

campaign, on November 9th, up till February 13th, we had secured six hundred and twenty-six annual subscriptions for the HERALD OF HOLINESS; besides, we have sent in quite a good deal of Good Samaritan money. This goes to show you that the HERALD is in great demand; the people are well pleased with it. They are glad to know that the HERALD is visiting now so many Rescue Homes, Orphans' Homes, hospitals, Old Folks' and Old Soldiers' Homes, public libraries, jails, penitentiaries, and reading rooms, and now also you will remember that we are sending in a special offering in order that the HERALD OF HOLINESS may be sent to the mission stations over the world. This, you will see, will be one of the most beautiful things that a little band of Nazarenes can do. Just think of the HERALD OF HOLINESS going to the mission stations scattered over the whole world! What a wonderful recommendation this should give us with the good people of the world, saying nothing about the good favor of our gracious heavenly Father, for our Lord will be pleased with such a move as this. I have often thought that the man or woman that lies nearest the heart of Jesus is a holy consecrated soul that will get up and leave home and loved ones and cross the briny deep and give their lives laboring for the sons and daughters of Adam, whom, apparently, the Devil has done everything that a mighty Devil can do to wreck and ruin. How little happiness they have, all because they do not know Jesus; and the reason they do not know Him, is because we as a people have not told them about Him.

They might not all accept Jesus if they knew about Him, but millions of them would. The reader will remember that when Jesus put a soul in one end of the balance and the world in the other end, that the soul outweighed the world. So when we think of one soul being of such tremendous value, doesn't it look reasonable that we ought to rise up and say by the grace of God, and the blood of Jesus, and the power of the Holy Ghost, and with a heart overflowing with love, and an inspired Bible in our hands, we ought to march to the field and tell dying humanity of a Savior that can save to the uttermost? By His help we will do it! We will not fail, we must not fail! Oh, beloved, we can not afford to fail. Precious souls are at stake, heaven is so glorious, the pit of outer darkness is so awful and horrible, that we must succeed in bringing the message to suffering humanity.

I know of nobody that the Lord will depend on more than He will on the Good Samaritans. How familiar the story to all Bible readers that a poor fellow went down from Jerusalem to Jericho and fell among thieves, which is just a poor sinner falling into the hands of the Devil. Of course you remember he was beaten, and robbed, and left half dead; that is the condition the Devil always leaves a sinner in. Then you remember a priest went down and looked at him, and passed by on one side; and a Levite went down and passed on the other side. That represents a cold, dead, formal ecclesiasticism on one side, and a worldly, respectable, back-slidden ministry on the other side. But, thank God, a good Samaritan came along—just a holy soul, that's all—and lent the poor fellow his beast and took him to the inn, paid his bills, and went on rejoicing. Now when it comes to lending the other fellow your saddle-mule, that is just merely a Good Samaritan loaning his money to the Lord to pay for sending the HERALD to some hungry heart for a year. This money that we are giving to spread the HERALD OF HOLINESS is just simply loaned to the Lord, and He will pay big interest on it. Don't you forget it.

*In perfect love,  
UNCLE BUDDIE.*

sallow-faced girls and thin, sharp-faced women. Pointing to a wide open window she said, "Do you remember Nellie Mansfield of whom I have written you so much? Well, up in that window I found her, thin and sawlow, her head a mass of tangled hair. This is where I saved my first girl. The memory of that day and Nellie's sweet, useful life makes this a sacred spot to me."

That night after her parents had retired she sat thinking of the change from the old days of restlessness. Now there was no regret, no restlessness, but a "peace that passeth understanding."

"Dear Father," she whispered, "how glad I am that Thou didst set before me an open door and that I entered therein to this life of joy."—Mrs. FRANK F BUST, in *Christian Advocate*.

**Nuggets of Gold**

Help the living, and do not censure the dead. Life's records will reveal our true spiritual status. Neighbors' opinions will not be final; the judgment will in many cases be the reverse.

Many are keepers of at least one command: Thou shalt love thyself.

Under law a born king; under grace a servant. Wise men had to ask counsel in order to find Jesus; the simple shepherds were guided by angels unasked.

Few rise early enough to see the morning star. Men want to squander God's wealth.

Do not break God's will and yet expect it to convey you an inheritance.

That which is born of the flesh is never satisfied. God is willing to supply your every soul need. Are you anxious that He should?

We obtain little because we seek for little. Earnestness is known by our perseverance. Stature, not words, reveals actual growth.

The fruitage reveals the inner nature's quality. Men advertise other people's sins more than their virtues.

The garments of salvation men must grow to fill. Many come down from the cross before their carnal heart is speared. Have you a spear scar on your heart?

The Spirit-born have contrite hearts. Spiritual life is revealed best by its fruitage. Carnality can not be grafted into a spiritual root. God has no Eden for the old Adam.

While you are hiding, do not lay your sin to another.

Some want what God has not promised. God's eyes are stronger than the thickest darkness. God has overcomings for every foe; for every weakness a strengthener; for temptation a way of escape; for every battle a victory.

Present neglect means future lack. It is not your neighbor's sins but your own that you must answer for.

## Adopted Plans of the General Board of Home Missions and Evangelism

*To the District Superintendents, Pastors, and Members of the Church of the Nazarene:*

You no doubt will rejoice to learn that the General Board of Home Missions and Evangelism, in counsel with the District Superintendents attending the meeting of the Correlated Boards, held in Kansas City, February 16, 1921, adopted the following plans, which we believe are not only workable, but with your efficient co-operation will prove to be a great uplift to our church and a blessing to multitudes.

### Adopted Plans

1. The elimination of all field secretaries and zone system.
2. The selecting of a competent man to act as Secretary-Treasurer with headquarters at Kansas City, Missouri.
3. The General Board of Home Missions and Evangelism purposes to work in hearty co-operation with the District Superintendents for the best interests of the work of home missions and evangelism.
4. The General Board of Home Missions and Evangelism shall give support to those District Superintendents on Districts unable to adequately support a District Superintendent.
5. The General Board of Home Missions and Evangelism shall undertake the organization of churches in important centers of population.
6. A number of important cities to be named by the District Superintendents where the General Board of Home Missions and Evangelism may undertake the organization of a church.

### Division of Money

1. Twenty-five per cent of all money raised for Home Missions on the several Districts shall be sent to the Treasurer of the General Board of Home Missions and Evangelism.
2. This twenty-five per cent shall constitute a fund out of which all administrative expenses shall be paid. Also assistance shall be given District Superintendents not having adequate financial support.
3. All claims for support from this fund of twenty-five per cent must be authorized by the Executive Committee of the Board of Home Missions and Evangelism, and the General Superintendents having supervision.

### Special Funds

1. Money contributed by individuals for the specific purpose of advancing our work in needy fields shall be used for the purpose designated, under the direction of the General Board of Home Missions and Evangelism.
2. All annuity money or other special gifts to be in the hands of the General Board of Home Missions and Evangelism, to be used by said board in the furtherance of our work, as their judgment may dictate.

