

# Herald of Holiness

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## The Movies and the Sex Appeal

**T**HERE is no other way to approach a discussion of the movies. The movies seem to have come to the point where they have only one mission, and that is, to portray in the most lurid colors and variegated aspect the infidelities, foibles, and crimes of the sex instinct. They are debauching the rising generation of the young, having already depraved and vitiated the moral sense and taste of the present adult generation. The movie people truthfully reply to all protest made against infamies they are perpetrating on the public, that, they are only meeting the demands of the public taste. They claim they did not create this depraved taste, but are compelled to cater to it by dishing out the filth which the public craves, or go bankrupt and quit business. We have already reaped a tragic harvest from this ceaseless stimulation and excitation of the sex instinct in all classes; but a still more tragic harvest awaits us in the future. One of the most illuminating articles we have ever seen on this subject has recently appeared in one of the magazines by one B. B. HAMPTON, president of four motion picture companies, entitled, "Too Much Sex-Stuff in the Movies." This man writes entirely from the standpoint of a business man of moral integrity who wants to do right. He unanswerably places the responsibility for this excessive sex-stuff in the movies exclusively on the people who attend the movies, and thereby furnish the sinews of war for the demoralization and deadly wreckage which he admits the movies are committing to an appalling degree.

This writer says that it has been repeatedly demonstrated that clean plays are money losers to the companies. Time and again in different places, educative, unobjectionable, and refining pictures have been put on the screen only to attract the most meager attendance, while often right across the street, in other theaters, shows have been put on which were wholly appeals to the sex instinct and calculated to stimulate abnormally the sex powers of human nature. In every solitary test made

the latter kind of movies attracted the vast multitude, and they alone poured immense profits into the coffers of the movie companies, while the opposite kind as described above, invariably entailed heavy losses and threatened utter bankruptcy to the companies. One author says:

The leaders of our new art never weary of telling us of its educational merits. We are assured daily, hourly, minutely that our new art is a powerful influence in education. Undoubtedly millions of minds are stimulated and aroused by pictures; imaginations are kindled, thoughts are set in action. They undoubtedly educate, but what kind of education do they bring? Children everywhere are receiving more "education"—in feminine anatomy, in crooks' methods, and in other phases of manners and morals—in a month than adult humans formerly received in a lifetime.

Isn't it all too terribly apparent just where the blame rests for the present preponderance of sex plays in the movies? It rests on you, madam, the respectable, God-fearing mother of a family, and on you, Mrs. Young Wife, and on you, Aunt Martha, and on you, sisters, fathers, husbands, brothers, and sons.

The real reason why sex plays rule the movies is because we, the public, flock to see them! Once your local theater owners know that you don't like suggestive sex plays and that you won't patronize them, they'll stop exhibiting them. The remedy lies largely in the delicate hands of the women in each and every community, small or large.

Mr. Hampton seeks to be constructive as well as destructive in his criticism. While destroying the vicious he would seek to preserve and protect virtuous and useful movies. He says a reformed public sentiment alone will do this. He calls upon the women's clubs all over the country to undertake this reform. He urges them to visit these movies in order to be personal witnesses to their immoral tendencies. Then to go in person with protests or write strong protesting letters to the owners and exhibitors of these objectionable plays. Then to accompany this with the strongest public and private efforts to dissuade people from attending such shows.

Just here we have to part company with our author, only, however, as to the matter of personnel of the women to whom he makes his appeal. The women composing these clubs are controlled largely by social considerations. Sometimes these are modified or mixed with literary aims. But we are safe in saying that such women's clubs are not and have never been characterized by an overmastering moral sense, or sensitively acute conscience on such matters as we are discussing. Hence it would be impossible to get them lined up in such a fight.

The Women's Christian Temperance Union is composed largely of very different kinds of women. This organization has given abundant proof not only of their high moral ideals, origin, and work, but of their efficiency in meeting and solving moral, social, and economic problems. It was they who generated the public sentiment which finally issued in throttling the liquor traffic, in the prohibition amendment and the Volstead act.

This organization was born in and has been animated by the vital throbs of the highest moral conscience and the most ardent devotion to all reforms looking to the protection of the home, the nation, and the welfare

of the government. Having saved the nation from the gutter why should they not now try to save the nation from an orgy of drunkenness and debauchery on vulgar sex movie pictures?

If the W. C. T. U. retains the sensitive moral conscience and its devotion to high and patriotic and Christian ideals which characterized it under the leadership of Frances Willard, it will gladly assume its rightful place of leadership in this much needed reform. Their organization is splendidly adapted to undertake and grapple with this work. We have been surprised that these good women have not seen the dire need before now, and led in saving the nation from its submersion in the nauseous quagmire of sexual shame and social degradation into which the movie theaters are hurling us so rapidly and hopelessly.

