

HERALD of HOLINESS

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

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EDITORIAL

B. F. HAYNES, D.D., Editor
First and Second Pages

Schools of Crime

A few weeks ago we wrote an editorial on "The Movies and the Sex Appeal." We have received numerous commendations of this editorial from different sections of the country. We received a very high indorsement of it from Miss Anna Gordon, president of the national W. C. T. U., and from other prominent officials of that organization. These letters indicated that the W. C. T. U. contemplates in the near future an aggressive campaign for a reformation of the picture show business.

This reform would come none too early, for these movies have degenerated into shameless schools of crime. Already the Chicago chief of police has had to forbid films which exhibited scenes of crime in that city because of the shocking increase of juvenile crimes attributable directly to the picture shows.

In conversation recently with a pastor of a church in a modest sized western city, he told us that his city was overrun with crimes committed by small boys who got their inspiration from criminal portrayals at the movies. He spoke of one case where five little boys had been arrested against whom eighteen cases of burglary had been proven and finally confessed. The confession included also a plot for the murder of a grocery man of the city. Among the loot they had taken was a pistol. The oldest of the gang, about eleven years of age, had studied the interior of this grocery house and the habits of the proprietor and he was to secrete himself near the front door and shoot the grocery man through the head as he entered the door, after which they would rifle the cash drawer and take whatever else they wanted and make their escape. This murder was only thwarted by their detection and arrest for the other crimes. The boys declared they learned how to do these things from the movies.

There is no doubt whatever that the cause of the shocking crime wave which is cursing our country from one end to the other as never before in its history is directly traceable to the moving pictures. Without a reformation we know not what is to become of the country. As shocking and shameless and vulgar and demoralizing as these moving pictures are, parents continue to send and take their children to them. Mothers and fathers seem greedy to see their children darning above ground. They are carefully having them trained in the moving pictures for victims of the courtroom, the penitentiary, and the gallows. This parental

treason is a crime against parenthood, a menace to civilization, a blot upon humanity, and an insult to God.

From Wellington, New Zealand, comes a dispatch showing that that far-off country is similarly suffering from this same malignant cancer of the movie curse which is debauching and destroying the conscience and the homes of America. The dispatch says, "The government in a proclamation, has ordered that no motion picture film depicting thieving, robbery, murder, or suicide shall be permitted to be shown in the Dominion of New Zealand after May 1, next. Importers of films have been thrown in consternation by the order."

If we are to stop the diligent, successful, and wholesale teaching to our children the art of thievery, robbery, licentiousness, and murder we will have to come to the same law in this country.

We most earnestly trust that that wonderful Christian organization which wears so worthily the laurels of so many moral conquests and which is imbedded in the gratitude, confidence, and love of the American public as no other organization of women or men ever has been before, will lead in this great reform. We refer to the Women's Christian Temperance Union. This great and sorely needed reform, championed by these godly women and assisted faithfully by the preachers of America, will effectuate this reform ridding the movies of all vulgar, obscene, and crime-breeding features and saving to us everything that they can render us that is elevating, educative, and ennobling.

It is as well to understand that the reformation, if made, strictly speaking, will be more a reformation of parents and preachers, than of the movies themselves. For if these two classes had the right consciences on the subject they would long since have reformed the movies by boycotting them until they had banished all lust, indecencies, and crime from their films. The parents and preachers must be brought to better views and higher convictions on the subject than they have heretofore shown if the movies are ever cleansed and made decent. We gladly make a few honorable exceptions in the case of the preachers. For while some preachers make a practice of attending movies, some even using them in their churches, there are other preachers who have kept clear of the contamination, and have maintained an attitude of consistent opposition to their indecencies.

Let all moral and religious forces unite with the W. C.

T. U. in the courageous warfare against this atrocious evil until the movies are made to clean up.

CHURCH PAPERS

Every denomination has always had its problems in the shape of its church organ. The last few years, owing to the phenomenally high price of paper, and other material, the church paper problem has been made much more complex and difficult. These papers have always been published at a loss. Even the large papers published by the largest denominations have always been money losers. We know of but one single exception to this rule. The *Congregationalist* was published for a hundred years without an annual deficit until the recent high prices. Its subscription price of \$3.00 a year did not save it from serious embarrassment during these prevailing high prices. It had to be taken over temporarily by the Congregational Education Society. This body will finance it until next July. What enabled this paper to survive so long was the fact that the Congregationalists for this hundred years steadfastly refused to have, or allow, but one paper in their denomination, and kept the subscription price high enough to enable the paper to live.

It may sound strange to the uninitiated that Methodists and Baptists numbering each over six millions in membership have not a denominational paper that pays its own expenses. Like all other church papers, they are published at a loss. We insist that these churches are not to be charged with improvidence, or bad business management for publishing church papers at a loss. Let it be said loud enough to be heard from Dan to Beersheba that church papers are not published to make money and can not even be made self-sustaining under present conditions. They are not run as business ventures, but purely as educational agencies. They can not make money, but they can and do make what is worth infinitely more than money. They make character, spread intelligence, elevate tone and spirit, foster loyalty, and sustain interest, and deepen zeal in the churches which no other agency under heaven could, or would do if it were not for these papers. The churches are absolutely dependent upon these papers humanly.

These services rendered by the denominational papers can not be measured by any standard of cash value. The dividends they yield are in the coin of the King's realm, and are cheap at any cost of mere money. Any church is wise and exhibits the highest statesmanship which sinks large money to sustain and circulate a vigorous, well edited church paper. Without the intelligence, moral tone, loyal zeal, and broadened interest diffused by the church paper the church would shrivel and finally perish with moral decay and ignorance.

The Board of Publication of the Church of the Nazarene deserves the gratitude of the

church for the wisdom of the policy they have pursued for nine years with reference to the *HERALD OF HOLINESS*. They have published the *HERALD OF HOLINESS* for nine long years in the face of a heavy annual deficit of several thousand dollars. Narrower, more shortsighted men would have been frightened into suspension, or into such methods of retrenchment as would have hopelessly crippled the paper in grappling with these heavy deficits from year to year. They have economized where economy was possible, but they have held on to one fundamental purpose inflexibly, and that was, to furnish the church a strong, vigorous organ, which would be a true and potent exponent of the great and gracious principles and truths for which the church stands. They recognize that in the absence of such a paper, no other agency could be found in the world to meet these ends, and these are the very ends which constitute the divinely ordained purpose and mission of the church.

In view of these transcendently vital facts, we appeal to the Church of the Nazarene, clergy and laity, to stand by your Board of Publication. They carry a tremendous burden and need the heartening influence which the indorsement of the church could give them. Let every one be active in support of the paper, help to increase its subscription list, and express your helpfulness in every way possible. Certainly this is the least that true Nazarenes could do in the premises.

"BLUE LAWS"

The hoodlums, bums, and outlaws are wont to cry "blue laws" when any laws are enacted or proposed to suppress crime, or to protect the Sabbath and other institutions vital in our civilization. They have used this cry against our prohibition laws. They have worked this cry overtime in their opposition to attempts recently to secure legislation protective of the American Sabbath. With a large class of such gentry any laws are blue laws which interfere in the least with their beer-guzzling, gambling, or criminal propensities.

We never expect anything better from the classes referred to above. They are outlaws at heart. The trouble is that there is a very much larger class of citizens who occupy a position between this outlaw class and the good law-abiding citizens who are weak-kneed and timorous. They are not essentially bad citizens but they are cowardly, and easily panicked. This class of citizens are often frightened by the cry of "blue laws," and induced to line up with the vicious and lawless in opposition to needed reform, which can only be secured by proper legislation.

In the fight now being conducted to protect our Sabbath by needed legislation much is heard about "blue laws" from both the classes above referred to. Yet, there has never been an extreme law proposed in any state of which we have heard. The laws sought have been

simply protective, always exempting works of mercy and necessity and every other way reasonable and desirable. No patriotic citizen who has sense enough to tell light from darkness, can give one solitary sound reason for objecting to such laws. Opposition to laws protective of the Sabbath spring from only two sources—ignorance and malice. Many are ignorant of the benign effects to the state and nation of Sabbath observance. They will not take time to study the question and are easily swept off their feet by the senseless and anarchistic cries of the lawless and criminal. The other source of opposition is in malice, pure and simple. Some people are by nature and practice vicious, and utterly oppose everything that looks to the betterment of human conditions. They live on carrion, exult in moral filth and have no taste whatever, except for pollution. Nobody expects to find friends for the Sabbath in this gang. It is a strange lot, however, for people to consort with, who claim respectability. Yet opposition to the Sabbath furnishes just this strange admixture of human fellowship.

Despite all opposition, however, let the good work go on for the protection of our Sabbath. Safeguard it with wise necessary laws. If our Sabbath is lost, the home is wrecked and civilization is lost. The interests at stake are such as appeal to every patriot, to every Christian, to every believer and lover of the right and the truth. Close up the ranks and press the battle till victory is won.

OUR COUNTRY BECOMING MILITARISTIC

It is reliably stated that of every dollar paid by the taxpayers of the United States, ninety-three cents goes to pay for war and war preparations, and only seven cents to defray all other expenses of running the government. Before the world war the cost of our army and navy upkeep was \$4.70 a year for every man, woman, and child in the United States. Now, the cost is reckoned at approximately \$130 for every person. Our appropriation for army and navy purposes for this year totals nearly one billion and a half dollars, which is more than four times as much as Germany spent on her army the year before the war began. We had better cease blaming the militarist spirit of Germany with causing the recent atrocious war, until we as a nation reduce our enormous expenditure in preparing for war. So it appears to us.

HOW TO TEST AMUSEMENTS

We recommend the following words from the *Christian Commonwealth* in answer to the question how to test amusements:

"Do they rest and strengthen or weary and weaken the body or brain? Do they make resistance to temptation easier or harder? Do they increase or lessen love for virtue, purity, temperance, and justice? Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature? Do they draw one nearer to or remove one farther from the Christ?" The one who asks these questions prayerfully, and is governed by the answers he reaches, is pretty safe. But how many of us are willing to do it?

POLICY OF THE HERALD OF HOLINESS

People value the HERALD OF HOLINESS quite highly on account of its news department. One preacher said that one of his chief recommendations for the paper was the fact that it contains so large a number of reports from preachers and churches. Some people read the telegrams and reports before any other part of the paper.

It is a necessary editorial policy to deal only with such doctrines as are essential to a Christian experience and life; but fully 90 per cent of our readers are interested in the doctrines of the second coming of Christ and divine healing for the body.

All agree that the HERALD OF HOLINESS is our most important means for the propagation of our work. It is the chief means of promoting unity in our own ranks and of gaining the attention of others to the work that we are doing. We all want the HERALD OF HOLINESS to always be full size, printed on good paper, made up of the very best material obtainable, printed early in the week and reaching us before Sunday.

I believe the people are right in desiring the news of our Zion; so we are going to give the largest possible space for the publication of reports. If all will condense their reports as much as possible, we hope to have room for all that we receive. The telegrams must continue to be a feature of our paper. Brethren, don't forget to prepay your telegrams. See that the work of your church is reported: let us hear of the results of your revival. We will be glad to publish the definite testimonies of people who have been healed in answer to prayer and to publish contributed articles on the second coming of Christ and on the healing of the body. Let us all set in to enlarge the circulation of the HERALD OF HOLINESS and to make it a greater blessing than ever before. Put the HERALD OF HOLINESS on your prayer list and remember it with your tithes and offerings. Let's run the paper this year without a deficit.

CONSTRUCTION AND DESTRUCTION

I once knew a minister who gloried in the reputation that his was a destructive ministry. He counted his laurels when he enumerated the campmeetings and churches that he had caused to cease to function. His thought was that his ministry was so searching that it discovered hidden evils that were overlooked by others and that the destruction that followed in his wake was really just a getting down to solid foundations. I have heard one minister say publicly that he caused every one to backslide that he could. His idea was that if he could cause one to backslide, there was really not much to such a profession and that it was better to make an end of it at once.

Without commenting on special cases, we may safely say that destruction is usually easier than construction. It takes but a few hours to destroy a house that required weeks to construct. A very weak and insignificant person can often create a stir and even break the unity of a church and community, but it



takes real character to hold people together and keep out divisions.

A negative ministry will destroy faith, and hope, and labor. It requires no great strength or wisdom to deny. Many a preacher's burden of message is summed up in one word, DON'T. He is ready to oppose anything that arises; even before he has fully investigated. He is sure that he is against the proposition; because it is his settled policy to oppose. He has never started anything and hence he can not be criticized for what he has done. He does not say just what he would do and hence he can not be criticized for erroneous views on the subject. He is somewhat like the anarchist who was shipwrecked; and starting up the shore of the island he said to a native: "Do you have a government here," and without waiting for a reply, he continued: "If you have, I'm agin it." No matter what is proposed, there are always some that may be counted on to oppose the move. They are negatives; or, to be a little severe, they are destructionists.

But we and the world need a positive ministry—a constructive ministry. We need some one to preach faith to us to help us to believe. Let us forget our doubts, don't preach them to us. We need some one to preach love to us so that we will abound in love more and more. Let us hear unity until we are entirely one everywhere. Let us be told of service until our labors of love shall be known throughout the world. Tell us of power until we shall press on to possess it.

After all, we have a decided tendency to become what we think we are; to approach what we think we should be. And far from a nonentity, our pattern requires clean, holy, faithful, active Christianity that proves its strength by its deeds.

THE BIGNESS OF CHRISTIANITY—EXPRESSIVELY

"Be ye also enlarged" (2 Cor. 6:13).

In spite of past intimacies, there was a lack of full-hearted understanding between the Apostle Paul and the church at Corinth. Commenting upon this fact, the apostle declared that his own heart had been enlarged and that there was no littleness in his affections for them. In this happy state of mind, he calls upon them for an enlargement.