### Statement

In some cases the 10 per cent plan of the General Board of Home Missions and Evangelism will continue in operation until the next District Assembly. This being the case, we earnestly request that all monies now due under the old plans be promptly forwarded to the Treasurer of the General Board of Home Missions and Evangelism, 2109 Troost Avenue, Kansas City, Missouri, so that the General Board of Home Missions and Evangelism may have funds with which to carry on the work. May we not urge this matter, as there are a number of instances where assistance is needed very badly, and the board absolutely is unable to grant any assistance until these monies are received.

Rev. H. F. REYNOLDS, *General Superintendent,*  
 Rev. J. W. GOODWIN, *General Superintendent,*  
 Rev. R. T. WILLIAMS, *General Superintendent.*  
 Rev. L. MILTON WILLIAMS, *President,*  
 Rev. C. B. JERNIGAN, *Vice-President,*  
 Rev. C. E. CORNELL, *Recording Secretary,*  
 Rev. N. B. HERRELL, *General Secretary.*

### THE GENERAL BOARDS IN SESSION AT HEADQUARTERS

*Continued from page seven*

Nebraska.....	Theodore Ludwig
New England.....	S. W. Beers
New York.....	E. E. Angell
Northern California.....	C. A. Gibson
North Dakota-Minnesota.....	W. L. Brewer
North Pacific.....	G. S. Hunt
Pittsburgh.....	Dr. J. H. Sloan
San Antonio.....	E. W. Wells
South Dakota.....	M. T. Brandyberry
Southern California.....	J. E. Bates
Tennessee.....	E. P. Ellyson
Washington-Philadelphia.....	J. T. Maybury
Western Colorado-Utah.....	A. F. Balsmeyer
Western Oklahoma.....	S. H. Owens

In harmony with the request of the Correlated Boards' advice of last year, the General Board of Mutual Benefit presented to the meeting of the Mutual Benefit Society a draft of the constitution prepared, which was adopted in open meeting of the society. The full report of the meeting will be printed in our next issue. It is well here to state, however, that one of the important decisions was the return to the assessment at death method for the laymen's division instead of the monthly plan of payment in operation for the past few months.

The prevailing spirit of this second session of the Correlated Boards revealed a desire for greater coordination of the work of the various boards of the church to the end that the full value of organized

effort may be realized. Plans were made which will provide for more time in the correlated sessions of 1922, which no doubt will further tend to the coordinating of the work of the kingdom.

The spirit of revival and all that that term means gripped all. It was clearly recognized and admitted that the true progress of our work, which after all is but the work of promoting His kingdom at home and abroad, depends upon the constant revival effort induced by full salvation. The boards return to their places of activity, the Superintendents to their Districts, and the visitors to their various homes, assured that the God of battles lives and answers prayer.

### GENERAL ORPHANAGE BOARD GAINS STRENGTH

The recent annual meeting of the General Orphanage Board, which convened with the Correlated Boards in Kansas City, showed phenomenal growth in development and strength. The members of the board, themselves, seemed to have come to a realization of the task given them by the church, and the unusual possibilities of blessing humanity within our grasp. In addition to meeting all running expenses of the institution being conducted at Peniel, Texas, where half a hundred children are being cared for and educated, property valued at more than \$60,000 has been purchased for half that sum of money, and only about \$8,000 of the consideration remains to be satisfied.

A beautiful plan of operations was recommended by the Correlated Boards which involves the raising of a sum of money during the next year sufficient to meet running expenses, finish paying for this beautiful piece of property, and equipping it for occupancy. As a part of the plan for raising this, the Correlated Boards indorsed the adoption, by the General Orphanage Board, the Sunday immediately preceding Thanksgiving, or a day as near thereto as possible, as our National Orphans' Home Day.

A vacancy which has existed in the board for a year was filled by the appointment through the General Superintendents, of Rev. J. P. Roberts, of Pilo Point, Texas. Mrs. John T. Benson, of Nashville, who rendered valuable and appreciated service during this meeting, was forced to resign just before adjournment, that she might do justice to her office of treasurer of the Women's Auxiliary, and her place was filled immediately by the Board of General Superintendents by the appointment of Miss Iva Hilliard of Chicago.

Rev. Theodore Ludwig was re-elected president of the board, Mrs. Bessie Williams, vice-president, Rev. Oscar Hudson, secretary, and Tim H. Moore, treasurer. Mr. Moore nominated and the board elected Mrs. E. H. Sheeks, of Peniel, Texas, as assistant treasurer.

An important step was the incorporation of the board under the laws of Missouri. The board is now a corporate body, and is in position to receive grants, annuities, loans, bequests, etc. We must have a creditable institution for our children who are left without parents and homes, and the board is rising to grapple with the stupendous task. They earnestly solicit your prayers, sympathily, and financial support.

OSCAR HUDSON, *Superintendent.*

"Over in France one day during the great war a soldier of the Allies was about to go into battle. He realized the awful danger of climbing over the top of the trench and dashing upon the enemy. Before the action started he wrote his father at home a letter. With a full consciousness of the awful experiences that might be in store for him that day, anguish unspeakable, perhaps; horrible death perhaps, he wrote in this letter, 'This is the proudest day of my life.' So great was his love for the flag. So great may be our love for the cross."

## Home Campmeeting, Phoenix

HERE we come with this week's report from the beautiful little city of Phoenix, the proud capital of the state of Arizona. Our convention here was one of great victory, power, and glory. I think in our week some one hundred and seventeen precious souls knelt at the altar. We received sixty-nine subscriptions for the HERALD of HOLINESS, seven subscriptions for *The Other Sheep*, and some money for the Good Samaritan's Fund. We sent to the Publishing House from here the largest amount we have sent in from any convention. From Phoenix we sent in \$704.60; from Chicago, you will remember, we sent \$704.35. Phoenix beat Chicago by that beautiful little quarter that everybody wants.

Our convention here was planned by the pastor, Brother Pritchett, assisted by our pastor at Glendale, Brother Wells, and our pastors from Peoria, Brother and Sister Cagle. These three churches united in pushing the battle. We had tremendous crowds, the tide was high and beautiful, the finances came easiest of any place we have worked for the past two months. If cotton had as good a price this year as last, there is no way we could have told what would have been done there from a financial point.

The readers may not know, but Arizona is one of the finest countries for long-staple cotton in the world; they raise what is known as the Egyptian cotton. We have here in this wonderful valley between two and three hundred thousand acres under irrigation. Last year their cotton crop on many farms made, clear of all expenses, between three and four hundred dollars an acre. But this year the cotton market is so shut down that no cotton is being sold at all. That leaves the country in a hard condition financially. Yet they made so much money last year, that they still, of course, had some left over. Arizona is in much better condition financially than Texas or New Mexico.