Will not the W. C. T. U. come up to the help of the homes in this critical hour? Will they not enlist for the rescue of their sisters from the maelstrom of ruin into which they are descending? Will they not organize a crusade for the redemption of the children of our land from personal moral damnation in this world and eternal damnation in the world to come? We appeal to you, dear sisters, by all the traditions of your honorable past and by the sacred memories of that uncrowned queen of America, Frances Willard, as well as by the tragic needs of the situation. May God help you to hear and heed this appeal to do a work which only you can do.

#### SOUL-WINNING AND ITS REWARD

NO truth stands out in Scripture more plainly than the fact that God saves us that we may save others. We are taught that the very meaning and purpose of personal religion is, that we may influence others toward Christ. The Savior very early inculcated this truth in His teachings. Perhaps the sublimest classic embodying this truth is found in His Sermon on the Mount, in that striking passage where the Savior declared, "Ye are the salt of the earth; ye are the light of the world." We learn hence, that we are the saving and the enlightening influence in this world. Not only so, but it is equally true that saved men and women are God's only means and agencies through whom He saves other people. This is a momentous truth. With what a tremendous significance this truth invests individual conversion. We are to remember, too, that the potency and extent of influence, of individual conversion does not depend upon the prominence or social standing of the one converted. This influence is due wholly to divine, supernatural power, conveyed through the human personality. There applies here another great classic, that "it is not by might nor by power, but by my Spirit saith the Lord."

Paul expressed this same sublime truth when he said to the Corinthians, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty,

not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; *that no flesh should glory in his presence.*"

The companion truth to the foregoing is likewise beautiful and striking and very full of comfort. This is, that there is a glorious reward to the saved, who are faithful and fruitful in their calling and position as the salt and the light of the world. That promise in Daniel is perfectly enrapturing, which says, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." We are not surprised, therefore, that in the parable of the great supper, when those bidden to the feast made divers excuses for nonattendance, the master of the house said to his servants, "Go out into the streets and lanes of the city and bring in hither the lame and the poor and the maimed, and the halt, and the blind." When informed that there was yet room, the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

What an inspiration this lofty privilege of service and the promised reward are, to the saints of God. How the humblest, and obscurest are encouraged to diligence in service when they remember that their obscurity in no way diminishes the glory of their recompense.

PAUL RADER illustrates this beautiful truth very strikingly in the *Alliance Weekly*. He tells of a dear old saint who lived in a grove and owned a bubbling spring of water bordering the roadside. This old saint knew the Lord, and walked and talked with Him daily, and had a holy ambition to be actively and broadly used of the Lord in saving helpfulness to others. But he was crippled and misshapen and unable to get about among others, to tell the love of Jesus. Bitter tears of disappointment streamed down his face as the awful realization of his weak physical condition swept over him, together with the vision of human need. He struggled long in prayer until the Spirit seemed to say, "Stay by the road; there are many sinners there."

The old saint had the spring dug out by the side of the road, and a wall built around the side with rock from the brook, and hung the dipper to a chain. He had a rustic seat arranged temptingly behind the spring, and had his little house moved down close to the spring and the rustic seat. He sat on this rustic seat and greeted the passersby and when they turned aside to drink he engaged them in conversation. And as they sat in the shade he told them of Jesus. In these humble, homely ministrations he introduced many to his precious Savior. A great and mighty

speaker passed that way many times, as the years went by, and learned to look forward with pleasure to a chat on the roadside with this old saint. He often would stay over night in the little shack. On one summer afternoon this great speaker passed that way and found the old saint, not at the roadside, but in his bed. That night, as the speaker lay sleeping in his bed provided by the kindness of the aged saint, this crippled, seemingly useless child of Jesus was taken to heaven.

We will let Paul Rader tell the sequel in his own words:

The speaker awoke in the night to behold a vision: Men and women, boys and girls, one by one, entered the door of the little shack, passed to the side of the old saint lying in his coffin, burst into tears, crying out, "He led me to Jesus," and then went away.

All night they came and went, and came and went. The speaker could not stop nor speak to the procession; some strange power held him. He was only allowed to gaze as the procession passed.

At last the procession came to an end, and the gray streaks of dawn ran up the sky, when suddenly the room was a blaze of glory; the heavens were opened, and the old saint was changed, straightened, glorified, and standing before the throne.

The speaker heard him say, "Blessed Lord, blessed Lord, I longed to go out in the world for Thee and gather precious souls; but you told me to stay. I have stayed, blessed Lord, and now I come before Thee empty-handed. I have no crown; I could never make a speech; I could never write a book; I could not gather audiences together; I could not seek the men."