A man may be a good man and yet be a little man; and much that is troublesome arises from our littleness rather than from our wickedness. A person who is clannish; who seeks to promote his own relatives and close friends in the church and community, who has favorites and disfavorites without regard to merit needs to be enlarged. One who is too jealous of his own rights and opinions and who can not discern between these and the cause of holiness needs to become bigger.

One who must always be favored and consulted in order to secure his co-operation needs to grow.

A big man will work as zealously on another's plan as he will on one that he helped to originate. A big man will appreciate the good in another and in another's work and will not make disparaging remarks concerning the successes of another. A big Christian is too big to be jealous. Christian bigness relegates the ego and does not think every insult and oversight was intended for him; it is charitable toward others, even when others are not big, and finds a cover for multitudes of faults.

A small man assaulted a big man. After receiving a number of blows in the back, the big man turned and asked, "What are you doing?" "Why, sir," replied the little man, "I am fighting." With small interest, the big man said, "Then you should have told the rest of us so we could have enjoyed it, too." Here is the type of the big Christian. The most lasting rebuke came to me when I approached a brother concerning a supposed grievance and found that nothing of the kind had ever entered his mind. A big Christian does not stoop to small things. He will not accept small challenges. He will not notice small offenses against him. May Paul's prayer be answered for us all! May we all be enlarged!

ABOUT THE LENGTH OF MEETINGS

All of us have seen meetings close when they were just at the stage to have continued with greater profit and success than that already attained. Some of us have seen meetings continued when it was subsequently clear that they could as well or better have closed. Just now there seems to be a decided preference for long meetings. There was a time when the ten days' meeting was the vogue.

It is useless to say that a church should have a revival all the year around. True, souls should be expected in the regular services all during the year; but it would be impossible to maintain the intensity throughout the year that is required when a church is to have a real ingathering.

I have observed that sometimes when a three or four weeks' meeting is announced, the people go into the meeting with a deliberation which guarantees that a long meeting will be required. I have seen a six days' intensive convention accomplish as much as a long siege meeting. People knew the meeting was to be short and their intensity made up for the lack of time.

It would seem that the ideal way would be to announce a meeting for a shorter period and all strike in to have a revival. If, when the set time is up, it is evident that the work is not done, plans can usually be effected to continue for a longer period. If a meeting does not break through into a revival within ten days or two weeks, it will not usually break through if it is continued for a longer time. If I were a pastor, I would not want a long meeting unless it were a revival.

Little Vistas of the Way

By CHARLES ALLEN MCCONNELL

FREEDOM IN CHRIST

The world's conception of a Christian is one who has given himself over to the bondage of various prohibitions and galling restraints. How far from the truth! The Christian—the wholly sanctified follower of Jesus Christ—is the only one who is really free to do as he pleases. Having of his own volition and free choice located his will within the circle of the will of God, he feels nothing of restraint save the restraint of love. Oh, the blessed freedom of being loosed from the dominion of sin! How grand the consciousness of being a victor over the world, the flesh, and the Devil. Indeed, how can we return to the beggarly elements of the world wherein we were in bondage? Freed from the law of sin and death through the coming in of the Spirit of all grace, freed from the yoke of ordinances whereby men seek to purchase redemption, we walk in the blessed liberty of the sons of God, heirs of heaven, breathing the atmosphere of the heavenlies and enjoying the glory of heaven in our souls.

THE STRENGTH OF RIGHTEOUSNESS

The short-sighted law of the world is that might makes right; blasphemously worded by the war lord of another generation: "God is on the side of the heaviest battalions." Yet all history, no less than the Word of God, proclaims the falsity of that assumption. No amount of equipment and preparedness can guarantee lasting victory to an evil cause. God will not have it so. The strength of our own country among nations is not her great armament, not even her inexhaustible resources, but it is in the conviction that this nation, in its attitude toward others, is animated in a large degree by the spirit of Jesus. The restoration to China of the Boxer indemnity gained for this country a greater and more lasting victory than could have been won by all the navies of the world. It is not might nor power that God uses in His moral government to enforce His laws; He reveals the nature of sin, and proclaims its inevitable consequence, but will not conquer any soul by exercise of His power. In fact, a conquest by might can not, in the nature of things, bring final victory. There is a law which reaches out beyond the law of force, and effects that which is not possible to the law of might.

THE RACE THAT IS SET BEFORE US

The race that is set before us is Christlikeness in this world. "As he is so are we in this world." What a travesty upon Christianity is the life-race of the average member of a popular church of this day; what a libel upon Jesus is he who bears the name and yet runs with the world.

AS HE IS SO ARE WE

As He was separated from sin, so are we to be dead indeed unto sin and walk in newness

of life. As no fault was to be found in Him, so are we to walk blameless, the sons of God without rebuke. As He was filled with the Spirit, so are we to know the power of the incoming indwelling Holy Ghost. As His meat and drink was to do the will of His Father, so our constant cry is, Not my will but Thine. As He went about doing good, so we are to seek the good of others and not our own. As He endured the contradiction of sinners, so we are to love them that spitefully use us. As He gave His life for the lost world, so we shall fill up the measure of His suffering that His great salvation may be known to all men. This is the race that is set before us.

EVERY ONE A SOWER OF SEED

The saying we so often hear, "He was no one's enemy but his own," is one of the popular falsehoods. Every man is either blessing the world or cursing it. That is, every man is a sower; either scattering seeds which shall bring forth joy, peace, and godliness, or sorrow, and hardship and destruction. Every thought of a man is a seed, and every act a sowing. Without the Spirit of Christ our sowing is in selfishness to the flesh; our living for that which pleases the senses. Our doing has no higher impulse than desire. What matter if the sowing be a reaping of sorrow for others. Ah, the seeds of the un-Christlike life! hard words, unkind deeds, wounds of whisperings, of suspicion, of neglect. Sowing, sowing, whatsoever sowing—evil. Thank God, there is another life and another sowing; a going forth bearing the seeds of healing and of joy. Here is a vessel of prevailing prayers; there one of suffering in patience; here a giving of self for others—a self-denial for His cause. There are the seeds of kindness in little things, of seeds that shall bloom into sunshine in other lives; and again, the grain of faith, which, springing up, shall be to the feeding of the multitudes. The sower goes forth to sow. But by and by the harvest.

BLESSED IN GIVING

I came not to be minister unto but to minister, were the words revealing the nature and purpose of God in Christ Jesus. What a complete reversal of earthly thought and action. How clearly does this law of blessedness separate the Christed ones from the world of self-seeking. Do you seek a state of blessedness? You shall find it not in what the world may give you, but in pouring out of yourself for others.

THE GOD-SENT VISION

God wills to show His plan and His purpose to every soul He redeems. Even when we kneel to seek pardon from sins God presents a picture of a holy life, and we say, "Yes, Lord, that is what I want. That vision

delights me." It is only after we have held to and nursed the carnality within that we reject the first clear vision, and allow a sinning life. The faithful Holy Spirit throws upon the screen of every heart the picture of a lost world and the place of a follower of Jesus in relation to its salvation. If we hesitate to dwell upon it and close our eyes, the fog of the world and the darkness of the Evil One will soon obscure the vision, so that when again we open our eyes we see nothing. To every soul touched with divine life God gives, as He gave to Paul, the vision of "how great things he must suffer" but also a view of his "inheritance among them which are sanctified."

A COMPLETED REVELATION

When Jesus returned to the Father from the top of Olivet, the revelation of the will of God to man was complete. There is nothing more to be added. God in Jesus revealed all that was necessary—and that which was revealed was necessary. Revelation is now finished, except as the Holy Spirit shall open up to our understanding that which has already been revealed. The recorded doctrine of Jesus as selected by divine inspiration and preserved in our blessed Holy Bible is now with us, our sole but adequate dependence in knowing the will of the Father. How this Word of God towers like a mountain range above a mole hill when placed in comparison with the spurious revelations of Mahomet, Joseph Smith, and Mrs. Eddy. As heaven is high above the earth so are the words of Jesus greater than the systems of men.

THE LORD MY STRENGTH

The greatness of Jehovah is so beyond the grasp of the thought of man that he is paralyzed in the beginning of his conception. It is only through Jesus that we are able to approach the power and majesty of God for our help. The Lord, the infinite God, the compassionate Christ, is my help. The impartation of divine life by which a soul is quickened from among those dead in trespasses and sins, of necessity carries with it divine power. A supernatural strength, a strength from God himself, rests in every regenerated soul. We readily conceive that the strength of God upholds His universe; that His strength is in and underneath His Church and His cause on earth. But more wonderful to me is the fact that the Lord is my strength. How great is the source of my strength? As vast as the measure of God. How much may I receive? As much as I shall believe for and appropriate. There is absolutely no excuse for failure in men when God himself stands ready to bestow His own strength upon any one who will receive. Do you need deliverance from sin or the bonds of habit? He offers strength adequate. Do you desire to live a holy life, to be effective in His work? His own strength is offered without measure.

"I can not enjoin too strongly upon you a due observance of economy and frugality."—G. WASHINGTON.

Debt Lifting Campaign for Our School at Hamlin

By JAMES B. CHAPMAN, D.D.,

President of General Board of Education

CENTRAL Nazarene College at Hamlin, Texas, has accomplished a very commendable work during the ten or twelve years of its existence. This statement is true whether you are considering the quality or the quantity of the work done. There are very few schools in this country that can give better account of their stewardship than can this one. If this school were a series of campmeetings just now closing, no one would complain at the cost when they considered the souls that have been saved. The training of many for the ministry and for mission work has been a real feature of this, as well as of all our other schools.

Through the years of drouth in that section of the country, and the low price received for farm products last year; as well as through some changes that have taken place in the arrangement of our educational work in the Southern District, Central Nazarene College has become involved in considerable debt. Under the leadership of Prof. A. S. London, the school has enjoyed a wonderful revival of interest and patronage this year as well as most blessed revivals of grace. The enrollment for the year has exceeded two hundred and the attendance is holding up well as the end of the session approaches.

Without regard to past or future, we must lift all our schools from debt. Under the direction of the General Board of Education it has been arranged to conduct a special debt raising campaign on the three Districts within the territory of Central Nazarene College to begin April 19. From April 19 to 24 an intensive representation of the school will be made at the school and in Hamlin. Also beginning at the same time representation will be made in the churches of the Hamlin, San Antonio, and New Mexico Districts. The plan is to raise enough in cash and notes to cover the entire indebtedness of the school and to make provision for future deficits in the conduct of the school.

This notice is intended especially for the pastors and people of the Districts concerned and to ask for their fullest co-operation in carrying out this most worthy project. The District Superintendents of the three Districts, the members of the school board, faculty, and students at the school, and friends of Central Nazarene College everywhere are going in with all their might to make this undertaking a success. **WE MUST CLEAR ALL OF OUR SCHOOLS FROM DEBT AND CENTRAL NAZARENE COLLEGE'S TURN HAS COME.** Remember the date, April 19.

The Philosophy of Suffering and Punishment

By Rev. A. G. JEFFRIES

No. 1

Suffering is something a man will never choose for himself; the mind seeks that which pleases it, hence punishment must be of that nature with which the mind is not pleased. Nothing can be called punishment that meets with the approval of the mind.

When we come to the philosophy of suffering, examined from a metaphysical standpoint, we conclude that it is an invention of God. It was called into existence to meet in subordination. A further search into the subject is impossible, and a further explanation will remain a profound secret until the finite is clothed with infinity. All ethical beings of necessity must be so constructed as to be subject to pain for violation; and joy and peace for acquiescent subordination; this is the only basis for sovereignty. This distinguishes sovereign from subject, ruler from ruled, creator from created. If one is great enough to create, that which is created is eternally obligated to ascribe honor of its creation to its creator. To refuse to do this is called sin. To do this is called worship. The Creator would bring no glory to His own crown were the created constructed on a principle of absolute and inviolable obedience. This would make worship compulsory, with no degree of liberty allowed, and no power of

choice given the created. I say that suffering is an invention of God. I say this because it did not inhere in Him. God never suffered. Suffering can never be dissociated from sin. Jesus suffered because He took man's place under the law and suffered the penalty of a violated law.

All nations are utilizing God's invention to protect society by enforcing condign punishment upon all violators of a compact of society called law.

A man's nature is dual in its construction — spiritual and physical — so it is as it relates to its susceptibilities. He has the elements of suffering in his nature, and the capacity for knowing and enjoying the approving smiles of his Maker.

All suffering is predicable of wrong, and all joy and peace of right.

The human mind is so constructed as to be able to distinguish right from wrong. This proves that sin was a reality before man's appearance upon the stage of creative activity. As man is the only creature in this world that is endowed with the faculty of distinction and discrimination, it is right that he should be held responsible for the use or the abuse of it.

The length of punishment must of necessity

be limited to the period of duration of the offender, and the power of the offender to inflict.

No earthly power can impose punishment longer than the natural life of the offender. In all countries the most violent criminals are made to suffer as long as the power to inflict is held by the offender. As the sinner is a moral being and must live on forever, the power of punishment is held by the offender (God Almighty). Eternal punishment is the most reasonable thing that can be conceived of.

Dual susceptibilities are purely probational and will terminate at death, at which time nature will become a unit.

If a man could not suffer here then there could be no corrective measures employed, and no disapprobation felt. If a man could enjoy nothing here, then virtue and approbation would be unknown. When a man dies and goes to hell, he is then a unit for suffering, the elements for joy having been eternally eliminated from his nature at death. When a man dies and goes to heaven he is then a unit for happiness forever. How good it was in God to construct us in such a way as to let us suffer under disapprobation and enjoy His approbation! If men here were a unit for evil, earth would be a hell. If men were a unit for good, choice and free agency would be impossible. Duality of susceptibility paves the way to free choice and free agency, and makes heaven or hell our own choosing.