Now as to the country and climate. I don't think I have ever seen this climate surpassed on earth. It is the driest climate in the United States, therefore it is the healthiest place probably in the nation. It is even better than New Mexico, western Texas or California for such diseases as tuberculosis and asthma. While it is the driest climate I have ever seen, yet the great valleys of Arizona are the best

watered places in the United States. From Phoenix out to the great Roosevelt dam is about seventy-five miles, and the large canals that come through the valleys look like young rivers—quantities of water for all purposes. And out a few miles from Phoenix, next to the mountains, I think they raise the best oranges and grapefruit I have ever eaten. Grapefruit is sweet enough to eat it off the trees. This writer went into the grove and pulled them off and ate them without putting sugar on them—they were perfectly delicious. The oranges, I think, are as sweet as the Florida oranges, and much larger and more beautiful to look at. Their grapefruits were as yellow as gold, with a kind of a cloudy, sun-kissed gloss on them, the prettiest fruit that a man ever put his two eyes on. I also went a number of times through the valley and visited some of the large dairy farms. I saw the fine thoroughbred Holstein cows that give seventy pounds of milk a day, and other cows which give much more, but I thought this was large enough to put in this letter for fear you would think we were overdoing the thing. But there are plenty of those thoroughbred Holsteins that give regularly nine gallons of milk a day. This great valley is surrounded by the beautiful mountains, and dairy farms, and cotton farms, alfalfa fields, and chicken yards, and fruit, and vegetables of every description, making it probably one of the most desirable places for farm life in the United States. The soil is so productive, so well watered, and the warm season so long, that two crops a season are raised on this ground.

Our Nazarenes as a people have a fine start in this valley. In and around Phoenix, and Peoria, and Glendale we have several hundred as fine Nazarenes as ever walked the earth. Some of the choicest spirits you will meet almost in a lifetime, are serving the Lord in the beauty of holiness, and running their little ranches. In Phoenix they have one of the large Indian schools of the nation, run by the government; also we have at Phoenix a splendid home for the afflicted, called the Bethany Home. This is under the general management of our beloved Brother Q. A. Deck. I went through the Home, had prayers with one boy and I think I have never seen as delightful climate for a sick man. If a man has any kind of lung trouble, that Bethany Home, lying out between Phoenix and the mountain range, is the most beautiful place I have ever seen. Any one troubled with weak lungs should at once write to Brother Deck. His address is Rev. Q. A. Deck, Bethany Home, Phoenix, Ariz. I put in this little clause because of the fact that so many people would love to go to a good sanitarium; and this one is the cheapest, and at the same time in the best climate in the United States. If any of our good Nazarenes are having trouble with asthma, hay fever, or consumption, catarrh of the head, and throat trouble, the best place I know of is in Phoenix, Ariz. As to this climate and soil, I think it surpasses everything I have seen, and while my old friend there, Brother Marvin Young, is not a real estate man, yet he owns one of the fine farms there in the valley, is one of our Nazarene men, and if anybody desires to write and find out about homes in that valley, Brother M. Young, 321 West Jefferson street, would give you information that you could rely on. I don't say this to advertise him as a land man, for he is not. But there are always good people wanting to go to a great country like this valley, and it would be well for them to know some man there who could give them the actual facts that they wish to know in regard to the land. May the blessings of the Lord rest upon the entire HERALD family.

In love, and peace, and joy,

REPORTER.

**YOUNG PEOPLE'S EVANGELISTIC TEAM  
NEW ENGLAND DISTRICT**

We report victory for the first month of our week-end meetings. At New Bedford, Fitchburg, North Attleboro, Lowell, and Everett God honored us with His continual presence. In the songs by Brothers Schurman and DeLong, and in the preaching, the glory fell, and the Spirit worked. We begin our services Friday evening, and continue through Sunday evening, holding three services Sunday. We have seen over fifty seekers at the altar during our January week-ends. Thank God.

Sunday evening, February 13th, we closed our services at Beverly. This was in some respects the best meeting we have held—it was characterized by the deepest spiritual tone. The battle was hard, but God gave the victory. Glory! A few saints rallied in prayer, and glory surely crowned the mercy seat. The saints are encouraged for a revival there; we surely hungered to stay and press the battle. We saw six seeking God there for pardon or purity. Most of our seekers have been between the ages of fourteen and twenty-five. Thank God. We are blessed in this work and are pressing on. Amen.

BYRON-SCHURMAN-DELONG.

**Easter! What?**

Pastor, what are your plans for taking advantage of the special occasion afforded by Easter Sunday? Our sainted Dr. Bresee said that we should take advantage of the opportunities afforded us by special days and occasions, making suitable preparation for the same. What more appropriate subject for a great Easter service than the doctrine of the resurrection? But, why preach on a doctrine that holds a gracious hope only to those who have heard and accepted the gospel without making some plans and affording some means for propagating the truth that leads men to the radiant hope? To this end what better appeal could you make than the needs presented by the Nazarene Tract Society, and the work to which it is called, and which is delegated to it by the church by the General Assembly?

President of the Young People's Society, what plans are you laying for a rousing young people's service in connection with Easter? Have you selected an appropriate topic, placed the meeting in the hands of some person who will lead it to a great consummation? But why gratulate yourselves only upon the great blessing of the resurrection and leave multitudes without a knowledge of the truth that saves? That service should not conclude without giving the young people of your church an opportunity to be workers together with God in the preaching of the gospel by the printed page. Do not fail to take a Young People's Society offering for the Nazarene Tract Society.

Sunday school superintendent, what are your plans? Will your Sunday school present a program?

Will you have special music, and flowers, and thus beget an activity expectant with hope and radiant with the joy of faith? The children of your school will be exceedingly glad to know something about the tract work and a simple illustration of what has been accomplished at the hands of a child in tract distribution. But why awaken their enthusiasm without giving them an opportunity to do something themselves? Emotions awakened by the presentation of any need but given no opportunity for appropriate expression in deeds of helpfulness have a tendency to harden the heart and sear the conscience. Emotions awakened and given an opportunity to respond, produce a deepening of character and establish principles of life. Give the children of your classes an opportunity to respond by a generous offering for the Nazarene Tract Society.

Church workers everywhere, did you notice the announcement on page 15 of the HERALD of HOLINESS of February 9th, of a program of service for Easter, entitled, "The Radiant Morn"? Be sure to order these supplies early—right away. Plan great things and God will honor your efforts and your faith.

Remember the Cause—The Nazarene Tract Society.

Watch for the coming issue of March 9th of the HERALD.

N. B. At the recent meeting of the General Colportage Board the name Evangel Colportage and Tract Society was changed to

NAZARENE TRACT SOCIETY  
2109 Troost Avenue  
Kansas City, Mo.

"I think the HERALD of HOLINESS is getting better with each issue." Mark Whitney, Oklahoma.

**OHIO DISTRICT**

Last November we held a good meeting with our church in Paulding, Ohio. God blessed and gave us victory. A number sought and found the Lord. The church property had just been moved from out in the country to town. We are now finely located in Paulding and the outlook is very encouraging. We had good attendance throughout the meeting. The remodeling of the building and the expense of moving it amounted to \$2,143, which we raised on rededication day amidst shouts of glory. Surely our people of Paulding are a big-hearted people. They know how to sacrifice for God and holiness.

We next visited the Coast-to-Coast convention at Dayton. Brother Bud outdid himself in preaching and brought great glory on the assemblage. Then we all know Brothers Ruth and Norberry. Oh, how the glory did fall, and their ministry was so helpful!

Professor Wells and wife sang until we all felt, like one of old, that it was good to be there.

We next spent a day or two with our church at Findlay. God is leading on, and we are expecting great things from this place. Then we visited Toledo one night and had a good service. The work is growing at this place. We had a service with our Franklin folks. They have the old-time fire. Their property is now free from debt.

We gave our church at Rarden a meeting, and God gave us souls. This is a small church, but they know how to pray the fire down. We then went to Portsmouth for a couple of days. They are looking around for a lot on which to build.