"No crown?" asked the Master.

"No," said the saint.

"But!" cried the Master in a voice that rippled like the glorious waters, "thou soon shalt have. Give me those jewels in thy hands, and all those diamonds and pearls hanging upon thy clothes."

The old saint was dumb with surprise as he looked at his clothes and into his hands. The jewels hung there thick upon his chest, and his hands were filled with gorgeous, sparkling gems.

"How did I get these?" he cried, in glorious surprise.

"These, my blessed one," said the Master, "are made from the tears of those thou hast told of me, and led me to accept as their Savior. Many tears ran into thy hands as those whom thou hast brought in from the highways and hedges leaned over thy coffin; and thy hands, beloved, are full. Thou hast been faithful over a few things; here, take thy crown, I will make thee ruler over many things."

The light vanished. The great speaker dropped to his knees, and the great applauding audiences saw him in his fleshly efforts no more; but out into the highways and hedges, with tear-stained cheek he pleaded with men.

He had seen a coronation, and he went out to compel them to come in.

He found them in their places of business. He went to them in the shops. He met them on the street. He planned in prayer with the Spirit for engagements that would give the opportunity of leading them to salvation. His sermons burned with the fire of God's compassion. But, oh, as a result he heard men say, "Yes, I will go to the feast." Come, oh, come. Let us arise in Holy Ghost endowment and run to the highways and hedges. On your way, then, crying, "Come, to dinner." We will meet, when His house is filled, around the table.

## EDITORIAL SURVEY

### A GOOD WORD

We are often tempted to impatience at our lot. This is never admissible to a Christian. HORACE BUSHNELL has the following good words to say against this tendency:

There is nothing in what has befallen or befalls you which justifies impatience or peevishness. God is inscrutable, but not wrong. Remember if the cloud is over you that there is a bright light always on the other side; also, that the time is coming, either in this world or in the next, when that cloud will be swept away, and the fullness of God's light and wisdom poured around you. If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.

### THE SACRED CALLING

Amid so many things to discourage the modern preacher, a word of good cheer and hope ought to be timely just now. After full allowance is made for all the burdens which are being added to the load that the pastor has to carry, it remains true that the ministry is a holy and divine calling. The following paragraph from CHARLES H. GILBERT, which we find in an exchange ought to be a note of cheer to every discouraged pastor's heart. He says:

Ministers of the gospel ought to be the most grateful people in the world. They have their living furnished them so that they can devote their time to such matters in which a devout, religious nature highly delights. They do not have to worry about scarcity of houses—their dwellings are supplied. Ministers love books and it is a cross to them when anything prevents their spending several hours a week in their libraries. Their living is furnished so that they can love and be loved by books. Ministers think a great deal about God and His relation to men. They delight to ponder on God's ways. Their living is provided for them so that they may take time to study God's ways and tell men about Him. It is their high privilege to be consulted about God by their fellow-men whose hands and brains are so occupied getting their living in the commercial world that they have no time to think their way to God. The rest of the world says, "Reverend Brother, you find out all you can about God and then tell it to us; we will see that you have your living." Not only is it the minister's privilege to be thus set apart, but God reveals Himself over and over again to the conscientious minister who spends time meditating on God's Word, who kneels and stays knelt before God in prayer, who relates all of life to God's will and commission. A yearly living plus the "high calling of God in Christ Jesus" is a privilege not to be complained of. But the biggest half of the pay is not listed under ministerial support in the year book or in the annual conference minutes; it comes from God.

### GOOD BOOKS

Reading should never become a lost art. Especially should the young train themselves to be great readers. The following we quote from JOHN HENRY BARROWS, in *Watchman-Examiner*:

Some of the most wretched failures in young women's lives have been occasioned by their reckless throwing away of the priceless days of school train-

ing, through a giddy desire to enter at once into social dissipation. My observation has taught me that such pilferers of the hours of youth are sometimes doomed to a lonely and bitter life, a life in which they feel their incapacity to undertake anything that will make them happily independent, and a life where they have not those constant consolations which women of discipline and cultured minds are more and more finding in the world of letters. Happy are they whom science has taught to see this great wonder-book of nature, and whom literature has taught to feel with these best interpreters, the poets! "The fresh woods" of spring-time are lovelier when you peer into them with the eyes of "vernal Chaucer," while even the "round ocean" and "blue sky" derive a new marvel and beauty from the mind of Wordsworth. Books are often the best seminary. Your days in school will be a failure if they do not teach you to enter sympathizingly and intelligently into the wide world which is opened by the library. Carlyle said of his course in the University of Edinburgh that it taught him to read, to read wisely with a trained mind and in several languages; and, although nothing in college days is so important as faithful attention to prescribed tasks, to the mastery of those few books which, as Baron said, "are to be chewed and digested," yet we can scarcely overestimate the worth of that culture which Matthew Arnold defined as "knowing the best which has been thought and written in the world."