That we are under government is evident. To be under government is to be subject to law. Law is a nullity without a penalty. If men suffer here from infraction of law, it is a hint from God that it is worse farther on. The laws to which we are subject correspond to our compound nature and relations. Physical laws demand circumspection, exercise, and temperance — to which are annexed, as penalties, loss of limb, or life, or premature decay. Intellectual laws demand mental discipline, accumulation of knowledge, and the application of our powers to useful purposes. The penalties assessed for violation are mental weakness, ignorance, and a low social position. There are moral laws demanding truth, justice, and charity. The penalties inflicted for violation are fear and unrest here, and hell hereafter forever.

If there is rewardable virtue, there must be punishable vice. If rewardable virtue is to last forever, punishable vice must be of equal duration.

Destiny is character worked out. A man will be where he is fit for, and have what he is fit for. To Daniel, God said, "Thou shalt rest, and stand in thy lot at the end of the days." Of Judas it is written, "He went to his own company."—A. HURLSTON.

PRAY FOR A WORLD-WIDE

REVIVAL

Holiness Practically Demonstrated

By R. L. HOLLENBACK

Holiness must not be merely a doctrine to which we assent, but a heartfelt experience. It is possible to testify definitely and to be well schooled in orthodoxy, and yet be far from the experience to which we adhere. We are not of that class who believe this is true in the majority of cases; yet deception is possible and even probable.

There are some heart qualities which be-taken the experience by which we may reasonably judge our experience. And these are essential, for there are times in the experience of all professors when temptations to doubt will present themselves; and how good to look inward and see the very heart quality of Jesus! I desire to give four outstanding facts in the experience of entire sanctification which we consider fair tests of the experience.

A sanctified person is conscious of sin's absence. This is an indisputable fact. The absence of pride, envy, self-will, fear, anger, resentment, and other carnal dispositions, is a fair proof to us that we are sanctified. If these, or other carnal emotions are present with us, then we can be assured that we do not have the blessing — no matter how definitely we testify, nor how much liberty, power, or fire we may seem to have. Sanctification deals with carnality, and the supreme thing of which we should be sure is that carnality is gone. In this the negative side of the experience, there are no degrees — sin is gone or it is present; it is dead or alive!

Then, *a sanctified person qualifies according to the thirteenth chapter of First Corinthians.* This chapter tells us of perfect love, both as it is practiced without and as experienced within. The fact is we will practice outwardly just what we experience inwardly. If we possess long-suffering we will "suffer long"; if we possess kindness we will be "kind"; if we possess humility we will not vaunt ourselves nor be "puffed up."

Perfect love produces a becoming behavior; "doth not behave itself unseemly." Holy people are never offensive in their manner of life. Simplicity of manner, at home or in public, is most commendable: free from splendor and free from slovenliness. The temptations in public life are much greater than those in a more simple condition. Society and avarice bid to destroy home life. And it is so easy to become engrossed until prayer, Bible study, and home affections are crowded out. Many joyful homes, through the corroding cares of business, have become mere sleeping stalls and feeding troughs for fathers and sons. Much more desirable is the simple life of peasantry or farming, with happiness and affection.

Perfect love, moreover, produces practical benevolence. We must not think we can possess an inward experience and not be mindful of the needs of others. Giving to the needy, praying with the sick, supporting the gospel, and other practical deeds are positive accompaniments of the experience of sanctification.

There will be the consciousness of the Spirit's abiding in the experience of holiness. There will be occasional "moves" by the Holy Ghost to prayer, or to some special duty. One who is never conscious of the supernatural in preaching, testifying, or praying can be quite sure the Spirit is not there. Sometimes He moves to give exceeding liberty; sometimes He moves to agonizing prayer; sometimes He gives conscious supernatural strength to our faith; sometimes He melts us to exceeding compassion and sympathy. These are a few of His many "moves" within. The preacher will be conscious at times of supernatural power in preparing messages, and of "unction" in their delivery.

The Spirit-filled life will not become monotonous, for there will be frequent, refreshing manifestations of God's power. We do not think the Spirit-life is one of perpetual

WE ALL SHALL KNOW AT LAST

I like to think God answers little prayers.
The little words we breathe upon the way;
That we are led in every little step,
Led all the livelong day.

Along the road so many paths there are—
Toward goals we will to reach and seek to find.
How could we ever, ever trace them out
Alone — alone and blind?

Though we some longed-for tinsel may not reach,
Some hand may miss that touched our own
own and passed.
We can be sure there is a reason why
That we shall know at last.

We may be sure our little prayers are heard,
Although the answers dim our eyes with tears;
If in His hand our fingers lie at rest,
There is no place for fears.

—Christian Endeavor World.

ecstasy, or of perpetual mourning; but a happy mixture of joy and tears, peace and pain, mirth and sorrow, rest and fervency — all of the same Spirit, and in their proper seasons. The sanctified man "brings forth his fruit in his season." When joy is seasonable he has it, and when long-suffering is in season he has that.

The sanctified heart makes marked progress.

Sanctification does not make growth impossible, nor does it graduate us from Christ's school. It weeds out the impediments, and is conducive to even more rapid development and growth. Each year we will pass some mileposts, and our progress will be known both to ourselves and to those who see us.

There is no end to Christ's school of learning, but there will be examinations and promotions. Suppose the time of graduation were here, and you were called for the final examination? Have you made any progress? Do the same temptations pierce you now as before? Are your visions, your prayers, and your heart no larger than they were five years ago? Do you stand in the same tracks while others, once your inferiors, are miles in ad-

vance of you? Can you mark any milestones which denote certain progress? If not, then we do not see how you can profess the experience.

In faith, we will progress, and there will be more frequent definite answers to prayer. These will stimulate our faith until we will feel it as an ever-increasing current.

We will also progress in wisdom. This does not mean that we will be less radical in our denunciation of sin; for there are times when wisdom would put even more teeth in our messages. The writer once heard an evangelist of rare success say, "I am sixty-eight years old and have been preaching for over thirty years. I am stronger now in my denunciation of sin than I ever was." There is no reason for taming our messages in this day of increased sin. But wisdom will tone them either to root up or to build up. May God give us more of it.

Our greatest need is holiness—holiness in doctrine, holiness in conversation, holiness in business, holiness in the home—holiness in "deed and in truth." Amen.

ALMA, ARK.

What Do We Mean by World-Wide Revival

By N. B. HERRELL, Gen. Sec.

By world-wide revival we mean a renewal of divine life in the souls of God's people all around the world, as near as possible, at the one and same time. It has been well said that in unity there is strength. In this we would have unity of motive, purpose, desire, vision, faith, action, and influence throughout the world for the highest possible efficiency of the Church and the greatest benefit to the unsaved.

The Church is a world-wide institution, and commissioned to be witnesses to the grace of full salvation unto the uttermost part of the earth. Will not the God who commanded the Church to do this, co-operate with His people in their effort to fulfill His word? He certainly will, and no doubt beyond all that we can ask or think. Should the Church of the Nazarene refuse to undertake such revival effort just because it has not been done by some other body before? We trow not. The very fact that such a thing ought to be is proof that it can be.

Together with the General and District Superintendents, the pastors and evangelists, missionaries and laymen, black, white, brown, and yellow, bond and free, join a daily prayer-meeting on land or sea for a world-wide revival of Christian religion.

The ministry, laymen, backslider, unsanctified, and sinners of every tribe and nation need just such a REVIVAL. The Church needs it to fit her for service or triumph. The general judgment needs just such an effort. The whitened harvest field has long waited for the gleaner's touch. We feel that the heavenly host is waiting to join in just such a warfare of unselfish interest for the glory of God. Amen.

Ethical Holiness

By P. P. BELEV

"Keep thyself pure" (1 Tim. 5: 22).
 "He that saith he abideth in him ought himself also so to walk even as he walked" (1 John 2: 6).

A CERTAIN foreigner in this country, when speaking of "skin," was accustomed to say "hide." After having been corrected, he chanced to be in meeting and heard the congregation sing "Jesus, Lover of my soul." When they had sung the verse, "Hide me, O my Savior, hide," he arose and told them they were wrong, that they should have sung it, "Skin me, O my Savior, skin." The object of this article is not to skin folks, but to protest against some forms of evil that are condemned by the teachings of both the Word of God and the Church of the Nazarene.

Two phases of holiness are taught in the Scriptures — subjective, or holiness of nature, and ethical, or holiness of life. The former is the ground of the latter, and the latter is an

former will fall short of the latter; and he evidence of the former. He who lacks the who fails in the latter has no basis to a claim of the former. The two are coincident; they simply can not be separated. It is not enough to merely talk about the "second blessing," we must exert around men a holy influence that will win them to Christ; otherwise our talk about holiness will be futile and our profession a joyless, toothless one.

Let no one think that the godless fashions of this age are too trivial matters to concern the pulpit. That undue emphasis may be laid on these things, we admit; that nothing should be said about them, we deny; for if there be no preaching along this line, our churches will soon be filled with persons adorned with jewelry and displaying immodest costume. Already some, even posing as gospel workers, are failing to dress as "becometh women professing godliness," and the writer has known the Lord's work to be injured by this very thing. Worldliness in any

form spells defeat for the Church of Christ. We deem it the duty of every faithful preacher to warn his auditors against the encroachments of worldliness; and we venture that he who fails to do so will see spiritual declivity start in his congregation. Imagine Phebe, servant of the church at Cenchræa, wearing a low-necked or transparent waist or Priscilla, adorned with a piece or two of jewelry wearing a short-cut hobble skirt, singing in a revival meeting. We unhesitatingly say that persons with so little love for the teaching of Scripture and who thus disregard our doctrine and the example they set should not be employed by any congregation in the revival work.

Read my text again and ask yourself if you have the right to say you are abiding in Him. Of course, that ring was slipped on your finger by some loved one when he was dying, but the probability is that you will slip it off when the "old man" dies.

GEORGETOWN, ILL.

Where Is the Lord God of Elijah?

By Rev. J. W. Short, A.B.

(Excerpts of the opening sermon of the First Sunday school convention of the Indiana District, Mowhawk, Ind., December 3, 1920.)

I will preach about Elijah tonight. The text will be found in 2 Kings 2: 14. He came to the scene of action during the reign of an awfully wicked king and queen, Ahab and Jezebel. This was during the terrible apostasy of Israel. Ahab was as wicked a king as ever sat on a throne. His wife, the queen, is reputed to be the most wicked woman in history. When we see a woman that seems to have about seven times seven devils, we say she is a regular Jezebel. Well, Elijah went down and preached the king a little sermon, which was not appreciated. However, Elijah got out of the world alive. Some years ago while in school at Taylor University, Dr. George Watson, one of the professors, moved his glasses back on his forehead one day and said, "Well, gentlemen, you'll do well if you get out of the world alive." So Elijah did well.

I can picture Elijah as God sent him word to go down to the wilderness to drink branch water, and to eat food brought by the ravens. And he submitted to the will of God, and went into seclusion, and retirement. I can see his well beaten paths along by the branch, where he walked and meditated and communed with God. Then, I imagine the Devil hounded him and said, "Now, Elijah, you are not accomplishing anything." But God had him in preparation for bigger things. I remember one of my old secret places of prayer down in the South where I used to keep the leaves beaten down by the side of the branch out in the woods, which causes me to think about Elijah's place of prayer. Brethren, if you don't hold steady in the hard places, when a bigger place is opened up, you will not be big enough to fill it. Elijah knew this secret. In these days of formalism, skepticism, and worldliness, we need to get alone with God. We need to get stirred up. Peter said, "As long as I stay in this tabernacle, I'll stir you up." That great man Fletcher was announced to preach one day, and a large congregation gathered and awaited his coming, which was somewhat delayed. They sent a messenger to his study, who returned and reported "He is talking to some one in his study and said, 'I will not go unless you go with me.'" After a short while he came, and it was evident that that One to whom he was talking was with him.

We will all find a time and a place like Elijah experienced, but God will take us through. We all have trials. We may not always have our rhetoric polished, but we can have God. I would rather maul rails than to preach without God; but I love to preach when God helps me. Therefore, let us fight

it out on these lines and lay hold of eternal life. Amen!

God then got through with Elijah there and called him to the border of Zarephath. God had been good to him there by the brook and had sent the ravens to feed him. Some say that the ravens occasionally flew into the window of the wicked Queen Jezebel's kitchen and carried out a good steak to Elijah. However, he was willing to obey God. Many would have said at the first call of God, "I have a nice charge here and do not care to leave it." But he went to Zarephath. There he found a poor widow gathering sticks to cook a last meal for herself and son and then they would die. Beloved, this holiness preacher just got to town in time or there would have been a funeral. He asked for the first meal, which on the front looked selfish. But the woman obeyed God's messenger and he sent her back to prepare food for herself and son, and she found she had plenty. How did it get there? God put it there. Glory to God!

If you have never been on your uppers you don't know how to appreciate her rejoicing when she discovered the bounty from God. Some few years ago while in college, they were taking an offering for the poor one day; and like most of students in holiness schools, I only had a few pennies and perhaps a nickel, but the Lord said, "Give that." I said, "Lord, it is all I have." But I gave it and in a few days I received a letter and found \$20 in it. I think the widow called her son to go for Elijah, that holiness preacher, and to tell him that they had fixed him a room in the loft, and that he could just make that his home.

An evangelist, while preaching, shouted on the campmeeting platform, as preachers ought to do. He had received only a small offering and the railroad company got most of that for his fare home. His wife called him after they reached home and asked if he could sing the Doxology in the flour barrel, which was empty. He replied that he could but he desired her to help him, and as she had promised to stand by him in poverty as well as prosperity, she consented. The song ended with a shout. They prayed and God supplied their needs. Did they starve? No! Brother, sister, God will take you through.

By and by God wanted Elijah to return to Bethel for a holiness meeting, and told him to make King Ahab advertise it all over the country. I think we should advertise. He also invited all the holiness-fighting preachers in the community to come up on the hill at Carmel and attend the meeting. Elijah

had prayed three years for the meeting and was now willing to work in it.