We have visited our church at Wauseon. They now have a hall on the first floor and will be able to accomplish more on spiritual lines by getting the people out.

The Lord led us to Zanesville for a revival meeting. We held a meeting in a hall and prayed, and the answer came from heaven. There were a number

## Children's Day Missionary Programs

One of the healthiest growing youngsters in our Church is the Children's Day Missionary Program.

It educates the people, old and young, and brings in the money.

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We furnish them free and pay the postage, providing you take an offering for foreign missions at the time the program is rendered. State how many are wanted, and whether round or shaped notes. Order from

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of clear cases. This meeting culminated in an organization at its close. The people we organized are a good substantial people. Rev. A. P. Cohagan, who has been preaching for them, will pastor the flock.

From Zanesville we went to Coshocton, and got into a red-hot revival meeting. I preached for them one night. Sister Hevelow is the evangelist. They are holding a real siege meeting at this place.

From here we went to Kansas City to the Correlated Boards' meetings. I have the glory, and Jesus abides. Hallelujah!

E. E. WORDSWORTH, *Supl.*

## REST COTTAGE, PILOT POINT

The Convention and Eighteenth Anniversary of Rest Cottage, Pilot Point, Texas, closed on Sunday, February 6th, with great victory. This marks another milestone in the history of the institution. The board of directors met, as per call, and carefully went over all the financial details of the institution, and are glad to announce that the last year has been the greatest year in the history of Rest Cottage, under the efficient management of Rev. J. P. Roberts and his noble wife, who, together, have carried the burdens, and anxieties of this great institution for all these years. The institution was never more useful in its plan of redeeming girls who have lost their way.

The material assets of Rest Cottage now amount to nearly \$50,000 of valuable property, consisting of forty acres of ground and well-kept buildings. This institution has cared for 140 precious souls this year, who would otherwise have been neglected. At the first of the month, there were forty-six precious girls, and about twenty babies. Too much could not be said in relation to the management of this institution, and its efficient work during the year.

More hopeful and encouraging has been the spiritual atmosphere which has filled the efforts of this last year. As we looked in upon this large company of young life, and saw some who, only a few months before, seemed hopeless, and now to see them beaming with a smile of victory over sin, and waywardness, and hear their shouts, and songs of praise to God, our hearts were made to burn in great thanksgiving that our church could have an institution of this kind. One need not go back to the Acts of the Apostles to find miracles of healing, and marvelous manifestations of divine grace. One look in the face of blind Helen, or Sister Minnie Kirtz who, for a number of years, has continued to maintain and manifest mighty spiritual power, will convince any one that this work has been a glorious success. With these examples of divine grace ever present in the home, other young people physically broken, spiritually wrecked, beholding the marvels of grace—hope springs up anew—faith is born, and at once the transforming grace of our God soon works its marvels in their lives.

The services in the home were full of spiritual life and power, and the service Sunday afternoon, when General Superintendent Goodwin gave the anniversary address, will never be forgotten. At the close of this service, the friends and the large congregation marched around and shook hands with Brother and Sister Roberts, and pledged their loyalty and faith, laying a little love token on the table, while the precious young girls, who had been redeemed, wept, cried, and shouted, glory!

In conclusion, the board of directors desire to call

attention to a few pressing needs. While this may not seem a propitious time to undertake large developments, yet, after having visited Rest Cottage, and having seen the conditions, we desire to call the attention of our people to the need of more adequate buildings, and, especially, the need of a hospital. There is also a very great need for a more adequate laundry equipment—a fair sized laundry washer, and other such equipment. The present building is not adequately heated, and there should be installed a proper furnace before another winter.

We desire our people to pray over these matters, asking God to open some way to supply these needs.

We desire to express our appreciation for the support given by our people throughout the various Districts. We trust the friends of the institution will not forget to pray and pay, as God has prospered them.

S. H. OWENS, *Sec'y*,  
BOARD OF DIRECTORS.

## SOUTHEASTERN AND EASTERN KANSAS GROUP MEETING

These groups met in joint session at Iola, Kas., January 27th to 30th. No doubt this was the greatest group meeting held on the Kansas District, about forty visitors and pastors being in attendance. All seemed to enjoy themselves, and a very precious spirit of harmony prevailed. The day sessions were given largely to the discussion of matters of vital interest to the church, and the night services were on evangelistic lines. About twenty-five prayed through. Among the special visitors in attendance were District Superintendent E. J. Lord, Miss Lue Miller, Evangelist B. H. Edwards, and C. J. Garrett.

A Resolutions Committee was appointed, and brought the following resolution, which was unanimously passed and ordered sent to the HERALD of HOLINESS for publication:

"Proposition for dividing the Kansas District"

We, the pastors and people representing the churches that compose what is known as the southeastern and eastern groups of churches of the Kansas District, and other visiting Kansas Nazarenes from other groups, in joint group meetings of the above mentioned groups, held in Iola, Kansas, January 27 to 30, 1921, at the call of the group presidents, Rev. Charles R. Dick and Rev. Ira P. Stevens, respectively, do propose to the Kansas District Assembly, Church of the Nazarene, which meets at Hutchinson, Kansas, during the year 1921, that the Kansas District as it exists at present be divided into two Districts, to be known as the "Western Kansas District," and the "Eastern Kansas District," to the end

That the burdens that rest at present on the District officers shall be lightened, and thus their efficiency increased.

That the District officers themselves shall find their task easier at hand.

That the District Assemblies of the two proposed Districts shall be more accessible and more localized in their application to the great task of spreading scriptural holiness to the ends of the earth.

Rev. LAFAVETTE CASLER,  
Rev. H. MILLIGAN,  
Rev. GEORGE L. DECH,  
*Committee.*

## EASTERN OKLAHOMA DISTRICT

The work is on the upgrade. Many places on the District report revivals. Some places seem to have broken out without much effort. God is moving on our work in an unusual way, for which we thank Him.

We have visited Ada, our home town, with fine results. Brother T. L. Taylor is making good in this thriving little city. A number have joined the church; crowds can not be seated (as many leave at times as are seated). There is strong talk of building a new church here, and it is needed.

We visited Hominy, where Brother Russell is certainly a ruseleur, and lives among his people. We reorganized the tithing band, raised the pastor's salary \$50 a month, and left the people feeling good.

At Osage, Brother Savage, their good pastor, is doing a fine work. He is well liked by all the outsiders, as well as by the church. They pay him \$140 a month, though there are only about twenty-five members. These folks mean to sacrifice for the work of God.

We remained two-nights with the West Tu'sa church, and had the altar full each night, with great victory on the services. Our pastor, F. W. Johnson, has things well in hand. A report later says there were forty-five bright professions before the pastor closed the meeting.

M. G. Jobe is managing things fine in Henryetta. About forty-five have joined the church since the Assembly. Our church house is too small for the crowds at regular services. There is talk of building a new church.

C. C. Johnson and Canaan church are simply having a time. New church completed; crowds good. Things go with a swing of victory.

L. H. Ritter, pastor, and Fairview church, are still coming. A short rally proved that this people is in

## CHURCH EXTENSION TREASURER

Rev. E. A. Clark was elected Treasurer of the General Board of Church Extension at the recent annual meeting. His address will be 2109 Troost Ave., Kansas City, Mo. District treasurers and others sending money for the Extension Board will please take notice.