### EDUCATE YOUR CONSCIENCE

One is sure to follow his conscience, for this reason it is a matter of the highest importance that the conscience be educated and by the right standard. J. S. HENSON says in the *Watchman-Examiner*:

One is bound to follow his conscience whether right or wrong, and yet if the conscience be wrong the act is not made right because it was performed conscientiously. Surely this is a sad dilemma for a human soul, and one that would seem to make pathetic appeal for the intervention of a God of tender mercies. He has proved Himself graciously regardful of all the lower needs of our lives. Surely He will not be utterly indifferent to the highest. Beautiful and beneficent provision in point of fact He has made to guide us in our perplexity, and to rectify the registering of our sin-perverted consciences. Conscience is like the pocket watch of the engineer who runs the locomotive of a railway train. He has a timetable and a timekeeper, and by these he must be governed. But in the careless handling of his watch we will suppose he has let it fall. When he puts it to his ear he finds it ticking still. Possibly it has been damaged, but how much he can not tell, and he still must be guided by it in his movements on the road. Yet if it be out of order he is in imminent danger of disastrous collision. Now to guard against such perilous possibility the railway company has hung up at the stations along the line chronometers that are supposed to keep accurate time, and with these he must compare his watch as he pauses for a moment for the purpose. But these chronometers are regulated from Washington, and the time at Washington is governed by the stars, for nothing below the stars can be relied upon to run exactly right.

Our individual conscience is like that engineer's watch. It has had a fateful fall, and is sadly out of order, and if we absolutely rely upon it we are sure to come to grief and shame. But God in great mercy has provided an infallible standard by which to rectify our private judgments, and if we fail to make the rectification, then the failure is at our peril.

That standard is His holy Word—which is the standard for all men and for all time, for the nineteenth century no less than the first, for the world has not outgrown it and never will outgrow it while the ages roll.

"God knoweth what is in the darkness." And the darkness is made beautiful when we think that God draws the curtain, as a careful mother does in her child's chamber, that the light may not disturb the slumberer.—ALBERT HURLESTON.

There is a direct connection between our own faultiness and our tendency to censure others. A disposition on our part to harshly criticize our brother is the infallible indication of serious evil in our own hearts, manifesting itself in obliquity and defectiveness of our spiritual vision.

Luke 9: 23. "And he said unto them, If any man will come after me, let him deny himself and take up his cross daily and follow me."

**T**HE most tremendous transformation that two thousand years have seen can be observed in the changed view of the cross. Twenty centuries ago the cross was the instrument of the cruelest and most shameful death that it was possible for a man to die. Today the cross is associated with all that is beautiful and noble and sacred. In Pilate's time the cross stood for ignominy and an awful death. Now it is the symbol of salvation and triumph and life for the soul. The reproach and horror attaching to the gallows with us of the twentieth century is only a small suggestion of what, before Jesus ascended Calvary, the cross stood for. That implement of torture and execution, after two millenniums, stands glorified by the grandest masterpieces of literature and art.

Our text suggests five questions: Who are the ones that are to bear the cross? How are they to bear the cross? When are they to bear the cross? Why are they to bear the cross? What will be the results of their bearing the cross?

1. *Who are to bear the cross?* Notice what Jesus says, "If any man." This means every one who would be called by the name of Christian. Some years ago a great paper offered a prize for the best definition of a Christian. I do not remember the words that won the prize, but if I were to have taken part in the contest my contribution would have been: "A Christian is one who denies himself and takes up his cross daily and follows Jesus." It is a fearful fact that many who think that they are numbered among Christ's people have forgotten His words about cross-bearing.

One of the greatest books is Thomas a Kempis' "Imitation of Christ." John Wesley had such a high opinion of it that he thought that some parts might have been inspired like the Bible. In this book is a wonderful chapter on "The Royal Way of the Holy Cross." We read there these words: "Why then art thou afraid to take up thy cross that leads to a kingdom? In the cross is salvation, in the cross is life, in the cross is protection against thy enemies. In the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit. In the cross is the height of virtue, in the cross is perfection of sanctity. There is no health of the soul, nor hope of everlasting life but in the cross. Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting. He went before thee bearing His cross that thou mayest also bear thy cross and love to die on the cross. Because if thou die with Him, thou shalt also live with Him, and if thou art companion of His suffering, thou shalt also partake in His glory."