Doubtless, Ahab had sworn a thousand times, as he walked the palace floor, that he would kill Elijah if he ever saw him again. But Elijah trusted God. When he met Obadiah he told him to tell the king that he wanted to see him on special business. The king walked down the pike to meet him and said, "Art thou he that troubleth Israel?" The prophet answered, No, but it is you and your wicked house."

The time came for the all-day holiness meeting. Elijah let the other folks have their revival meeting first. "You are many, so have your time first." They got no joiners, card-signers, and no handshakers. They exhausted all their energy and closed with a banquet. Elijah then preached a little sermon, from the text, "How long halt ye between two opinions?" Elijah then drew near and said, "Repair the altar of the Lord." God does not send fire on broken altars and broken vows and disobedience. He proved to them that he used no sleight of hand by causing them to pour twelve barrels of water around and over the altar. He wanted to do all things above suspicion. God help us to live like that. Amen! He then prayed a simple prayer, and the next verse says, "The fire came down." He had prayed through and stood on the rock. They all fell upon their faces, or got to the mourner's bench. When they got through they all shouted and said in their testimony, "The Lord, He is God." I hear in my mind, Elijah say, "This is no place for holiness-fighting preachers. Take the whole bunch down to the brook Kishon and slay them. Well, we will not take Elijah all the way to heaven, but he got there. After the fire had fallen and he had proven that God was the God of the universe he promised them a rain and sent his servant out repeatedly after praying, and no cloud appeared. Perhaps we would have given up after praying twice, and said, "We have run this meeting two weeks and there is no break yet." But he prayed and held on, and finally the servant returned from the Mediterranean sea and reported that a cloud about the size of a man's hand had appeared.

Ten years ago when I came to the Indiana District to take the pastorate at Seymour, there was just a little cloud of four or five Nazarene churches on the District. But now we have about fifty-three. Now it is a big storm cloud. Elijah served notice on Ahab that a storm was coming and warned him to go to Jezreel. We served notice on the Devil of the coming of the storm, and it is here. The thunders roared, the lightning flashed, and the rain fell in torrents. "Where is the Lord God of Elijah?" He still lives. Amen!

Dear Young People—When we studied the plan of the hand some weeks ago, we said, you remember, that much of its ability would be lost if it were carelessly joined on to the arm. Just suppose, for instance, that the wrist joint were stiff, or bunglesome! Of course, it is n't. We know that the Master Mechanic who made it never does work of that kind.

This hinge joint is really a marvel of mechanical ingenuity and skill. You might search through the shelves of every great hardware store in the world, or go through every machine shop, or foundry, and among all the different patterns of hinges to be found in them, there would not be another like the one the Master Mechanic invented when He got ready to fit the hand and arm together.

From the outside it looks as if it were made of one solid piece of bone. That is because the eight small bones which compose it fit into one another so perfectly that we can not tell where one ends and another begins.

"But," you say, "it seems to me that the wrist hinge would be stronger if it were made of one bone, in place of being divided up into so many small parts."

No; experts who have carefully studied the plan of this hinge, tell us that it is really stronger made as it is than if it were constructed of one piece.

What the Engineer Did to Make His Wrist Hinge Strong

The Great Engineer secured strength for His hinge by the way in which He bound the little bones together, for you never saw anything in your life as thoroughly and securely fastened into place as those small sections of bone. And every one of them is not only fastened to the one next to it, but is tied on to three or four of the others as well. And after thus tying and rettying them to one another, back and forth, until they are snugly woven together, the Engineer bound up the group as a whole, overlaying it with stout, tough bands of ligament. Nor is this all: the little group of bones is further strengthened and steadied by very strong muscles which run upward from the hand, and downward from the arm, and are fastened to it, some on its upper, some on its under side; some on its right, and some on its left side.

Movement of These Small Bones

You would n't think there was any chance of those small bones moving after being tied up like that, would you? But they do.

Every time the hand uses the wrist hinge—bending or turning it—the little bones move.

They glide past each other, up and down, and in and out like well-oiled machinery. And although they are in almost constant use, slipping and gliding every time the hand makes a motion, no one has ever heard even one tiny little *scream* from them!

This Hinge Joint Which We Call the Wrist

Have you any idea how much you use this wrist hinge? Try to notice its ordinary movements for a few hours, and you will find that it is in almost constant use during the whole day. The balance of the body may be quiet, but the hand and wrist are pretty apt to be doing something.

The Hand a Servant for the Whole Body

Have you ever thought how much work the hand does for the body? It waits upon it constantly, and is really the faithful, untiring servant of all the other members. It bathes the body, washes its face, combs its hair, laces its shoes, feeds it, and gives it water to drink! It builds a fire for it when it is cold, and fans it when it is hot. It nurses the body when it is sick, rubs it, massages it, puts on bandages, lays on cold, and makes hot poultices. It holds the spoon or cup to its lips, smooths its pillow, and makes its bed comfortable!

We have seen that the hand has played a most important part in the development of civilization, working right along with the brain in its great enterprises. We have found that it is unsurpassed as a marvelous and perfect piece of machinery; that it is a superior and practical tool for man's general use, and that it is a busy, well-

THE HOME

Conducted by Mrs. J. T. BENSON

More About the Hand

trained servant for the body, willing to perform the humblest and most menial tasks for the comfort and cleanliness of the other members.

As we said in our first talk on this subject, the hand is too fine, and strong, and capable a thing to be petted, and pampered, and made the object of vanity and admiration.

Just think of the time that is wasted in manicuring the hand and polishing its nails, in an effort to make it look as if it had never done a lick of honest work! Consider the money that is spent on jewels, most of them hideously loud and glaring, with the mistaken idea that a splendid piece of mechanism needs to be dressed up! Think how many necessary tasks are hated and shirked because they have a tendency to leave stained or hardened places!

Service

No one can thoughtfully study the hand without realizing that its Maker built it for *service*, fine, efficient service in the big things of life, and faithful service in the little ones.

And if our hands were made for service, let's use them, and not be afraid lest marks of service be left upon them. But rather let us be ashamed for our fellow-creatures to see us with soft, white, idle, *useless* hands.

A WISE INVESTMENT

A little more than thirty years ago a certain rich man wished to invest some of his money. He wished to increase the actual amount of happiness and power in the world.

He studied his problem carefully, practically, but also with imagination. He had a vision of an American who should become a citizen of the world, and a power for righteousness and truth in each of the great non-Christian lands. He founded a university in Tokio. He found it— from his point of view—a satisfactory investment. Next he established a mission in China, and another in Korea. Then he went to India. He became convinced that nothing would make India abandon its idols unless it were the establishment of Christian schools in its villages; and that since the regeneration of society is best begun among the lowly, the schools would have to be for the lowest castes.

Accordingly, he opened schools in fifty villages, which were successful from the start. When their value had become thoroughly appreciated by the people, he took the next step. The order went forth that girls as well as boys would be educated. All the protests of a people who still believed in the inferiority of woman were of no avail—the decree was inexorable; no girls, then no boys. So the girls began to go. And when one of the schools was made a high school, with scholarships leading to government examinations, the girls continued to go.

Then representatives from the upper castes came, asking for schools. They were told that Christian teachers could not recognize castes; the boys would be welcome, but they must come to the same schools with the boys of low castes, or no castes. And they *came!* Side by side, these boys heard Christian prayers, and learned the catechism, and sang Christian hymns.

The result of the investment? At the end of twelve years there were in India four hundred and eight native teachers, graduates of these schools, who were in charge of fifty thousand native converts.

Nor is religious conversion the only fruit of the investment. One pastor says that his church of-

ficers are all graduates of the Goucher schools, and that they hold these positions: Secretary to the lieutenant-governor of a province of forty-seven million people; stenographer to the lieutenant-governor; secretary of a leading bank; secretary of the municipality; supervisor of important public work. These men—all from the lowest caste—earn one hundred times as much as their fathers did.

They and men like them are making the history of India today—and will more and more make it in the future. Does not an investment that returns such profit to the human race pay, and pay richly? The man who made it thinks so. —*Youth's Companion*.

HOW THREE BOYS SPENT SUNDAY AFTERNOON

There was a finished room in the attic where Spencer, Rob, and Herbert kept their "collections." To this room on Sunday afternoon at three, mother and the boys repaired, in response to a notice tacked on the attic door, reading: "The Cozy Club will meet Sunday, November 4th, at 3 p. m., in the Clubroom. Public Comfort Committee—Spencer. Literary Committee—Rob and Hetty. Refreshment Committee—Mother and Herbert."

The Public Comfort Committee always attended to the ventilation of the clubroom, seeing to it that the windows were open for a time before the meeting to air out the dusty, attic smell, and on cool Sundays the oil heater was lighted and the room cozily warmed. In the summer the windows of the attic were thrown open, and the breezes swept clear through, making it the coolest place in the house.

The Literary Committee decided what part of the Bible story book mother should read, and for a full hour the wonderful stories held their attention as none others ever did, and the boys carried from their childhood into manhood a love and a devotion to the dear old Book which had been created and fostered mainly by those delightful Sunday afternoons.

The reading over on that November afternoon, the Refreshment Committee arose, and from a cupboard in the corner (also of the boys' making) took five saucers of hickory nuts, the first of the season, with new horseshoe nails for nutpicks, and while they munched sociably over the nuts, they had many a "heart to heart" talk.

Planning, did it take, and valuable time? Ah, yes, but it *paid!*—GRACE WILLIS, in *Sunday School Times*.

LOST AND FOUND

In a village on Lake Erie two children were missed one afternoon. In vain the parents searched. The neighbors came to help. Finally the whole village was aroused. After it grew dark it was learned that the children had last been seen in a rowboat on the lake. Fires were built on the shore and few thought of returning to their homes, for they expected every moment that the waves would bring in the little bodies. Day dawned, and still a great crowd was gathered on the shore. A ship was seen headed toward them. Could it possibly bring news of the little ones? It came nearer, and as soon as the captain could make his voice heard through a megaphone he called out, "Two children found eighteen miles out at sea!" What a shout went up from that throng! All rushed to the dock. Scarcely had the ship touched it when the children were seized by eager hands and borne on men's shoulders to their home. Can you picture to yourself the parents' joy when they heard the procession coming, and knew by their shouts that the lost had been found!

Oh, how many children on life's stormy sea are in great danger—danger of becoming lost forever. Jesus is seeking and calling them. He will and can find them with the help of human seekers. And there will be joy in heaven, of which that joy on the shore of the lake is but a feeble picture.—*Selected*.

AN APPRECIATION

By S. S. WHITE

My acquaintance with Brother Whitehurst reaches back to my earliest recollections. I have had the privilege of being associated with him often and in varied relationships. The impact of his life upon mine has definitely and permanently registered itself. This is not only true in my case, but also as to hundreds of other young people.

Whenever I think of Brother Whitehurst there comes to my mind certain well defined characteristics. He was logical in his thinking and as a normal sequence strove to systematize his life even to its smallest details. This tendency made itself felt by those with whom he came in contact and they were constrained to more carefully discipline their lives. He was always a fearless and uncompromising champion of what he believed to be right. On one occasion he was asked to preach in a somewhat fossilized Methodist Episcopal church (South). He chose a familiar text on sanctification and preached a clear and definite second blessing sermon. It was certainly a novelty to that church and no hesitating or cowardly soul would have dared to present it.

There was nothing lazy about Brother Whitehurst. He faltered not before the most difficult of tasks, and when one was undertaken he consecrated himself unsparingly to its accomplishment. He was able to meet and mingle with people in general and make many friends. He possessed naturally a jovial and optimistic disposition. No base or vulgar thoughts were harbored by him. He obeyed the apostolic injunction: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Above all else Brother Whitehurst was spiritual. He loved to study the Bible and pray, and God honored his ministry. I entered Peniel College some fourteen years ago. The first Sunday night service stands out in my memory like a mountain peak. Brother Whitehurst preached. At the close of the sermon between fifty and seventy-five bowed at the altar. The long altar bench had to be lengthened at both ends until it reached entirely across the large auditorium. I had never seen a sight like that and so of course it made a lasting impression upon me.

Rev. Z. B. Whitehurst builded not for himself a fortune out of the coin of earth, but he did lay up for himself treasures in heaven, treasures which are imperishable; and we have reason to believe that today he walks the streets of the eternal city a multi-millionaire.

REV. Z. B. WHITEHURST AS A TEACHER

I first met Prof. Z. B. Whitehurst when I entered Texas Holiness University in 1906. This was my first time away from home and being among strangers, my greatest need was a friend. Like many other students, my first meeting with Prof. Whitehurst began a friendship that lasted so long as I knew him. Whenever I needed advice or counsel I could always depend upon Professor Whitehurst.

He soon made me feel his interest in my salvation. This was not appreciated so much then as it has been since. I think every boy and girl found one in him to whom they could look for safe counsel in the matters that bothered them most.

In Memory of Rev. Z. B. Whitehurst

Each of the five years I was in Peniel I took some subject under him. How well do I remember the red marks placed upon my composition papers. This correction in English, which I sorely needed, was always constructive and given in such a way that I appreciated it. The hours spent by the astronomy class in the study of the stars of the heavens were times when our souls were lifted toward Him who created all things. In the logic and economic classes where discussion often led us far from the subject under consideration, we were surely brought back to the question before us, for it was not his way to let our minds roam the fields of fancy, but to train them to good honest work.

His thoroughness was shown in geometry, trigonometry, and calculus. No amount of begging



REV. Z. B. WHITEHURST

or squirming would cause him to lighten the task of a thorough preparation of the lesson. This was not appreciated then as it has been since getting out into a world where efficiency and thoroughness must be had to meet the demands of a business age.

We look back and thank God for such a teacher as Dr. Whitehurst who was exacting in all his work, both of himself and his students.

ARTHUR C. TUNNELL.