Other officers continue as last year.

A full report of the work of last year will follow soon.

JOSEPH N. SPEAKES, *General Sec.*  
EDWIN BURKE, *President.*

love with God. At this place our church had burned down, but they are to rebuild at once.

The District preachers' meeting at Ada was next. There were about forty in all from different portions of the District, and all seemed to be in the best of spirits. This meeting, in many ways, was the best one of these gatherings we have had on this District for many years. Truly the old-time power was manifested. Every paper read was fine, the discussions good and, best of all, soul saving was in evidence, about fifty-four in all praying through to victory. This equaled an annual Assembly in many ways. All seemed encouraged to go to their fields of labor to push on up the hill with greater zeal and victory.

We have planned, under the management of Rev. G. F. Haun, to spend a month in Muskogee with a consecrated band of workers, in view of opening this town to Nazarene holiness preaching. This band is backed up by the Home Missionary Board. Pray that we will not only have a church out of this effort, but a good church building, well located, and that God shall have all the praise.

We have also planned a siege meeting with the small struggling church at Poteau, by Rev. F. R. Morgan, for one month, in view of building a new church at this point.

We are now planning a siege meeting at Bartlesville and Sapulpa in view of opening up these cities to our work and housing the churches before the meeting closes. These meetings will be conducted probably by the Rev. I. D. Farmer, our pastor at Wann.

We have just returned from the meeting of the Correlated Boards at Kansas City, which threw a flood of light on our pathway, and we have returned to our field to push the work of God in these ends as we have not before.

MARK WHITNEY, *Supl.*

## HAMLIN DISTRICT

We bless God for salvation, health, happiness, and a wideawake church, and for all that is going on over the great field of the Hamlin District. Revivals are breaking out, many souls are finding God, and the church is making advancement upon all lines of activity. Rest Cottage at Pilot Point is making the best records of her history. More applicants, larger family of inmates, and greater numbers saved, reclaimed, and sanctified, and others divinely healed. We fully expect the Hamlin District to be loyal and true to its obligation to the institutions of the Church of the Nazarene, and properly support these great plants with prayers, tears, and finance.

Most of our churches are supplied with pastors, and progress and growth mark the advancing lines. Recently a gracious revival broke out at McLean, Texas, under the wise work of Brother Jones, and by the efficient leadership of Rev. George A. Nicholson many souls were built up in the most holy faith.

Wichita Falls church is rejoicing with pastor Abern over growth and blessing. Bridgeport is moving onward by the general helpfulness of Pastor Whately. A Young People's Society of fifty members was recently organized. Abilene's new bungalow church is about complete, and everything bespeaks victory on a much larger scale. Pastor Pinson at Mineral Wells reports the church rapidly outgrowing present accommodations. Plainview church is healthful and united under Brother Ingle. Lynn chapel is growing with beauty and usefulness. Mt. Zion church is realizing much blessing from the Lord.

Central Nazarene College and church had a sweeping revival with Rev. John Norberry. A large number found God and a good class received in the church. Fort Worth church and pastor move on. District Superintendent and wife recently held one week's meeting, and had several saved and sanctified, and a nice class came into the church.

Illinois Bend reports gracious good times, with Pastor Menan leading them forth to richer things in God, and holy living and laboring. Bowie church, wisely fed and led by Miss Nora Gehres, rejoices over

continued blessing and growing favor with God and man. Gainesville church is praying and pressing on. Wellington is witnessing salvation and steady progress. Cisco must always expect larger things under the ministry of Brother and Sister Greer.

Pilot Point church and folks recently had the honor of sitting under the unctuous ministry of dear Brother Goodwin, our General Superintendent. The church and Sabbath school were never in better condition than now. Brother Woods held a fruitful meeting at Childress and God blessed them. Amarillo church and pastor seem happy and delighted the way our Lord blesses and crowns them with power and victory.

Hillsboro is moving on with added strength, unity, and fruitfulness. Recently we were there for a short convention and had fifteen saved and sanctified in one day. Great future of rich possibility in store for Pastor Flynn and the Hillsboro Nazarenes. Shannon and Forestburg churches becoming more determined to press the battle. Revivals is our aim and cry.  
**ALLIE TRICK, Supt.**

**BETHANY-PENIEL COLLEGE**

The annual meeting of the Board of Trustees of Bethany-Peniel College was held at the college office on January 18th. Each of the Districts was represented, and all were delighted with the progress that was being made.

The college, under the able management of President A. K. Bracken, has made many forward steps. And with the board to back him, we feel that our school is now on the threshold of opportunity. And while great things are now being done, we have an enlarged vision for the future.

The work of our business manager, Rev. J. C. Henson, is indeed gratifying. We feel that we are very fortunate to have such a man to handle the finances of our institution. His report was unanimously adopted by the board, and we gave him a vote of appreciation for the manner in which he had conducted the business affairs for the school.

As a whole, we can truly say that God has been with us and conditions were never better than now.  
**L. M. MAX, Sec'y, Board.**

**Among the Churches**

**MINNEAPOLIS, MINN.**

—Evangelist Harry Joseph Elliott held a two weeks' meeting in January, during which time thirty seekers knelt at the altar for pardon, reclamation, or sanctification. The revival spirit still is with us, and seekers are praying through at almost every service. This meeting was held in the Gospel Mission, located in the downtown district. The work is un denominational, but watch Minneapolis—in a short time, God willing, you will hear great reports from here.—Ben and Eva Mathisen, Supts.

**DUNCAN, OKLA.**

—Our pastor, Brother Walker, has been visiting and praying in homes over town, doing his best to acquaint the lost with their need of salvation. We have a clean people in the church here, a comfortable church and parsonage, and a spirit to do exploits for the Master in the building of His kingdom. We are going on.—Mrs. G. E. Lipscomb.

**LITTLE ROCK, ARK.**

—Another good day in our church here. In the morning service Brother Haynie preached to the children, with some twelve or fifteen in the altar, several of whom were saved. In the evening service there were six in the altar, five of whom prayed through. Sunday school is the largest in the history of the church. A revival spirit is on in every service.—Reporter.

**PORT ANTHUR, TEXAS**

—During the two weeks of the meeting conducted by Rev. I. M. Ellis, 131 seekers prayed through to definite victory and twenty-four new members were added to the church roll. The day following Brother Ellis's departure, nine more seekers prayed through, and the end is not yet. We do not know when we will stop. Dr. Haines and wife are in charge of the music and doing efficient work. They are recent additions to the Church of the Nazarene, and we bespeak for them good things in the future. The pastor is conducting the meetings since the evangelist's departure.—J. W. Bost, Pastor.

**ALBUQUERQUE, N. M.**

—The Home Campmeeting convened with the First Church of the Nazarene here. The evangelistic party failed to get in time for the first service, but we went ahead, Miss McNeese bringing the message. After Tuesday evening, the evangelistic party had charge of all the evangelistic services. There were a goodly number who prayed through at the altar, and

we are expecting a great harvest from the seed sown. Brother Ruth's messages on sanctification were convincing, and without a doubt there will be many seekers at our altars as a result of the light received from them. Uncle Buddie captured the people with his inimitable way of telling the old story, and Professor and Mrs. Wells captivated the congregation with their singing. We all regretted that Brother Norberry could not be with us in this convention. The morning sessions were given over to the ministerial convention, Rev. C. W. Davis, our much loved District Superintendent, presiding. The papers and discussions were interesting, and a great help to us all. A few of our good pastors could not be with us owing to the meagerness of their salaries. The pastors of Artesia, Capitan, Portales, Roswell, and Moriarty were with us.—L. Lee Gaines.