Our second question is, *How are we to bear the cross?* We look to the example of Jesus for our answer. He pleased not Himself, He said to the Father, "Thy will not mine be done." And this is the spirit of the cross. The whole life of Jesus from Bethlehem to Golgotha was one great abnegation. From the borrowed cradle to the borrowed sepulcher His days were one sublime yielding up His desires and delights to God's purposes. Calvary was the peak of a pyramid of sacrifice covering thirty-three years.

## Cross-Bearing

By E. Wayne Stahl

Cross-bearing is denying self. To deny is to say "No" to. Our constant attitude must be, "None of self and all of Thee." And this is not a hard and bitter thing. We may look upon it as a joyful privilege and honor and a gladness. This it will be if we do it wholeheartedly and for Jesus' sake, being constrained by His love, and feeling His sweet presence near.

Paul wrote of his ambition to know the fellowship of Christ's sufferings. His words deeply thrill me. What honor and glory we would have felt it to be one of the generals of Washington in that war to make this country free. All the hardships and privations of that struggle we would have forgotten in the thought that we were associated in a glorious enterprise with one of the greatest commanders. But to the Christian is a higher exaltation given. He is privileged to suffer with the mighty Captain of our salvation.

And Luke's words in the Acts move me like wonderful music. Having written of Peter and John being before the persecuting leaders of the Jews, he states, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." They had learned the sweet and beautiful secret of the cross. They had mastered the greatest of arts, cross-bearing.

3. *When must we bear the cross?* One word in our text tells us—DAILY. Not just one day in seven nor at certain seasons of the year. It is not like a garment that one can put on and off, but it is a principle, a life.

There will be many opportunities of bearing our cross daily, if we have the mind that was in Old Standfast, one of the persons of whom Bunyan tells us in his immortal dream, "Pilgrim's Progress." Dear Old Standfast says to some of his friends, speaking of Jesus just before he crossed the river to go to the Savior, "Wherever I have seen the print of His shoe in the earth, there have I coveted to set my foot too."

The common round, the trivial task  
Will furnish all we ought to ask,  
Room to deny ourselves, a road  
That daily leads us nearer God.

4. *Why must we bear the cross?* Three words will answer: Because Jesus did. "Christ also has suffered for us, leaving us an example that we should follow in his steps." The servant is not greater than his Lord; Jesus must not bear the cross alone and all the world go free.

"Another result of our bearing the cross is that our lives will know triumph. It is told of a Roman emperor that as he was marching with his army to battle he saw a great cross shining in the sky, and these words were written there, 'By this sign thou shalt conquer.' He adopted the cross, so the story goes, as his standard, and in the battle that followed was completely victorious over his foes. So may it be with the Christian. His life will surely be full of victory if he lives by the crucifixion sign."

As the Christian is partaker of Christ's life, so he must be a sharer of His cross. His life must be fashioned in conformity with the great law of sacrifice that runs through the religion of the Redeemer. That individual has a spurious Christianity which does not make him a bearer of a daily cross. Being Christ's follower is no holiday affair; it is a warfare, where we must endure hardness as good soldiers. There are churches in Europe which are built in the shape of the cross. Our lives will be more beautiful than the most glorious cathedral if we make sure that they are planned on the pattern of the cross.

Paul said, "I bear in my body the marks of the Lord Jesus." That is, he was God's property and was branded with God's mark. Out West on the great cattle ranges the livestock bear the brand of the owner whose they are. The Christian is God's sheep and he must bear the mark of the cross, showing to whom he belongs. It means that we are to be crucified with Christ. It is spiritual and not literal. In the early days of Christianity "the cross was the symbol of the principle of Christian virtue, of mortification of, or of victory over, passions."

5. *What will be the results in our lives of bearing the cross?* This is a phase of the subject that I love to dwell upon, for the answer to the question I have just propounded is altogether glorious.

Bearing the cross, our lives will know a peace that passeth all understanding, a peace precious and wonderful. Years ago I came across a thought that has been of much inspiration to me. It is expressed in seven words, all of one syllable, but they contain a whole library of religious truth. Here is the thought, "If you want peace, bear a cross." This is the very truth of God. So great and potent is His grace, that when we have emptied our hearts of all desire to please ourselves He will fill those hearts with unutterable content and indescribable satisfaction.

Do not, I plead with you, think that I am speaking of some far-off, unattainable ideal, something that a few have experienced, but that is hardly for us here today. Thousands have found for themselves the reality of this peace. As one said of his experience, after he had surrendered to bear the cross, "The peace settled upon me deeper and deeper, sweeter and sweeter; I was ineffably satisfied."

The joy, peace, and triumph that we may know here on earth, carrying the cross, great as they may be, are only a faint suggestion of what we shall know in the celestial and everlasting country.

If Jesus' cross we bear below,  
Rejoice His shame to share,  
Above His triumph we shall know,  
And crowns of glory wear.