PROF. WHITEHURST'S WORK AT PENIEL COLLEGE

Professor Whitehurst came to us when the school was young, and to him, among other great ones, is due, under God, that character, which marked Peniel College. Holding high standards educationally and morally, and exacting as he was in his requirements, he would sometimes be the ob-

ject of misunderstandings. His zeal for what he conceived to be the right, be it principle or method, was never uncertain nor lukewarm. He had the true reformer's persistency in advocacy of his convictions, yet, withal, his was a gentle, kindly nature. He had the spirit within him which was the spirit of Christ, humble and full of love. His students and associates in the school had no occasion to doubt his Christian experience. We like best to think of him in chapel or preaching service. There with the glow of heaven lighting up the tears of his face, mellowed under the anointing of the Holy Ghost, he spoke wondrous words to our hearts, and set before our eyes visions of possibility in service, the fulfillment of prophecies, and the certainties offered through divine grace, into which he has now entered.

C. A. MCCONNELL.

DR. WHITEHURST AS PASTOR OF THE MISSISSIPPI DISTRICT

Dr. Z. B. Whitehurst accepted the Darling circuit, not because it promised to be an easy field, but because there was there opportunity to do work for God and people who needed Him. He was made a member of the advisory board and gave the District full benefit of his wisdom and mature advice.

Early in the year he said to me, "Now don't worry about me or my work. Go to those first who need you most." But every month he sent me reports of his work and each report showed improvement in the work. The membership on his circuit doubled through the addition of those saved at his own altars, and the attendance continued to increase. The people learned to love their Bibles more from Dr. Whitehurst's example of devotion to it. In his report at the annual church meeting he stated that he had made more pastoral calls, prayed in more homes, read his Bible more and prayed more in secret than he had ever done before in the same length of time.

As the District Assembly was to be held in his home church at Riverside he had secured homes for all the delegates and had everything ready. His record of everything was so complete that it was a small task to locate the delegates, even when he was not there.

October 18, 1920, he was taken of a congestive chill and died at 7:30 p. m. that day just a few minutes before Sister Whitehurst reached his bedside. His funeral was the opening service of the Assembly and was conducted by Dr. Reynolds and Rev. Joseph N. Speakes. He was buried at Fort

Worth, Texas.

Truly it can be said of Dr. Whitehurst, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13).

S. E. GALLOWAY,
Former District Superintendent.

FROM GENERAL SUPERINTENDENT DR. REYNOLDS

It was my privilege to room with Dr. Whitehurst during the Tennessee District Assembly in September, 1920. I found him, indeed, a devout Christian and a hard working pastor. He began the day by reading a portion of the Word of God and earnest prayer for direction in the work of the day. Before retiring another portion of the Word was read and a prayer of thanksgiving for the blessings of the day offered. He rejoiced in
(Concluded on page twelve)



Brother Bud's Good Samaritan Fund

Beloved Samaritans: We greet you this week with another fine report. In our last convention we rolled up some thirty-seven different subscriptions and some Good Samaritan money, which brought our subscription list since the coast-to-coast campaign opened, to 948 annual subscriptions. Before these conventions close we are going to sweep out and beyond the thousand mark. Don't you think that will be doing the thing?

Our circulation manager, beloved Brother C. W. Jones, writes me that the money is coming in beautifully for the mission stations around the world. Now if anybody that reads this letter in any church has a missionary friend in the foreign fields of any denomination, will you be so kind as to send the name of that person and their mission station to the HERALD of HOLINESS at Kansas City, Mo. You will understand that we are raising a fund now to send the HERALD of HOLINESS to the various mission stations. As we are now praying and looking for a world-wide revival, one good way to bring us in touch with the mission stations of the world is by sending them the HERALD of HOLINESS, and they can see over there what we are doing over here.

We want the world-wide revival to not only affect the Nazarenes at home, but we want a great revival to break out in this country in the churches, on the camp grounds and under tabernacles and under brush arbors. We want the boys in jail to get religion, we want the old soldiers the boys in the army camps, the dear old people on the county farms to begin at once to pray for a revival to sweep the earth. We want every precious little girl in our institutions that reads these lines to say "Yes," to the whole sweet will of God and be-

gin to pray for a revival to break out in America, and sweep the land and sweep on around the world. Let us ask God to give us some boy in the jail that the HERALD of HOLINESS reaches to surrender to Jesus, and to start a revival in every jail. That is not at all impossible. There have been revivals in jails before this, and God could start another. Why not every Nazarene look beyond his own fence and his own back yard and knuckle down to it and begin to pray for a revival. Let us pray that a revival will break out in every hospital where the HERALD of HOLINESS goes.

The Lord has given a vision to the Nazarenes that is simply wonderful. Their outlook was never so bright and glorious as it is today. There are more beautiful revivals reported through the HERALD of HOLINESS than any paper I have ever read. The boys from ocean to ocean are pulling on the skies for a great revival.

We are going to look for this spring, summer, and fall to be the greatest in the history of the Church of the Nazarene and the day is set for the last night of December of 1921 to start on that night, a world-wide revival. But it would be the mistake of our lives to wait until December 31st for a watch-night meeting. The thing to do is to begin right now to get ready for that watch-night campaign as the watch-night meeting is to open the battle for a world-wide revival. We must do several months' earnest praying to bring it down to that good hour. Many of our precious Nazarenes will be called to their home in heaven before December 31st and will not be there on that memorial night to help shout on the battle, but will be looking down from the skies to see what we are doing. Let no Nazarene falter or fail. Because we are a small people let no one look down his nose. We have a great field, it is peculiarly our own field, as no one else seems to want to do what we are doing, that is, preach holiness as a second definite work of grace, day and night—that is our job. Thank God we will work it.

In perfect love,

UNCLE BUNNIE.

Evangelists' Reports

Bunola, Pa., was our first place of battle this year, and surely God did help us and gave us the best revival the town has had for years. The dawn of the New Year found us on our knees in the Church of the Nazarene in company with the pastor, Rev. F. G. Strickler, and many of the saints of that place, asking God to make this the best year of our life, and truly we can say He is making it so. At this meeting restitutions were made and family altars were erected and a large class was taken into the church.

Our next meeting was at Sergeant, Pa. Rev. C. J. Reiff and his good wife had been having cottage prayermeetings and we began preaching on hell and the judgment, and conviction followed, and the break came after the first week and many found God. News from there tell us the revival is still on.

From Sergeant we went to Bradford, Pa., where the pastor, Rev. J. M. Davidson, and wife had been waging war on the Devil for three weeks with Dr. J. H. Sloan and wife. After a few days of getting adjusted to the new preacher, the revival broke out anew, and swept on, and shouts of victory went up for more than a week. A nice class has since joined the church. We give God all the glory.

Our next meeting was at North Lima, Ohio, with Brother L. E. Hill, of the Evangelical church. They told us it had been twenty-three years since they had had a revival at this place, but God is able. We started in fasting and praying, and in a few days began preaching on hell, and God blessed our efforts and sent conviction and the meeting broke and surely God did have His way. Fourteen seekers came at the first altar call and the revival was on and continued to the end.

At this writing we are in the battle at Canton, Ohio, with Brother J. C. Albright and his band of faithful workers, and we have had a few seekers, and are looking for an old-time revival.

In all our meetings we are pushing the HERALD of

HOLINESS and pray that our list of subscriptions will grow at every place. We solicit your prayers.

W. W. HANKES.

Greetings in His name. I am still in the fight and doing my best for God and a lost world. Just closed a meeting at Powell, Okla., which is the fifth since the Assembly at Madill, resulting in about thirty souls saved and eight sanctified.

At Platte, Okla., we organized a good little class of twenty-seven who have been recently visited by our District Superintendent, Rev. Mark Whitney.

I have more salvation than I ever had, and a greater desire to get folks to God, for His glory. Pray for me.

WADE L. NELSON.

We just closed a two weeks' revival with the Ellendale church at Haskew, Okla., with Brother William Trueblood as pastor. It was a hard fought battle, but by God's children holding on in prayer and believing the promises of God, He came in power and convicted the lost of sin, reclaimed backsliders, converted sinners, and sanctified believers. Brother Trueblood has the confidence of his church and the community. Brother F. A. Smith did most of the preaching, which was honored by the power of the Holy Ghost. Brother P. J. Miller, of Harmon, was with us again. Brother Miller is a fine personal worker, also great in prevailing prayer. To God be all the glory for His power to save and keep.

F. A. SMITH and C. D. CLIFT.

These are good days. God gave us a good meeting with the church at Duncan, Okla. Rev. W. B. Walker is a real pastor and has things well in hand.

I am now in a meeting at Princeton, Texas, with Rev. S. M. King. Church full second night and a number requested prayer. Believe God is going to

give us a great time here. Pray for me. Let us "boost" the best paper printed—the HERALD of HOLINESS. I am in the fight for right.

LUM JONES.

We have just closed a very successful meeting at the Nazarene mission in Los Angeles, Calif., with Rev. John E. Hutcherson, superintendent. We were in this meeting for four weeks, and there were 360 seekers at the altar. There were quite a number that did not receive very much, but there were many who did receive great experiences. There were also many that were dug up and prayed through who never came to the altar. The revival was not confined to the mission alone, but it was far-reaching in its influence. There were a great many raw sinners that were saved and also a number of backsliders reclaimed and preachers, not a few. Our congregations were not the same every night. The mission seats about 265, and was always full and sometimes overflowing. We never had a barren service. The preaching was easy but the altar service ran hard. It took hard pulling to get them through but we had a good corps of workers that stood by us. We had some great altar services. At one time we had forty seekers, and several times there was great power manifested, but we never had that real break that smashed the thing all to pieces, and we were much disappointed, for we were fully looking for a great landslide, but Satan hindered. However, we must confess that we had a great meeting. It was more than the ordinary. Much thorough and lasting work was done. It was a great uplift to the saints. This mission has done some great work. It touches every part of the United States. People come in there from every state in the Union, and get saved and go back to their homes to scatter the fire. God bless this Nazarene mission.

JOHN T. HATFIELD.

GREAT REVIVAL AT BETHANY

Our revival meeting, conducted by Evangelist I. M. Ellis, began on February 20th and closed on March 6th. From about the third day until the last service it was a continual unbroken tide of revival victory.

We have two gospel teams among the young people of our church and school. The young ladies' team has been operating longer than that of the young men. We have considered them among the most potent factors in the spiritual life of our community. Other gospel teams and prayermeetings were organized and a general spirit of importunate prayer permeated the church for some time before the meeting began.

It was a most blessed season of grace. The spirit of conviction was undoubtedly wrought by the Holy Ghost. The revival spirit spread continually, and the movement among the souls of men took on greater proportions while the battle became more and more intense. There were many very definite answers to prayer, and some splendid cases of divine healing. There were at least three hundred professions of pardon or sanctification. There are nearly, if not quite, four hundred students in the college and our public school, and there was practically none "left to advocate the cause of sin." Is not that wonderful? Bless the name of the Lord!

We consider Brother Ellis one of the most capable preachers and successful soul-winners in our connection. We are certainly glad to have him as a citizen of Bethany and a member of our local church. His preaching and work is of that type which makes it possible for the pastor to take things in hand and carry on the work after the meeting is over. His sermons are not reinforced with the spirit of exaggeration that insinuates that the evangelist discerns that nearly every one except a very restricted few is backslidden. Still our brother's preaching is of that plain, uncompromising type that uncovers sin and rebukes it; and makes the sinner feel that he has come in touch with a man that hates sin because of its results and loves the sinner.

We congratulate any church or pastor who has the good fortune to secure this man for a revival campaign.

The music was ably rendered by Prof. A. M. Paylor, of the music department of the college, and William Freeland, our regular chorister. All the finances came up in full with ease and appreciation. When we have received all the applicants for membership that we now have, the number will reach seventy-six. We desire to humbly ascribe honor to God for all these substantial blessings.

B. F. NEELY, Pastor.

HOME CAMPMEETING, WALLA WALLA, WASH.

To them who are called and commissioned as Nazarenes to fight the good fight of faith and lay hold of the promises of God, we greet you again this week from the Northwest. Our last convention was in Walla Walla, Wash., in the First Church of the Nazarene, of which the Rev. U. E. Harding is pastor. The Nazarenes in Walla Walla have a splendid church and parsonage and strong membership of as fine a people as can be found in the nation. No better class of people in any church on earth than the Nazarenes of Walla Walla. A number of our people there are retired farmers. They are well-to-do people, but at the present time, like all other farmers, they are very hard hit. They have thousands of bushels of wheat and no market for it, and thousands of pounds of wool and no market for that. The cost of their wheat crops and the taking care of the sheep has cost them more to make the wheat and wool than they can sell it for. This puts them in a very hard place at the present time. Of course things are bound to change. They can not always stay as they are.

In this convention we had some forty at the altar. We received thirty-seven subscriptions for the HERALD of HOLINESS; had large crowds, and the Lord blessed in preaching the Word. We were glad to meet with so many of our old friends there whom we had met in other days and glad that the fire still burns in their hearts. At the close of this convention Brother Harding ran down to San Francisco to give Brother Donnell J. Smith a meeting, and our elect Sister Whitesides from Portland, Ore., came over to supervise the field in the absence of Brother Harding. Sister Whitesides is one of our fine workers. There is no telling what this little woman's life has meant to the great city of Portland, Ore. She has stood out against sin and the Devil for a quarter of a century. She arrived on Saturday night and was with us over Sunday.

We also had with us our old friend and brother, N. B. Herrell, who is now, as the readers know, the secretary and treasurer of the Board of Home Missions. He was getting ready to give up his field of labor in the Northwest and locate in Kansas City, where he is to work out from Headquarters over the United States in planning and carrying on this great home campaign. One thing is very hopeful at the present and that is that our Nazarenes throughout the length and breadth of the land are taking on a burden for the home work. We are realizing that we must have a great revival to sweep over the United States and to not stop at the United States, but they are planning a world-wide revival. Let every Nazarene get on his knees once a day and pray for a great revival in the homeland, and then to break over and sweep around the world. It must be well pleasing to our gracious heavenly Father to see a band of Nazarenes on their knees praying for a world-wide revival. Beloved, I am sure that this is well pleasing to the Lord.