**LONG BEACH, CALIF.**

—We have just closed one of the greatest revivals in the history of this church. About two hundred and forty-five seekers at the altar. Most of them prayed through. Tourists from many of the states of the Union received a special blessing during the meeting, and will return to their homes with glad tidings of a new-found joy. Rev. T. E. Beebe and Rev. E. F. Wilde proved to be mighty expositors of the Word. We shall never forget their work in our church. The Wilde-Knight Quartet held the people spellbound with their songs. Thirty-two members were received into the church during the revival. Great crowds attended throughout the meeting, and hundreds were turned away.—J. I. Hill, Pastor.

**CHASE, KAS.**

—We closed a good five days' meeting last Sunday night with Rev. Albert Balsmeier, his wife, and Miss Elsa Fischer. The crowds came until we were not able to accommodate them. Brother Balsmeier's sermon on hell was spoken of by many men as being the greatest sermon they had heard in twenty years. We hope to have them back some time. We are enjoying working with this people. They are few in number, but believe in having the best of everything that can be had. They are standing nobly by their pastor in every way. Despite the prophecies of some folks and the threats of the Devil we are looking for victory in Chase.—H. J. Beaver, Pastor.

**TAHOKA, TEXAS**

—Last Sunday was a great day with the Lynn Chapel church. God blessed the preaching of His Word. At the evening service one was sanctified, and four converted. Our people are catching the vision of the possibilities of earnest prayer, and truly it is the life of the church. We are encouraged, and shall continue to push the battle in Jesus' name.—Felix Graham, Pastor.

**SCIENCE HILL, KY.**

—Since our pastor, Rev. Helen Bruner, came back to us for another year, we have had two meetings, one in November and December, by Brother M. F. Lienard, Brother and Sister C. C. Childers having charge of the singing. Seekers were saved and sanctified and the church was built up. Our last meeting of two weeks closed February 13th, and was conducted by Sister Eva Carpenter, a returned missionary from India, and brother Logan Denton, the last week. Sister Carpenter's missionary talks were of great interest. The missionary society was encouraged and received new impetus. Seekers were saved, and some were reclaimed.—Mrs. Eliza Baugh, Reporter.

**RIDGEFIELD, WASH.**

—The prayers of the saints here have been answered. Our church was crowded, so we secured the Methodist church in which to continue the revival. Crowds continued to attend in spite of the down-pour of rain. Sixty-six different seekers were at the altar and seventeen joined the church.—F. B. Smith and Family.

**PORTALES, N. M.**

—We have just closed the best revival in the history of our church, with Rev. C. W. Davis, District Superintendent, and wife, as evangelists. Over forty prayed through in the old-time way. Largest crowds. On Sunday night we received a class of fourteen, making us now number fifty-one. To God be all the glory. We raised \$138.10 for the evangelist, and a love offering for the pastor of \$20, for which we are truly thankful.—A. K. Scott, Pastor.

**WESLEYAN CHURCH, PROVIDENCE, R. I.**

—The Lord is blessing us as a church in a marvelous way in all the services—class meetings, prayer-meetings, and Sunday services. Sunday, January 2d, will be a day long to be remembered by us as a church, when six boys, ranging in ages from twelve to fourteen, came forward and joined the church on probation. Two of the boys' fathers have lately joined. Our Sunday school is on the upgrade, and the members are increasing. Our budget is all paid up.

The glory of the Lord is on our faithful pastor, Rev. G. G. Edwards, and people. Seekers are being saved and sanctified. This Assembly year is the best yet.—Reporter.

**PENIEL, TEXAS**

—We have just closed one of the best revival meetings in the history of Peniel. Heretofore, we have had great meetings, but the recipients of past revivals were composed largely of students and visitors; this one reached the citizenship of Peniel. Dear Brother Pierce, District Superintendent, and our much beloved Rev. Oscar Hudson, manager of our orphanage, did the preaching, and they were at their best. Their message was strong, biblical, effective, and unctuous. From the first service the crowds and interest were good and continued to increase until the closing service. God sent old-time conviction on the unsaved, and more than one hundred prayed through to victory. Quite a few of this number were sanctified. Twenty-five additions to the church. One young man received a definite call to the ministry. Rev. Johanie Douglas and wife had charge of the singing, and their messages in song were greatly blessed of the Lord. Mrs. Northcut, with her orchestra, added much to the song service.—Steve W. Hampton, Pastor.

**CHRISMAN, ILL.**

—Wednesday night we closed a seven weeks' campaign. We started in the hall used for church purposes till the hall would not hold the crowds, when

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the Presbyterian church was offered us, in which we continued till the close. After four weeks of service God sent Dr. J. E. L. Moore and Aeolian Quartet down and kept them there for two and a half weeks. The last three nights Rev. R. S. Griswold preached, and lifted us as I have never seen it just that way. Several aged people, who had never professed, were saved. One lady, aged eighty-two, and several aged men, came from neighboring towns and cities, and were saved. People of other churches prayed through in their homes. The judgment alone will reveal the results.—J. W. Waltz, Pastor.

**ALBERTON, P. E. ISLAND**

—Following the revival meetings with Evangelist I. D. Archibald in Elmsdale the Lord let us in through an open door in a Baptist church some twenty-five miles distant in a place called Tyne Valley. Here we put in a two weeks' meeting with some very satisfactory results, chief among these, perhaps, being the leveling of the walls of denominational fear and prejudice, and the laying of a foundation for a future permanent work of holiness. Some souls were seekers after pardon and purity as well. God has placed upon our hearts the necessity of a gospel tent to be used in revival meetings all over this province and to commence next summer. By faith we see it coming. Already upward of three hundred dollars has been subscribed and the plan is yet in its infancy. Praise God! An island-wide revival in New Testament salvation is our goal in Christ. Pray for us! Faith is the victory! Amen!—J. W. Turpel, Pastor.

**SERGEANT, PA.**

—Our special revival meeting, closing February 6th, with Evangelist W. W. Hanks and wife, has been a great blessing to our church. Brother Hanks preached in a fearless, straightforward manner, and as a result over twenty bowed at the altar, and the most of them were sweetly saved. Hell was stirred and though the Devil had a great grip on the people, God gave victory. God wonderfully answered the prayers that reached the throne from the cottage prayermeetings which were held many weeks before the revival. Some have been sanctified since the meetings closed and a number of others are regular seekers for the blessing at each service. We received three new members last Sunday and others have promised to join with us.—C. J. Reiff, Pastor.

**NEWPORT, KY.**

—Just closed a three weeks' revival. The most of the preaching was done by our District Superintendent, Rev. C. R. Pollard. The preaching was of a clear, strong, convincing holiness type, full of fire and great unction. Thirty souls bowed at the altar of prayer and most of them were happy finders.—W. A. Minesinger, Pastor.