Only a few years of cross-bearing here, and then an eternity of crown-wearing.

We would esteem it high honor to be able to wear the Distinguished Service Cross, or the Victoria Cross, or the French War Cross. But surpassing all decorations that earth can give is the honor of being permitted to wear the badge of Calvary. Let us rejoice and be glad of the privilege to bear the cross. Some day it will be changed into a crown. And a hundred thousand years from today it will outshine all the most splendid diadems of time.

## "To Serve the Present Age"

By PAUL HILL

IT is always well in any controversy to find, if possible, some ground of common belief that will be accepted by all parties concerned. Especially is this true of religious controversy. The different religious ideas and practices of the different religious people cover a territory in which is contained many differences that are vital, as well as much truth that is wholesome. A method that is helpful to exterminate the evil and false, and to make clear and establish the truth, is to start at some well established fact, commonly accepted by all, and then carefully proceed over the whole ground and settle each disputed point in harmony with the fact already established. The more frequently this is done, and the more carefully it is performed, the more quickly and completely will the evil and wrong in religion be eliminated, and the more quickly and clearly will the truth be seen.

Especially does the demands of the present age emphasize the need of this method, for there is a cry among the people for "Unity," "Concentrated action," "Agreement," etc., and much of the effort that is being put into the "Union Movements" of the day is being wasted because there is no absolute truth which is being used as the basis of union. That is, there has been no serious study of the religious question from God's viewpoint and an effort to build the future of the world in harmony with that viewpoint. The situation seems rather to be resolving itself into a great stirring dish in which a person is expected to throw away everything he has ever believed, and accept everything that everybody else has ever believed, take his dose uncomplainingly, and call it good. Just mix the whole thing up, the prayermeeting with the dance, church hour of worship with the movies, religious financial obligations with carnal pleasures, put the world with its devilry into the Church of God with its holiness, let the good sanctify the bad and let the whole thing slide, just so long as we get ahead.

But will we get ahead by that method? That is the question. We are more apt to be like the man on the merry-go-round whom the old colored lady addressed as follows, "Well, you sho' has been goin' an' goin', but whar has you been?"

Unless there is presently some well defined truth or truths placed before the people, and unless those truths are emphasized rigorously, and unless those truths are old truths that have been understood as truths for ages, and unless those truths are fundamental truths upon which men can be definitely helped spiritually, and great religious revivals be built, then the people will split up and separate into groups and clans, and the great movement for unity will result in divisions and cults with an increase of the evils that have always accompanied divisions in religion. Just at present there is expectancy among the people. It will be sad if they are disappointed. There is confidence in the religious leaders. Let the religious leaders preach the truth to the people and the confidence will be main-

tained; let them do otherwise and they will soon be on the shelf.

Some years ago we heard a Sunday school worker of national reputation addressing a large gathering of Sunday school workers. His topic, as we remember it, was "After the Graded Lessons, What?" It was at that time when the schools had adopted them. I listened carefully to learn of the vision of the future. I was sadly disappointed. After discussing some of the good results of method the whole thing trailed off into little chairs for little folks and bigger chairs for bigger folks, little tables and desks for little folks and bigger chairs and desks for bigger folks, little songs for little folks, and bigger songs for bigger folks. The dear Lord help me! Did I not already know that a little chair would fit a little child and a bigger chair a bigger child? The same with a desk and a song. And does not every person who has sense enough to teach a Sunday school class

know the same? There was no vision, *no great truth*, nothing to aim at except chairs and desks and song books, a little furniture and equipment. What has been the result? Have the Sunday schools of the United States doubled in numbers? Perhaps they have more chairs (I have never counted them), but they have not so many little folks, nor bigger folks, nor grownup folks, because you can not get folks to Sunday school just to sit in a chair that fits them. There must be something else. There must be the preaching of the great doctrines of the Bible.

A good place to begin to preach religion is God. St. Paul did this on Mars Hill. Everybody believes in God. Believes there is One. That is a common belief. We will find no quarrel there. Let us take the next step. God is a holy God. Who can deny it? And let us preach a holy religion, a religion of holiness. This is the logical conclusion. A holy God, holy religion, holy convert to the holy religion of a holy God. This is the message the world needs today. It supplies the need of man. It has the approval of God. It will bless the world. It has worked. It will work well now.