At the close of our convention in Walla Walla, we boarded an eastbound train and traveled a part of Monday and Monday night and Tuesday and Tuesday night and reached Greeley, Colo., on Wednesday morning. This is a long journey. Many of the mountains were covered in snow and in fact some of the great plains. On Tuesday night we passed through a fearful snowstorm that lasted for many hours, but we were on a good train and lost no time and reached Greeley on schedule time. A thousand blessings on the HERALD of HOLINESS readers. Will you pray much for us that the Lord will give us some great conventions to close up our campaign with. The campaign has been glorious and beautiful. The world will be made better by this wonderful campaign.

In perfect love for Jesus and all the saints,

REPORTER.

"All our members take the HERALD of HOLINESS. If any member can not pay for it the board has arranged to do so, but as yet have not had to do so. We believe the HERALD of HOLINESS helps to make well rounded-out, intelligent, spiritual Christians and Nazarenes. Our plan is to have all renew at once, so the pastor can keep track of the subscriptions and make announcement concerning renewals easier."—W. H. PARKER, Pastor, Idaho.

LET GOD BEAT TIME

We love the major melody in life's song, but wince when we come to a minor score. The "holds" and "rests" and "retards" trouble us not a little. How often do we disregard them. How slow we are to catch the heavenly rhythm.

We love sunshine, singing birds and fragrant flowers; smiling faces, laughter, and rose-lined avenues. Crepe, the lily wreath, and funeral train—with sob, and falling clod, and sighing pine—seem to make a discord. Yet, if we only knew, the heart-breaking notes of sorrow make the song all the sweeter, and this attracts the world's attention. God is writing the score. He knows exactly how low or how high you can sing. Watch the baton. Let God beat time.

You may think the chorus incomplete unless your voice is heard. Not so. Mind the pauses. A "rest" will do you good. Listen awhile. Catch other notes. The harmony will go on even though you kneel beside a wreath strewn grave. God has arranged your part. You are singing it now. You need not miss a note. It may be "Father knows" in the bass, or "Amen, Jesus" in the treble; sing your part, and let God beat time.

THE NEGATIVE MAN

By NATHAN H. BULLOCK

*I'll tell you the story, my friends, if I can,
About an exceedingly negative man
Who knew he was better than most of the
throng
Because he had never done anything wrong.*

*He never drank liquor, not even new wine,
Cigars and tobacco were not in his line;
He never took part in a fight in his life,
Never cheated his neighbors, or scolded his
wife.*

*Did not gamble or steal, get mad, or tell lies;
In short, he was perfect, at least in his eyes.
Not stingy, or selfish, or filthy, or mean,
In language and morals he always was clean.*

*'Twas so with all vices, no matter how small,
This model of virtue was free from them all.
He knew he was perfect as perfect could be,
There was no one so perfectly perfect as he.*

*But the worst of this tale is yet to be told,
He never was guilty of hoarding up gold,
Because he was never ambitious enough
To gather together a bit of that stuff.*

*His wife went most scantily clad, I confess,
She had to earn money to buy every dress;
And the most that they had to wear and to
eat
Was bestowed by the neighbors who lived on
their street.*

*He never did anything little or great
To better humanity, home, or the state;
When you wanted advice he was always
around,
But if workers you needed he could n't be
found.*

*No vices or virtues in him could you count,
He was nothing, did nothing, had that amount.
And na one lamented when he had to go
Away from this world to the regions below.*

*Not dead while living, or missed when he's
dead,
Take warning, my readers, his path do not
tread.
Be active on earth, doing all that you can,
And escape from the fate of the negative man.*

HOME CAMPMEETINGS

C. W. RUTH, Field Secretary
1833 Nowland Ave., Indianapolis, Ind.

Kansas City, Mo., April 12 to 24
Kearney, Neb., April 26 to May 1
Mitchell, S. D., May 10 to 15
Chariton, Iowa, May 17 to 22

God sanctified you in order that He might get music out of your life. Do not spoil the harmony trying to sing when He indicates a "rest." Keep still. How it must grieve saint and angel, and the Master himself, when you strike the wrong note, or ignore a pause. Watch the baton. Catch the tempo. Let God beat time: that means music.

God sanctified you that you might have part in the harmony; that you might make melody. The sighing pine and weeping willow sing in nature's chorus. If you will be quiet you may hear their whispered song of praise. From the somber cemetery shadows, come melodies that assuage grief long borne for one laid beneath the trees. All nature is trying to teach you there is music in God's plan for you. Sing, and let God beat time.

God knows how to write life's song. The "score" may seem difficult, but a holy heart shall learn to read it. Learn well the song in all its marked variations on earth and you will fully understand life's "scores" when you play in the grand hallelujah rehearsal in the skies.

Sanctified pilgrim, have you trouble with the song? Let God beat time.—Selected.

THEY TOOK KNOWLEDGE OF THEM THAT THEY HAD BEEN WITH JESUS

In the gallery at Dresden there is a wonderful portrait painted by Titian. It is the face of a brother artist which we first see, whose features stand out from the canvas clear and full of life. But as we gaze, we see in the background Titian's own face dimly portrayed; he is looking, not at us, but at the face in the foreground. What the artist accomplished on canvas Peter and John and the other apostles accomplished in their lives. They always placed Christ in the foreground, and they were always looking at their Master; others could see that they were absorbed in Him and His interests. Even the members of the Sanhedrin marveled at them, and bore their testimony to the fact that they had been with Jesus.

They shall see His face; and His name shall be on their foreheads. In the words of Revelation, John expresses the thought that those who shall dwell in the City of God shall exhibit evidence of their belonging wholly to Him. John himself had shown this evidence when he stood with Peter before the rulers and elders and scribes.—Selected.

SENTENCE SERMONS

The heart follows the treasure as the needle follows the loadstone, or the sunflower the sun.—MATTHEW HENRY.

We can lay up the goods but we can not lay up the years.—JOSEPH PARKER.

Covet earnestly the best things.—PAUL.

Men have a touchstone whereby to try gold, but gold is the touchstone whereby to try men.—FULLER.

The wealth of a man consists in the number of things he loves and blesses, and in the number of things he is loved and blessed by.—CARLYLE.

Men seek that they may have; Christ would have them seek that they may become.—S. MOXON.

Shame and woe to us if we our wealth obey,
The horse does with the horsemen run away.

—HURACE

A right measure and manner in getting, saving, expending, giving, taking, lending, borrowing, and bequeathing would almost argue a perfect man.—SIR HENRY TAYLOR.

Be what thou seemest: live thy creed,
Hold up to earth the torch divine,
Be what thou prayest to be made,
Let the great Master's steps be thine.

—H. B. RONAR.

ALABAMA DISTRICT

On February 27th we began a meeting with the Rev. W. R. Platt and wife in Selma. Brother Platt held a meeting there just after the Assembly and has given them two Sundays a month since. God had given him some very fine material and the way was prepared for a great revival. From the first service souls began to pray through and for twenty days there was no letup. Conviction took hold in such a way as is seldom seen these days. Men who had not been to church would get under such conviction that they could not sleep and would go to church and get saved. One man testified the night after being converted that it was the first day in forty-two years that he had not taken the name of God in vain. Many confessions and much restitution were made, scores found God, and many homes were made happy.

We organized a church with thirty-six members, all of which were heads of families except two, and among the number were four preachers and three prospective ones, and every member agreed to tithe. We bought an inclosed tabernacle, well located, as a temporary place of worship. Brother Platt was called as pastor and will give them half time until the Assembly. We secured twenty subscriptions to the HERALD of HOLINESS and left lots of good literature in the homes of the people. Selma is a city of about twenty thousand and is one of the oldest towns in the state. We are planning for another great campaign there soon. We give God the praise for this great victory, for it was He, and He alone.

We began with Brother Platt in Tuscaloosa yesterday and five souls prayed through and the saints were greatly blessed. We are claiming great things for this place before we close. God will bless any humble soul that will fully obey Him. Tuscaloosa has a population of about fifteen thousand.

The Calera meeting with Evangelist W. F. Cleghorn was hard fought but God gave them a few souls over which to make merry. Brother Cleghorn is now with Pastor Butler at Grace Chapel. They are praying for a mighty revival.

Pastor Rushing writes from Florence that a revival without any plans broke in upon them and that souls are finding God.

We are praying for a profitable time as well as

for a revival during the preachers' and workers' convention at Nauvoo April 7th to 10th.

Our Home Missionary Board is planning to launch three campaigns just after this conference. Let all pray for a great ingathering of souls as well as for the establishing of the Church of the Nazarene.

Let us not forget that if we succeed we must keep God first.

H. H. HOOKER, Supt.

IN MEMORY OF REV. Z. B. WHITEHURST

(Continued from page nine)

the consciousness of the blessing of holiness and in his readiness for the Lord's return. His conversation was concerning the welfare of the Church of the Nazarene and he counted it all joy to be counted worthy to suffer some things for the promotion of the kingdom.

His sudden departure for the great General Assembly above was a great surprise. My desire and prayer is that I may be ready, even should the summons come to me as suddenly as it did to him.

H. F. REYNOLDS,

Presiding Officer of the Assembly of the Mississippi District, Held at Riverside Church.

DR. WHITEHURST AS A PASTOR ON THE DALLAS DISTRICT

The year 1919 was the last Dr. Whitehurst served on the Dallas District, and it was the most fruitful. Responding to the call of the church at Denison, he pledged them full time. From a human standpoint this seemed hazardous, as there were only forty members, all poor people, and they had just assumed a heavy responsibility in the purchase of some excellent church property. It seemed impossible for them to meet their payments and support a pastor. But to this faithful man and his wife the call of God was stronger than the difficulties, and his year's work resulted in an increase of missionary offerings from \$77 to \$275, and of the pastor's salary from \$200 to \$700, and the payment of each installment on the church property as it came due. Best of all, there were scores of souls blessed in pardon or sanctification. Almost every week there were souls blessed at the altar, the membership more than doubled, and this church is still growing.

The Peniel church had called Brother Whitehurst as pastor for 1921, and was looking forward to his coming when the news of his departure was received. This was a sad disappointment to us, but we expect to meet him in the home of the faithful, for surely he was faithful to the end. May his mantle fall on a score of our young preachers.

P. L. PIERCE, Dist. Supt.

DALLAS DISTRICT

Growing interest and salvation services are reported from many of the churches over the District, as will be noted from the following extracts from reports coming to me from the pastors.

The church at Lufkin is putting in new pews and will paper soon. Evangelist L. A. Miller engaged for a revival to begin the first of May.

At Port Arthur souls are getting blessed in pardon or sanctification every week; frequently at the prayermeetings. The Sunday school is outgrowing the building, and there is talk of enlarging our quarters. Raised the money to paint the church. Excellent members being added.

The work is growing at Texarkana. Beautiful spirit of harmony and co-operation prevails. Have bought a splendid piano for the church, which is paid for.

Great Easter outing for Sunday school Saturday at Cedar Hill. One hundred thirty-eight in Sunday school now, which is nearly double what we had three months ago. The church is in fine condition, and the pastor is happy.

Worshiping in a rented hall at Sherman until the church can be remodeled. Running services "mission style" and many souls getting to the Lord.

The revival at Peniel in February was the best Peniel has had for years. Revival tide continues to sweep on and many souls have been blessed in prayermeetings and regular Sunday services. Young

converts become active workers. Sunday school large and enthusiastic.

Bonham church is in the second week of the most remarkable revival it has ever witnessed. The meeting broke out spontaneously and is being conducted by the pastor and local workers, some very useful members being added to the church. The pastor has just returned from a three months' vacation in Chicago for special course of study.

Great victory at Culleoka in regular services. Evangelist Lum Jones is engaged for a meeting April 1 to 17.

At Cooper souls are saved at nearly every appointment and some new members are to be received next week.

Blossom, Milton, and Halesboro churches are in good condition, and greatly encouraged. God is giving us some souls in the fountain. Evangelist Lee Hamric, with John and Jack Douglas as singers, engaged for three weeks' campaign in April at the Deport church, which is about the center of these three appointments.

The writer spent the month of March in special campaign work among the weaker churches of the District, spending a week with each of the following churches: Houston, Gause, Corsicana, and Alba. I was assisted by Brother J. J. Douglas and wife as singers. These young people are coming to be recognized as among our best gospel singers. They were greatly used of the Lord in this campaign, in which some fifty souls were converted or sanctified. The churches were greatly built up and the financial conditions improved. I believe this is the most profitable month's work I have done for the church. Surely the Lord put His seal on this campaign and we hope to do more of the same kind of work for our smaller churches.

Plans are fast developing for the opening of Peniel Academy and Bible School next September, and much interest manifest throughout the District for this work.

Surely these are days of great opportunity for the Church of the Nazarene. It is a time for investing consecrated time, talent, and money. Let every lover of holiness sharpen the sickle of faith in the closet of prayer, and thrust it into the white harvest today.

P. L. PIERCE, Supt.

A BILLION!

TO the average mind the numerical value expressed by the above heading is incomprehensible. A million is a number within the range of our mental grasp, because the wealth of our money kings and even our farm products are recorded in the daily press by this term. But there are other millions and billions with which this article has to deal. The population of the world is now counted in billions and each individual has an inalienable right to all that God has provided for the human race through the death of His Son. In order that these rights may be made known, mediums of communication are necessary. The printed page is, without doubt, the most far-reaching. Among the many publications that carry the good news of the gospel, the Herald of Holiness is in a class by itself. Every Nazarene should be a subscriber, every lover of holiness needs its inspiring message, and as a home religious paper it is without an equal. Help us circulate it for the benefit it will be to those who need spiritual help.

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Think on these things!

1. Is heaven a real place where those who have repented of, and forsaken their sins, and done their part in spreading the glad tidings of full salvation, shall dwell with God throughout eternity?

2. Are there men and women whom I jostle in the crowded marts of life who are hungry for the Bread of Life and who thirst for Living Water?