**ISABELLA, OKLA.**

—We have just closed a meeting near Helena, assisted by the pastor. This is a new church of fifteen members. During the meeting a number prayed through and five new members were added to the class.—C. W. Johnson.

**MANSFIELD, ILL.**

—The work here is on the move for God. The glory of God is upon the church. Souls are praying through, and God is honoring His Word. Good crowds are attending all the services, and the outlook for the church is very bright. The Devil is being defeated, and the whole church is working together hand in hand for God's glory.—C. V. Stevenson, Pastor.

**MILLPORT, ALA.**

—We have here some excellent Nazarenes who know how to stand by their pastor, both with their prayers and money. In the regular services of the church a goodly number have come forward for prayer and some have prayed through. On the night of February 14th, Brother J. A. Manasco brought a good message, following which several came forward for prayer, and two prayed through in the old-time way. We are traveling on.—W. P. Colvin, Pastor.

**SEYMOUR, IND.**

—Our four weeks' revival, with Rev. B. T. Flanery as evangelist and Brother Burl Sparks as song leader, closed with good success to the church here. Brother Flanery preached a full gospel, Holy Ghost conviction came upon the people, and many sought the Lord. The crowds were large, on Sunday night some having to be turned away. Brother Sparks was warmly welcomed in this, his home town, and was a wonderful help in the meeting. Brother George Church, our faithful pastor, put forth every effort to make this meeting a success. The work is growing under his ministry—new additions to the church, and the Sunday school has doubled since last year. The revival spirit is on, and we are planning to build a balcony in the church to accommodate the people who are coming.—Martha Snow, Reporter.

**COOPER, TEXAS**

—In the Saturday night service, two prayed through. The Sunday school is on the upgrade. Sister Moore, our pastor, brought two soul-stirring messages on the Sabbath, and the Thursday evening prayer services are real feasts. The church is with their pastor and standing loyally by her in her work for the kingdom.—A. D. Drake.

**KIEFER, OKLA.**

—In the meeting just closed here one preacher, on fire for God, came to us, and a little band of ten were gathered together, the preacher in charge, to carry on until the arrival of Brother Whitney, District Superintendent, to organize them into a Church of the Nazarene. This battle was hard fought, but our God gave the victory. This town is located in the heart of the oil field, and the outlook is good. We also planted the HERALD OF HOLINESS during the meeting.—Rev. S. S. Frazier and Wife.

**FINDLAY, OHIO**

—God is blessing the work here, and seekers are being saved, and sanctified, and some are being healed. This is a new work, and the prospects are good for a strong church.—W. C. Urschel, Pastor.

**CABLEGRAM**

Buldana, Berar, India.

E. G. ANDERSON, Sec'y,  
Kansas City, Missouri.

Viola Willison was sick two weeks at the Bombay, India, hospital, with a complication of influenza and malaria. Best doctors and nurses were helpless. She died the nineteenth.

K. HAWLEY JACKSON, Supt.

The foregoing sad message was the second cablegram received. The first one merely mentioned that Sister Willison had died, the second one giving more of the details. This is the saddest news we have ever received, and in this hour of sorrow and bereavement we urge our people everywhere to pray for the parents and brothers and sisters and other loved ones, and also to remember the missionaries in western India, who, no doubt, are passing through a severe trial.

E. G. ANDERSON.

**TELEGRAMS**

**HERALD OF HOLINESS:** Winchester, Ky. Month's campaign with George and Effie Moore as evangelists a success. Church organized with seventeen charter members. Beautiful lot, well located, purchased. Plans on foot for church building. Court-house at our disposal.

C. R. POLLARD, Dist. Supt.

**HERALD OF HOLINESS:** Blackwell, Okla. Great revival closed here tonight. Eighty in the fountain. Forty-two united with the church, making an increase of 85 per cent since Assembly. Thirty-two subscriptions for HERALD OF HOLINESS. Jarrette and Dell Aycock, evangelists. Plans laid for enlargement of church. Seventy dollars' worth of groceries given to pastor.

R. M. PARKS, Pastor.

**HERALD OF HOLINESS:** Portland, Ore. Great revival in progress in large city auditorium. Eighteen hundred present Sunday night, twelve hundred afternoon service. Bona Fleming and U. E. Harding preaching, Professor and Mrs. R. A. Shank leading song services; Myers, Campbell, and Cornelius assisting in song. One hundred sixty forward first week.

A. M. BOWES.

**HERALD OF HOLINESS:** Oklahoma City, Okla. Bethany-Peniel College is enjoying a most gracious revival. Scores of people are getting saved and sanctified. Rev. I. M. Ellis, the evangelist, is preaching with unusual unction. Pray for the remainder of the meeting.

A. K. BRACKEN.

**HERALD OF HOLINESS:** Salem, Ore. Just closing the greatest revival in history of Salem church, the Smith family in charge. One hundred and seven different seekers, all outside the church. Twenty united with church, with more to follow.

FLORENCE WELLS, Deaconess.

**HERALD OF HOLINESS:** East Liverpool, Ohio. Closed a fine meeting at Chester, W. Va., with Theodore Elsner and wife as evangelists. Building packed. Altar full. Organized a Nazarene church with thirty-five members. All expenses readily met, and arrangements made to call a pastor.

Dr. J. HOWARD SLOAN.

**HERALD OF HOLINESS:** Nashville, Tenn. Nashville churches over top for orphanage. Campaign Tennessee District going fine.

OSCAR HUDSON.

**SANTA FE, TENN.**  
—A bungalow church, worth \$4,000, has been completed at Sawdust Valley, and the first service was held on February 6th. The writer preached three times to large crowds. This church is located in a fine settlement, and will some day be a leading church among the Nazarenes. A debt of \$1,400 yet remains against the building. The work of the Water Valley circuit is in good condition; interest in the Sunday school work is increasing; the crowds attending the services of the churches are on the increase at most of the appointments; and we are looking forward to advance on all lines this spring.—E. T. COX, Pastor.

**PIONEER, IOWA**  
—Though the meeting held by Brother and Sister Dobson, and later by Evangelist L. N. Fogg, was hindered in attendance by the weather and bad roads, yet not a service was missed, and a few out of those who came were stirred by the heart searching messages of these true evangelists of the truth. Seekers were made happy finders, and others were convicted who did not yield. These preachers made many



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friends for the work of God, and we feel that much good was accomplished.—J. T. White, Pastor.

**SAN BERNARDINO, CALIF.**

—Yesterday was our all-day District meeting, and every church was represented, I believe. Sister Snook opened her heart and doors, and we had a feast for both soul and body. Three second blessing sermons were given, Brother and Sister Corlett sang, and two seekers bowed at the altar and prayed through. Our hearts were encouraged, and we feel like traveling on. Our faithful pastor is doing all in his power to get the work established in this needy field.—Mamie Main Shock.

**MINGUS, TEXAS**

—Since taking charge of this work we have organized a Wednesday night prayermeeting, and a Sunday afternoon cottage meeting. The church is dwelling in peace and harmony. There are no dry services, and the financial interests are being cared for. Plans are being laid to improve the church property. The Sunday school is growing, the crowds are increasing, and the saints are under a burden for a genuine revival.—Mrs. H. H. Warner, Pastor.