## "Rightly Dividing the Word of Truth"

By GEORGE M. TEEL

IN these days when so much unscriptural teaching with reference to the plan of salvation has so confused and poisoned the minds of the people the instruction of Paul to Timothy, in 2 Tim. 2:15, especially the last clause, rightly dividing the word of truth, it would seem was never more important. It would seem that in two thousand years the world would become so thoroughly indoctrinated with the fundamentals of the gospel that all that would remain would be to persuade men to accept it and be saved. But we are sadly disappointed. The unsaved are as hard to reach as ever they were. There seems to be a streak of infidelity in everybody that must be overcome; and I know of but one way out of it. Jesus said, "Ye shall know the truth, and the truth shall make you free." Every man must know the truth about his condition. This knowledge might run him distracted were it not that the remedy is always at hand. The knowledge of the disease and the remedy should go hand in hand; which I suppose they do: for the man that tells the whole truth about the disease of sin is the only man that tells the whole truth about the remedy.

God's plan has always been to send out the light of the gospel through human instrumentality, and it has prospered through the faithfulness of His ambassadors or been hindered by their unfaithfulness. God's method of giving light to the world is through the Word, Spirit, and through His ministry. The Word and Spirit always agree, and the ministry, including all God's people, should be in perfect accord with the Word and Spirit. Hence the Word of God illuminated by the Holy Spirit is our infallible guide, and therefore the text book. Paul's injunction to Timothy was to "rightly divide the word of truth." Upon the faithfulness of God's people in rightly dividing the word of truth, both by

appropriating it to their own salvation, and demonstrating it to the world in their lives, and representing Jesus as a perfect Savior, depends the salvation of the world. Our commission is, "Go ye into all the world." And our mission is, "To turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in me" (Acts 26:18). This text belongs to every man and woman called of God to preach; and to rightly divide the same would be:

(1) "To open their eyes." Preach on total depravity until every sinner would know that he came into the world with the carnal mind in him, whence came a crop of sinning that had not been bound up nor mollified with ornament, but remained to be blotted out by the blood.

(2) "To turn them from the power of Satan unto God." The convicted sinner should be encouraged to feel that though he is terribly depraved by sin and captured by the power of the Devil, Jesus Christ is more than a match for him. When the penitent is made to feel that Jesus is his friend that can break the power of the Devil and set him free he will be glad to break away from the Devil by repentance and turn to Jesus.

(3) "That they may receive the forgiveness of sins." Every sinner should be made to feel that he is a rebel against God, and the only thing he can crave from God is mercy — that his sins have separated him from God; and God's plan is to forgive him and set him on his feet as His own child upon the condition of true repentance. Special emphasis should be placed upon the work of remission of sins. What it means to be regenerated so that the new convert will know that something has happened to him in the way of divine grace.

(4) "And inheritance among them that are sanctified by faith that is in me." Remission did away with all the pollution of sins committed. Sanctification does what regeneration does not do. Sanctification deals with the "carnal mind," "the old man," "the body of sin," "the flesh," for all mean the same, by cleansing it out of the heart. When all this is done for a soul he becomes a true witness.

He can testify to the world, "I know by sad experience that sin and the Devil are a terrible reality, but I believe the Bible—all of it; I believe in the Father, Son, and Holy Ghost—that they are a real person." Jesus came to destroy the works of the Devil, in spite of Eddyism, Russellism, unitarianism, spiritualism, and universalism.

Now I am satisfied that only a few of the thousands of preachers would divide this text as I have done.

The condition of the world proves that beyond doubt.

The masses are going along perfectly unconcerned, attending church every Sunday, and hearing somebody preach. Probably they never heard a sermon on the carnal mind, where it came from, who has it, what is the cure for it, in their life. Probably they never heard a sermon on the possibility of being saved from all sin in this life; and it is very likely they never heard it was possible to live *one* day without sin. Surely they have never

heard a sermon on holiness as a present day experience. But then, what have they heard? They have heard patriotic sermons, lectures on commonplace subjects, the world is getting better rapidly, etc.

The new age also is quite a theme for discussion. So the world has gone until it does not know what it believes. It is said that a seeker of religion generally gets about what he seeks for. Then if he has never had any gospel light, and undertakes the job in confusion, it should be expected that he would come out with more confusion, and call it religion, and of course that would be one kind that no one would care to have. Much of the instruction in these days is, just accept Christ, without a word being said about confessing and forsaking sin, or even turning over a new leaf. So they come into the church, and go on about as before. Of course, no enlightened soul wants that. The whole church has lost its grip on the masses, because they make the Word of God a dead letter by their superficial interpretation. The world is saying there is nothing in it, see how they preach, and see how they live.

Now what I am saying is, the only hope of the world is in getting back to the Bible, a right division of which would set the world right. Otherwise the world will go on in confusion, the blind leading the blind. Let us rightly divide the Word of truth.

in business partnership with an unsaved man, he is likewise unequally yoking himself with an unbeliever. And when Christians invest their money in stock companies with the unsaved, it is on the same principle of unequal yoking. The word "unbeliever" here has reference to the unconverted. When one in Bible times became a Christian, it says that he "believed." He became a believer. Then, if he did not get converted he remained an "unbeliever."