3. Have I friends, neighbors, relatives acquaintances, or business associates whom I can not persuade to attend my church yet who could be brought under the influence of the gospel through a book or booklet?

4. Isn't it a tremendous thought—the amount of printed matter being distributed every day in the year? How much of it is worth while?

5. Why do most if not all of the movements propagating doctrines of devils and satanic delusions, seem to largely rely upon the printed page for reaching the masses and making converts?

6. Does not every Nazarene—and every lover of holiness, for that matter—have a responsibility in giving a full gospel to the whole world?

7. Is it not true that opportunity and responsibility go hand in hand?

8. Would it not be well for me to meditate prayerfully upon the following text found in Ecclesiastes 11:6? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

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HOUSE

THE MISSOURI HOLINESS COLLEGE

In the burning of our administration building Thursday morning, March 31st, the Missouri Holiness College, and the Missouri District suffered a serious loss. Our educational interests are so linked up with every other interest of our movement that this loss will be felt throughout the entire church, at home and abroad. As a holiness institution, the school has been in its present location for many years, and the citizens of Clarence and vicinity feel the loss keenly. Expressions of sympathy and good will are heard on every hand, and sorrow over the loss of the building seems universal. Temporary classrooms were arranged and classes were in session the day after the fire occurred. The work of the school year will be completed under as favorable conditions as circumstances will allow. Teachers, students, and friends of the school are standing by loyally and all are making the best of the situation, bearing up under the stress and strain with genuine Christian fortitude. One of our best pianos was burned and we are feeling the loss of it keenly. It will be impossible for us to carry on our piano work successfully without another instrument to be used in its stead. No doubt there are those in our movement who will interest themselves in this matter and see that this need is supplied without delay.

We are counting on the money pledged at the 1919 campmeeting to help in paying our current expenses, and know our friends will not disappoint us. Our teachers have earned this money, and our dealers have furnished us our supplies. We all desire that they get their money as soon as possible.

A fine educational rally was held in our Kansas City church Sunday, April 3rd, and \$250 was pledged to be used in meeting our immediate needs. Rev. J. B. Chapman, president of our General Board of Education, presided at the meeting. Rev. D. L. Wallace read the Scriptures, gave the opening address, and sounded the keynote of the meeting. Prof. H. O. Fanning, of Clarence, was present and gave a brief address, after which Dr. Chapman received the offering, which was given gladly.

We want all of the friends of our school to know how heartily we appreciate their prayers, their sympathy, and their help in this hour of special need. Dr. Chapman spent Friday, April 1st, in Clarence and is in possession of all the facts concerning the situation here. Plans for the continuation of the work are under consideration by our General Board of Education, and will be announced as soon as they are perfected. Let all the people pray that this important work may go on in harmony with the will of God, and to the advancement of His cause in the world.

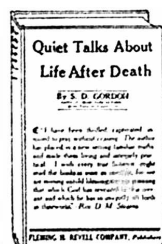
H. O. FANNING.

"Long live the HERALD of HOLINESS to spread the blessed tidings of salvation. Oh, the joy and brightness it brings to the hearts and homes of God's people. May each of us do our best to get the HERALD of HOLINESS into every nook and corner of God's universe."—Mrs. Walter Markie, Iowa.

"The HERALD of HOLINESS is spiritual food to my soul. My husband subscribed for it some time ago, and I do not know how we could get along without it in our home."—Mrs. A. M. Hunter, Arkansas.

"I am pleased to inclose money order for \$1.50 for the renewal of my subscription to the HERALD of HOLINESS. Praise the Lord for this good paper of ours. Truly we are highly favored in having a paper so full of divine truth, strong and sweet meat."—Oscar Christiansen, Brooklyn, N. Y.

"The HERALD of HOLINESS is the very cleanest and best church paper I have ever read. I could not live without it, even if I had to do without something else. I look eagerly for the day of the week when this welcome paper arrives."—Rev. F. A. Neufeld, California.



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Among the Churches

MORSE, SASK., CANADA

—The District preachers' convention held here March 17th to 20th proved to be a great blessing to every one who attended. Rev. W. B. Tait presided and all but one of the District preachers attended. God was graciously with us, and gave us a greater vision of the needs of this great field, encouraged us and sent the pastors back to their respective churches more determined than ever to preach Bible holiness. The evening services during these days were evangelistic, at which the visiting preachers occupied the pulpit. God poured out His Spirit and the expectations of the church were realized in the salvation or sanctification of over thirty different souls. The majority of these are young people, and this church will realize its long-looked-for hope, a Young People's Society. The revival services extended over the week following the convention, Brother J. H. Jones, who recently came to us from the Free Methodist church, acting as evangelist. God honored His Word, definitely answered prayer, saved sinners, wholly sanctified believers, and at the closing service of the campaign ten souls were baptized and thirteen taken into church membership, with more to come later. This is the best revival that God has ever sent to this town. He has kindled a fire which, we pray and trust, will never die out. To God be all the glory.—W. W. Jansen, Reporter.

JACKSONVILLE, FLA.

—We have closed a fine meeting at Grand Crossing church, five miles in the country from Jacksonville, in which there were several professions and a goodly number united with the church. Miss Laura Perry and Rev. C. E. Shaw and wife ably assisted in this meeting. Rev. D. M. Reed is their pastor. He is a pioneer Florida Nazarene, and a good one, too. The tent is favorably located in the city, and great crowds are coming and some are praying through and this is the first week of the meeting. Brother Shaw will assist us this week in the city, after which he returns to his pastorate in Columbus, Ga. Jacksonville is the gateway city to all Florida, a city of 100,000, a railroad center, and a fine seaport, and there never has been a great Nazarene revival in the city. They have had a mission work among the holiness people some years ago, and many Tongues meetings, and other phases of fanatical holiness, but they have never had a real holiness revival. We are here to stay until we dig out a church and buy or build. We must have it. I find a number of people here who want such a church and we propose to stay with them until it is accomplished. Planting a church in a city where fanaticism is rife is no small job. The cost of living is great, and we must pay rent on a suitable lot for the tent, but we are going to furnish the man and trust God to furnish the grace and greenbacks. The interest is good and tent packed every night and we are looking for great things here. Pray for us.—C. B. Jernigan.

HASKEW, OKLA.

—The Ellendale church is marching forward. We had a meeting in December with Ural and Alma Hollenback as evangelists. The Lord honored their preaching and singing by sending much conviction to precious hearts. A few plunged into the fountain. In answer to prayer our loving Father sent us another gracious revival in March, which closed on Easter Sunday with victory. Several souls knelt at the altar for prayer. The Lord blessed in a marvelous way by saving, sanctifying, and reclaiming them. Hallelujah! The church in general was wonderfully helped. Six influential people united with us in church fellowship. We are expecting others to follow soon. Brothers F. A. Smith and C. D. Clifton and P. J. Miller were the beloved evangelists.—Wm. Trueblood, Pastor.

KANSAS CITY, MO.

—The month just closed has been a series of many rich blessings. At the morning service on the first Sunday, Rev. McConn delivered a forceful message on prohibition. At the close \$300 was given in free-will offering, which proves that Nazarenes push as well as preach prohibition. In the evening our Miss Hargrove gave a farewell message. God greatly blessed the messenger and the audience was led to a greater desire to pray for, and to go or send to our brothers across the sea. Miss Hargrove's absence brings sorrow which is only abated by the fact that she goes to serve our Father in the special work He has called her to. On the second Sunday God greatly blessed our Brother S. C. Krikorian in the morning service as he told of the needs in his homeland. His absence too will be our loss but we know he will prove a blessing in the Holy Land. In the evening the pastor delivered a forceful sermon, and souls prayed through to victory. The third Sunday was the anniversary of our organization here. We learned that in 1912 at the close of the first seventeen months

the church membership was seventy-six; the Sunday school forty-five. Raised for missions \$45.84; total raised for all purposes, \$958.08. At the close of 1920 church membership was 252; the Sunday school 208. Raised for missions, \$3,673.88; total raised for all purposes, \$15,976.43. At the close of this service an offering was taken, the proceeds to erect a monument at the grave of our first pastor, Rev. A. S. Cochran. The fourth Sunday a special Easter service was appreciated by a full house in the morning. In the evening several prayed through at the altar. An offering of \$70.02 was given for the Nazarene Tract Society.—Maude Bilderback, Reporter.

MITCHELL, S. D.

—Just closed a revival meeting in this place of three weeks' duration with Brother B. T. Flanery, of Everett, Wash., as evangelist. There were about twenty seekers during this time; not as many as we had hoped to see, but the meeting in many ways was a real success. Good crowds most of the time. Many people in the church for the first time and we believe the church and her doctrine was better recognized at this time than at any previous time. This is a seed sowing time in South Dakota. We expect a harvest later. Brother and Sister Brandyberry, our District Superintendent, were also with us and assisted in the singing and preaching, while Brother Flanery was sick. The next important event to take place at Mitchell is the coming of the coast-to-coast convention which will be held May 3rd to 8th. We are looking forward to a good spiritual time. Plan to come.—Rev. Cora Ryan, Pastor.

FAIRMOUNT, ILL.

—We just closed a good revival with Miss Minnie Morris, of Indianapolis, Ind. We had great crowds, and God helped Miss Morris in preaching the Word. Many sought the Lord, both for regeneration and heart cleansing. The Gospel Band came out from Olivet University several times and were a great blessing to us. Olivet has a good large band of young people who know how to pray and hold on to God for souls. We closed Sunday night, March 27th, with a great sweep of victory. We had an altar full of seekers at night. Four joined the church with others to follow. We gave the evangelist a good offering and then Miss Morris took an offering of \$50 for the pastor and wife, and the pastor's salary was raised \$5 on the week. Our church is growing and prospering, for which we give God the glory.—C. M. Harrison, Pastor.

POUGHKEEPSIE, N. Y.

—We have just closed one of the most successful revivals Poughkeepsie has had in years. Rev. M. C. Adam, a vice-president of the Young People's League, held a four days' Young People's convention. The glory of God came down upon the people and a great revival spirit prevailed among us. Souls were at the altar almost every service. Splendid crowds attended. The last Sunday was a scene of great power and demonstration of the Spirit. Rev. Adams gave us an Easter address on the risen Lord, and God did certainly move among the people. The Young People's service at 3 p. m. was one never to be forgotten. Nine young people dedicated their lives for service anywhere God may send them, and

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the meeting closed with the glory of God upon the people. Our church here was started last September with only seven people standing by the meeting. On Sunday, March 27th, we gave the right hand of fellowship to twenty-five members. We have a Young People's Nazarene League of twelve members, also a Sunday school of twenty-five. We are looking for great victory in Poughkeepsie in the near future. God has given us the vision. We are pushing the war for souls. Pray for us.—L. C. Richmond.

FIRST CHURCH, PASADENA, CALIF.

—One of the best short revivals (two weeks) has just closed. The special workers were Rev. Bona Fleming and Rev. Haldor and Bertha Lillenas. They are skilled laborers, earnest, direct, faithful—no foolishness. Great crowds came until the church would not nearly hold all of the people. There must have been 250 at the mourner's bench, and among the number some notable cases. There was genuine Holy Ghost conviction and a crying out to God to have mercy. Many swept clear through to blessed victory. The people responded with a generous free-will offering for the workers and we will receive a nice class of members into the church. On we go to further triumphs. We praise God and take courage.—C. E. Cornell, Pastor.

CARUTHERSVILLE, MO.

—We are praising our God from whom all blessings flow. Since my last report two women and one man have united with the church, and souls are getting saved at almost all our regular services. So we are looking up and trusting our God to lead us on and help us to rest in His will.—C. C. Sellards and Wife, Pastors.

LOS ANGELES, CALIF., EMMANUEL NAZARENE CHURCH

—Sunday was a crowning day of the great revival campaign conducted by Rev. T. E. Beebe, Prof. B. F. Sutton, and H. E. Rice. Altar crowded and more than a score proved to be happy finders at the evening service, making nearly one hundred during the revival. Received a nice class of members at the morning service, making fifty-eight since the Assembly. One hundred and fifty-three in Sunday school. Great grace and glory upon the saints. A large list of subscriptions to the HERALD of HOLINESS. Evangelists and singers paid well, pastor's salary raised to \$40 per week. Evangelist T. E. Beebe, Prof. Sutton and Rice make a great team. Their faithful and untiring labors were greatly appreciated by both pastor and church. God bless them. The preaching was stirring and powerful, and the singing great. Emmanuel church is coming to the front.—W. C. Frazier, Pastor.

TALLULA, ILL.

—We had with us Rev. Stella Crooks and Miss Eva Carpenter for a missionary convention March 23rd to 27th. We feel to praise God for the enlarged vision and increased interest that came to the church and community as a result of this meeting. We hope to have Sister Crooks with us again in the near future.—Eva C. Butler, Pastor.

MAXWELL, NEB.

—Brother and Sister Theodore Ludwig were with us in a five days' meeting recently and some interest was manifested. We secured the service of Rev. F. H. Harmon, of Lamont, to continue the meeting for two weeks. The Holy Ghost sealed the meeting with ten at the altar for pardon or heart purity. The most of them seemed to get victory. The church here has had a struggle for some time past, but we are encouraged and look forward for better things. We expect to begin a meeting at Pleasant Valley April 10th. Pray for us.—N. D. Essley, Pastor.

MONTROSE, IOWA

—The Lord is still with us at this station. Our Sunday school is growing both in attendance and interest. Our cottage and week night prayer meetings are simply grand; real spiritual feasts to our souls. God is helping us to give out the true plan of salvation at our Sunday services in a manner in which all the saints are being blessed and are crying to God for greater things in the future.—J. H. Vance, Pastor.

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LExINGTON, OKLA.

—We have been having a five weeks' meeting here with Brother Lonnie Cargil and wife in charge. They have been doing some good work. There were three souls reclaimed. We hope to have a Nazarene church organized in the near future. This is a hard place, but God is able to do great things. Pray for us.—Mrs. Sarah Washburn.