**NOTES AND PERSONALS**

Mrs. M. L. Staples writes from Kumamoto, Japan: "We sent Brother Kieha yen 448.80 (\$225) from our church here to help in his work of relieving suffering there. Bless God that He enabled us to do something for this great need. The account of the great meeting in First Church, Chicago, was wonderful. We rejoiced and wept as we read it. Bless God forever, that is the kind we like."

The following telegrams came too late for insertion in our issue of February 23d:

FROM MAAGNOLIA, Miss.: "Great revival in Magnolia closed. Rev. C. E. Toney, evangelist. Over one hundred professions. Organized Nazarene church Sunday with twenty-two members, more to follow. H. F. Tate, Dist. Supt."

FROM AUGUSTA, Kas.: "Great battle on. Good interest. Conviction deepening. Souls praying through. Burden on the saints. Pastor doing the preaching. Pray for us.—H. A. Dunlap."

FROM LOGAN, Ohio: "Revival closed last night. Evangelist Flora N. Roth did great preaching. Church packed each night; sixty-two professions; twenty-two united with church. Sunday school reorganized with forty members. Young People's Society to follow. Finances came easy. Victory ahead.—Verlin E. Robison, Pastor."

A recent communication from Rev. L. B. Mathews, 246 North Willow street, Springfield, Tenn., informs us that he is ready to receive calls to evangelize anywhere, and at any time.

The Rev. G. C. Brawle, Shoopman, Ky., desires good, clean literature, such as tracts, papers, or books, to be used in his community in the promotion of God's work.

Rev. Y. D. Whitehurst, Searcy, Ark., informs us that a recent wanted asking for secondhand books in the second year in the course of study, should have read first year course of study.

Rev. E. L. Striegel, 415 East Gray street, Norman, Okla., writes that he is now making up his slate for the spring and summer. He also informs us that he has a tabernacle which can be used in connection with his revival work.

Rev. B. H. Edwards, evangelist, 1608 East Central avenue, Wichita, Kas., who has engaged in many successful meetings in the Middle West, writes that unavoidable changes leave the month of March open for engagements for revival work. Brother Edwards may be reached at the above address.

Rev. Mark Whitney, Superintendent of the Eastern Oklahoma District, writes us as follows: "Rev. L. A. Dodson's health has greatly improved and he has a tent. Will be open for calls in the evangelistic field all this summer. Address him at Shamrock, Okla."

Rev. F. R. Morgan writes as follows: "Any evangelist who may want a gospel Holy Ghost filled song evangelist may write Mr. J. L. Daniel, Fendley, Ark. I know him to be fine."

Brother Henry Elsner, 1428 Pacific street, Brooklyn, N. Y., writes us that in answer to prayer his wife has so improved in health that he is able again to be active in the work of our Lord.

**WANTS**

FOR SALE—500 lots, and some 5, 10, 20, and 40 acre tracts. Good terms. See or write T. R. Emmerman, Bethany, Okla.

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NOTICE—To readers of this paper: You should write for my prices on pianos, organs, and phonographs before buying elsewhere. State instrument desired. A. H. Clayton, Jonesboro, La.

WANTED—An experienced single farm hand on large farm; must be a good worker. Nazarene preferred. J. A. Gundy, Carleok, Ill.

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New England (Haverhill, Mass.).....May 11-15  
Pittsburgh (Pittsburgh, Pa.).....May 18-22  
Ohio (Columbus, Ohio).....May 25-29

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South Africa, Swaziland.....(about) August 10, 1921  
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India, Eastern.....(about) October 19, 1921  
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Southern California (Los Angeles).....June 15 to 19  
West. Colorado-Utah (Grand Junction, Colo.).....June 22 to 26  
East. Colorado-Wyoming (Boulder, Colo.).....June 29 to July 3  
New Mexico (Fortales).....July 0 to 10  
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Kalama, Wash. (dedication).....May 18 to 22  
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Northwest (Spokane, Wash.).....June 1 to 5  
Idaho-Oregon (Nampa, Idaho).....June 8 to 12  
North Dakota (Place given later)  
Campmeeting and Assembly.....June 15 to 26  
Alberta (Red Deer, Alta., Canada)  
Assembly and Campmeeting.....June 20 to July 10  
Manitoba, Sask. ( Moose, Sask.)  
Assembly and Campmeeting.....July 13 to 21  
North Dakota, Convention.....July 26 to 31  
Nebraska (Hastings, Neb.).....Aug. 3 to 7  
Campmeeting  
Frankfort, Ind.....August 11 to 21  
Convention.....August 22 to 28

Fall District Assemblies  
Chicago Central (Olivet, Ill.).....August 31 to September 4  
Michigan (Lansing, Mich.).....September 7 to 11  
Iowa (Des Moines, Iowa).....September 11 to 15  
South Dakota (Mitchell, S. D.).....September 21 to 25  
Kansas (Hutchinson, Kas.).....September 28 to October 2  
Western Oklahoma (Bethany, Okla.).....October 5 to 9  
Eastern Oklahoma (Henryetta, Okla.).....October 12 to 16  
Arkansas (Searcy, Ark.).....October 19 to 23  
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Kenneth and Eunice Wells.
Los Angeles (First Church)...February 22 to 23
Ontario, Calif...March 1 to 6
Portland, Oregon...March 8 to 13
Seattle, Wash...March 15 to 20
Nampa, Idaho...March 22 to 27

- JRA D. ARCHIBALD, 50 Pelton rd, Quincy, Mass.:
Oxford and Spring Hill, N. S...To February 28
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Norman, Okla...March 4 to 20
T. E. PEBBE and Daughter, 1420 Lemon ave., Long Beach, Calif.:
Emmanuel Church, Los Angeles...March
LYMAN BROUGH, Pottsville, Mich.:
Ferry, Mich...March 10 to 20
C. I. DEBOARD and C. C. CHILDERS and Wife:
Joplin, Mo...Indefinitely
C. C. CONLEY, Song Et., 720 College ave., Columbus, Ohio:
Detroit, Mich...March 8 to 28
C. W. and FLORENCE DAVIS, La Lande, N. M.:
El Paso, Texas...March 2 to 13
Heming, N. M...March 17 to 27
J. R. EDWARDS and wife, 431 Fairview st., Nelsonville, Ohio:
Windhor, Ont...March 9 to 20
C. P. ELLIS and wife:
Las Vegas, N. M...Until March 20
I. M. ELLIS, Bethany, Okla.:
Hush Springs, Okla...March 12 to 27
R. T. FLANERY:
Micheel, S. D...March 6 to 27
THEO. ELSNER and Wife, 1428 Pacific st., Brooklyn, N. Y.:
Danbury, Conn...March 6 to 20
RONA FLEMING:
Pasadena, Calif...March 13 to 27
L. N. FOGG:
Centerville, Iowa...March 2 to 20
W. R. GILLEY, 531 N. Butler st., Lansing, Mich.:
Hull, Ill...February 24 to March 13
W. W. HANKES, Ashland, Ky.:
North Lima, Ohio...February 26 to March 13
Canton, Ohio...March 20 to April 3
I'RAL and ALMA HOLLENBACK, Bethany, Okla.:
Lawrence, Kas...March 4 to 27
J. R. HUNTER, Box 339, Salt Lake City, Utah:
Salt Lake City...Indefinitely

- W. P. JAY, Nampa, Idaho:
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