EVARTS, KY.

—God has been marvelously blessing us as we are engaged in battle here at Evarts in the heart of the Cumberland mountains. We came here the 16th of February. This place had been without a pastor for a year, but God has given us fourteen souls and they prayed through in the good old-fashioned way. We are going to start our first revival the 4th of April. The people here have never been taught anything about sanctification or heart purity, but praise the Lord, some are getting hungry for the blessing and we want the prayers of God's people that the Lord will give us victory in awakening these people.—Albert and Goldie Brooke.

CLARKSFIELD, MINN.

—We closed a very successful meeting here in the M. E. church in December with Brother Lyman Brough as evangelist. There were a number saved and sanctified. The church was packed and crowds were standing at every window. People came twenty-two miles to attend the meeting. There were some wonderful cases of conversion. One man about forty years of age who had been a church member for a number of years, said this was the first time he had heard the real gospel preached. The town was stirred; men stood on the street corners discussing the meetings. The writers have known Brother Brough for over nine years, and to any one looking for an evangelist, we can earnestly say he preaches full salvation.—D. D. Sorensen and Wife.

DAVENPORT, OKLA.

—These are good days with us at Davenport. We are over the top for God and His cause. We have a great band of real Nazarenes here. They know how to pray and stand by their pastor. God is blessing in each service. We have closed a great meeting. A number prayed through. We received a good class into the church. Our beloved District Superintendent, Rev. Mark Whitney, was with us at the close of the meeting and brought us a great message. Rev. Frank Deboard was with us also the last week and did some fine preaching. Pray for us.—Thomas Hayes, Pastor.

SAN ANTONIO, TEXAS

—It is marvelous how the Lord is working. To Him be all the glory. Sunday, March 6th, being Missionary day, I had asked Rev. S. M. Stafford, who had been a missionary in Mexico for ten years, to preach for us. He has been praying for some time that the Lord would open the way for him to return to his work in Mexico. He believed the Lord had heard his prayer. He told no one of his plans, but had set the date of March 21st as the time he would go. He brought a wonderful message Sunday morning telling of the great need in Mexico, and then sat down. We sang, "I'll go where you want me to go" and sat in silence waiting upon the Lord. Rev. E. C. DeJernett arose and told something of the work Brother Stafford had done in Mexico in the past and said, "I believe the Lord would be pleased to have us send him back to Mexico." In about ten minutes we had over \$300, and in fifteen days from that day, on March 21st, Brother and Sister Stafford were on their way to Mexico. By this time they have met Brother J. D. Scott in Mexico City, and are doubtless on their way to their field of labor in the state of Chiapas. Evangelist Rice and wife spent a few days with us and he captured the people with his songs. He was with us the night Brother and Sister Stafford left and we had a great time singing and praising God in the railroad station. We shall never forget that scene as we sang "God be with you till we meet again." We are still having the all day of prayer on Wednesday and have had some wonderful cases of healing. To God be all the glory. Evangelist Minnie Morris, of Indianapolis, comes to us for a meeting beginning May 1st. Pray for us.—Clyde E. Green, Pastor.

ONTARIO, ORE.

—We have had a continuous revival spirit on the church for the past year. Our church would not hold the people and we concluded to move it across the lot and build an addition to it. We now have a building that will seat over three hundred and twenty-five. Our Brother Grimes moved the building for us free of cost. Our men did all the work free gratis and the women helped my wife serve the dinner each day, and every one had a mind to work, thus we completed the building without cost to the church. Amen! Truly our God is with us and we are going on. We secured Rev. N. E. Payne, of Payette, Idaho, an evangelist, of the Mennonite

Brethren, who preached for us during our special meeting. Brother Payne is a forceful preacher of the Word and one of the best and most radical expositors of sin we have heard. He is also very tender, but fearless of man or devils. It has been a long time since we have seen such old-fashioned conviction on people, and such praying through. Some of them came every night for weeks and when they did get the blessing they knew it and so did the people. The Devil was stirred. The Nazarenes are known in our town. Beloved let us keep so hot that the Devil will be kept busy fighting us.—Rev. George Ward, Pastor.

PHOENIX, ARIZ.

—Great day Sunday; received a fine class of twelve members at the 11 o'clock hour, followed by a communion service. The power and presence of God was evidenced from the first song, and the glory of God came upon the people in a way that caused them to weep aloud. The preaching service was dispensed with and the Spirit given control. We had a very beautiful baptismal service in the afternoon, and closed the day with a message from God's Word. The prayermeeting service was well attended and the special blessing of God was upon the hour. These are good days for Phoenix church.—B. F. Pritchett, Pastor.

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NOTES AND PERSONALS

Victory seems to be the keynote of the numerous reports of the revival meetings and church services over our land and country, and we truly believe "A mighty revival is sweeping this way."

The following telegrams were received too late for insertion in our issue of April 6th:

From Columbus, Ohio: "Williams-Shaffer campaign closed tonight. Record crowds in attendance from beginning to close. Impossible at times for church to hold the people. Altar lined with seekers and happy finders. Nice class of members received, others to follow. Meeting admitted by all to have surpassed everything in every respect in history of church. Revival discussed and felt throughout city. Meeting absolutely put our church before city. Prejudice broken. Our best days are before us. Greater power and more real salvation scarcely ever witnessed in revival. It was said by all they never heard such preaching as was done by Dr. R. T. Williams. Miss Shaffer sang with wonderful effect, and was mightily used of God. This meeting proves possibility of world-wide revival. To God be the glory!—ERNEST G. ROBERTS, Pastor."

From Alhambra, Calif.: "To pastors and churches that I promised to help in evangelistic meetings while enroute east from the Pacific coast, I am sorry to disappoint you, but my Brooklyn church telegraphed me to return at once and close up Assembly year. Pardon disappointment. 'Keep on believing.' Have seen many saved.—John Norberry."

The great cause of holiness evangelism has suffered a loss in the home-going of Rev. Aura Smith. He passed away March 18th at his home in Delaware, Ohio. This noble warrior who was always in labors abundant has now exchanged the battle for the crown.

Mrs. Mae Budd, formerly of Garfield, Wash., is entering the evangelistic work to which she feels God has called her. Any one wishing to communicate with her may address her at 420 West A street, Moscow, Idaho.

The following note of victory was received from Rev. Earl E. Curtis: "God gave gracious victory in all my meetings in the Northwest. Closed my last meeting one week ago. Over one hundred seekers and best of all, almost every one of them went through very satisfactorily."

Evangelist Joe Peters writes as follows: "Because of Miss Helen Peters' illness we were unable to fill the dates for the spring but are now open for calls from May 1 to August 11, 1921." Their address is New Salisbury, Ind.

Little Esther Frances arrived at the home of Rev. and Mrs. David D. Mickey, Wichita, Kas., on March the 10th.

Revs. J. H. and J. B. Sulston, of 2368 South Yakima avenue, Tacoma, Wash., offer the following suggestion: "Any one who may have friends or relatives living in or coming to Tacoma, please send their names and addresses to us and we will gladly call upon them, as we are desirous of getting in touch with all our people who come to this city."

The following request for prayer has been recently received: "We are asking the readers of the HERALD of HOLINESS to join us in prayer that our coming revival campaign conducted by Rev. William O. Nease, May 8 to 28, will be the greatest in the history of the church in Oklahoma City. Make note of the date and attend, if possible.—John W. Oliver, Pastor."

"I miss the HERALD of HOLINESS when I fail to get it, as I look forward to it from week to week. I think it gets better as the days go by. Praise the Lord forever.—Mrs. STEWART, Kansas."

"The HERALD of HOLINESS is welcomed in our home each week. It is read from cover to cover. Editorial fine. We would not be without this wide-awake paper.—Mrs. RICHARD D. Poe, Cincinnati, Ohio."

"The HERALD of HOLINESS is one of the best papers printed. It is a blessing to spend my time in reading it. And it is as welcome to my home every week as the letters I receive from my best friends. Praise the Lord for a paper that will publish the whole truth of God's Word.—Mrs. L. C. CAREY, Colorado."

WANTS

WANTED—Consecrated Christian workers for institutions. Two certified nurses, and ten young women over 18 years of age for rescue home and baby home assistants. Apply by letter to Pacific Coast Rescue and Protective Society, Rev. W. G. MacLaren, General Supt., 195 Burnside Street, Portland, Ore.

WANTED—By music teacher, a position to play for meetings. I am a widow and can go anywhere. V. B. D. care of HERALD of HOLINESS.

HERALD OF HOLINESS

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Rev. B. F. HAYNES, D.D.,
Rev. J. B. CHAPMAN, D.D.,
Editors

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TELEGRAMS

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EVANGELISTS' SLATES

The Board of Publication has amended its action so as to provide for the publication of the slates of evangelists in the Herald of Holiness. Let evangelists send in their names and slates at once for publication in the April 20th number. Evangelists must state by what District Assembly they are commissioned; or, if not commissioned by a District Assembly, they must send indorsement from the three General Superintendents. This information is to be sent with the first slate, and will be filed in the office here.

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ANNOUNCEMENTS

NOTICE—Western Oklahoma District: There will be a great home mission campaign held in Chickasha, Okla., April 29 to May 22, 1921. The meeting will be under the auspices of the District board of home missions. Rev. F. R. Morgan, of Ada, will be in charge, assisted by Rev. Messer, song leader, and Miss Grace McElmore, soloist. Rev. J. W. Oliver, chairman of the District missionary board, and Rev. S. H. Owens, District Superintendent, and other Christian workers will render assistance.—S. H. Owens, Supt.

NOTICE—Washington-Philadelphia District: The District board of examiners will meet in Bloomsburg, Pa., April 26th at 9 a. m. Let all licensed ministers and deaconesses appear there for examination at Church of the Nazarene on East Eighth street.—J. T. Maybury, Chairman.

NOTICE—Pittsburgh District: Please have all missionary money also woman's auxiliary funds forwarded to the treasurer by the last of the month, as April 30th closes the missionary year for Pittsburgh District.—Jennie M. Davidson, Missionary Treasurer.

NOTICE—Nebraska District: The preachers' meeting of the District will be held in connection with the coast-to-coast carping party April 26th to May 1st. The morning sessions will be devoted to many topics of interest, the afternoon and nights to evangelism, in charge of Rev. Bud Robinson, Rev. C. W. Ruth, and Prof. Wells and wife. Entertainment will be furnished to ministers and their wives, and others as far as possible. Each church is asked to take an offering to help defray the expenses and also to pay the traveling expenses of the pastor. For further information, address Rev. Elizabeth Wheeler, Kearney, Neb.—Theodore Ludwig, Dist. Supt.

NOTICE—Little Rock District: Dr. R. T. Williams will be at Little Rock April 24th, Amity, April 25th; Prescott, April 26th; Mena, April 27th, and Mansfield, April 28th. Let all pastors, preachers, and lay members be on hand at one of these services. Do not miss it, to do so means a great loss to you.—A. F. Daniels, Supt.

NOTICE—Indiana District: The annual preachers' meeting will be held at Modoc, Ind., April 26th to May 1st. We are expecting to see you. Come praying.—J. W. Short, Supt.

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Washington-Philadelphia (Bloomsburg, Pa.).....April 27-May 1
New York (Syracuse, N. Y.).....May 4-5
New England (Haverhill, Mass.).....May 11-15
Pittsburgh (Pittsburgh, Pa.).....May 18-22
Ohio (Columbus, Ohio).....May 25-29

Foreign Mission Assemblies or Annual Meetings
South Africa, Swaziland.....(about) August 10, 1921
India, Western.....(about) September 28, 1921
India, Eastern.....(about) October 19, 1921
China.....(about) November 18, 1921
Japan.....(about) December 28, 1921

R. T. WILLIAMS.....Dallas, Texas
208 North Rosemont Avenue.
Office, 2109 Troost Avenue, Kansas City, Mo.

Spring District Assemblies
Arizona (Phoenix).....June 1 to 5
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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 (Portales).....July 6 to 10

Fall District Assemblies
Indiana (Seymour).....Aug. 31 to Sept. 4
Missouri (St. Louis).....September 7 to 11
Kentucky.....September 14 to 18
Tennessee (Clarksville).....September 21 to 25
Alabama.....Sept. 28 to Oct. 2
Georgia.....October 5 to 9
Mississippi.....October 12 to 16
Florida.....October 19 to 23
Dallas (Denison).....October 20 to 23
Hamlin (Ahlert).....October 26 to 30
San Antonio (Waco).....November 9 to 13

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Kalamazoo, Wash. (dedication).....May 18 to 22

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North Pacific (Seattle, Wash.).....May 25 to 29
Northwest (Spokane, Wash.).....June 1 to 5
Idaho-Oregon (Nampa, Idaho).....June 8 to 12
North Dakota (Place given later)
Campmeeting and Assembly.....June 13 to 20
Alberta (Red Deer, Alta., Canada)
Assembly and Campmeeting.....June 20 to July 10
Manitoba, Sask. (Morse)
Assembly and Campmeeting.....July 12 to 24
North Dakota, Convention.....July 26 to 31
Nebraska (Hastings, Neb.).....Aug. 3 to 7

Campmeeting
Frankfort, Ind.August 11 to 21

Fall District Assemblies

Iowa (Des Moines).....August 22 to 28
Chicago Central (Olivet, Ill.).....August 31 to September 2
Kansas (Hutchinson).....September 7 to 11
South Dakota (Mitchell).....September 14 to 18
Michigan (Lansing).....September 21 to 25
Convention (Detroit, Mich.).....September 28 to October 2
Western Oklahoma (Bethany, Okla.).....October 5 to 9
Eastern Oklahoma (Henrietta, Okla.).....October 12 to 16
Arkansas (Searcy, Ark.).....October 19 to 23
Little Rock (Little Rock, Ark.).....October 26 to 30
Louisiana (Lake Charles, La.).....November 2 to 6

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