A heartbroken woman came to me one time on the street of Los Angeles, mourning over the catastrophe of being persuaded to put her money into an investment company, and she felt that she had lost it. I might have appeared more tender-hearted, and soothed her sorrowing soul, but instead I said, "Why did you not obey God, and not become unequally yoked together with unbelievers?" Call me a back number, behind the times, or leaning backward, but while you are pouring God's money into wildcat holes, and yoking up in unscriptural ways with the world, at the same time I have my finger on the chapter and verse, where it has been for more than thirty-five years, where God says you mustn't do it. Why is it that holiness people are willing to practice this precept on other lines, but not willing to obey the same thing on financial lines? Oh, the subtleness of mammon!

Stop right here and think over the different schemes that have appealed to the holiness people, where they could place their money as a fine investment, where sinners were also investing, and then take note of the different ones who have been so enticed, and then see how it all came out. How much do you think it would all amount to? Then think how much could have been accomplished had this money been invested directly for God's cause. Really, is it not time for the people of God to rub their eyes, arouse themselves, and wake up? I wish my faith were stronger, but I am afraid that Solomon's two words are only too applicable in this case: "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done." Get your histories and read up on the South Sea Bubble and the Mississippi Scheme and get a lesson on fakes.

I once heard of an agent who was selling a remarkable "soup-stone." This stone was represented to the women in their homes as capable of making very fine soup. And he demonstrated the same in their presence. The water was placed in the cooking vessel into which was put the "soup-stone." The housewife was then asked to supply some vegetables of various kinds, and as a last resort she was asked for some meat to go with it. So when the water, "soup-stone," various vegetables, and some meat were all put together, out came some really palatable soup. Perhaps this was only a fake story to show the gullibility of people. Had the "soup-stone" been used alone, the soup would have been extremely thin. Had the combination of vegetables and meat and water been used without any "soup-stone" the soup would have been just as good or better. The catch-penny, get-rich-quick methods of present day promoters will get your money, and you will have very thin soup in return. Take your money and use the proper, sensible, scriptural, tested-out combinations, without the soup-stone fake, and you will get the proper results.

A great stone giant was unearthed at Cardiff, N. Y. While digging a well the shovels struck the massive form of the giant and finally there was brought to the surface one of the wonders of the age. Men of scientific research examined the giant and pronounced it a real petrification, among these being four physicians. Other scientific men came to examine it and without exception pronounced it a petrified man. It was the discovery of a wonderful race of men. The giant was sold for upward of \$40,000, and it was taken in charge by a showman. The great Cardiff giant was the sensation of the times. The people rushed to see it by the thousands. The prehistoric petrification was bringing in a revenue equal to a 7 per cent interest on \$3,000,000. Finally a Yale professor put his chemical interrogation point over against it and proved something that was inevitable. Some one then "squealed" and then people began to put two, and two together. One of the parties had made himself rich, another had purchased real estate, all concerned were doing well financially, and the gullible public was being fooled.

It turned out that an immense block of stone twelve feet long, four feet wide, and twenty-two inches thick had been quarried, taken to a railroad station, a distance of forty miles, where it was

## Fads, Fakes, Freaks, Frauds, and Fools

By W. E. SHEDARD

### FAKES

THE definition of the word fake is as follows: "Anything prepared for the purpose of deceiving; especially fictitious or manufactured news printed in a newspaper; hence, any swindle or trick, or the person conducting it."

To deal with the subject properly in one article would be something like taking in New York city at the noon hour. And yet one time I did take in the city after a manner in one hour, by going up fifty-eight stories in the Woolworth building and getting a bird's-eye view of it. We might get a bird's-eye view of this subject in one article, but no more.

Fakes have abounded from time immemorial. Not that they have been printed in newspapers, for they were before newspapers. But papers are full of them and sometimes holiness papers are not free from the same. Many years ago I saw in a holiness paper an advertisement of a certain article for sale. I sent for it, and afterward made the editor of the paper a present of it, calling attention to the article which he was advertising. I considered it a fake. This was not the first nor the last time I was ever fooled. The last section of these articles is on "FOOLS."

### GLORIOUS OPPORTUNITY TO GET RICH QUICK Invest in THE CALIFORNIA RANCHING COMPANY

Now Being Organized to Start a Cat Ranch in California. We are starting a cat ranch in California with 100,000 cats. Each cat will average twelve kittens a year. The cat skins will sell for thirty cents each. One hundred men can skin 5,000 cats a day. We figure a daily net profit of over \$10,000.

### NOW WHAT SHALL WE FEED THE CATS?

We will start a rat ranch next door with 1,000,000 rats. The rats will breed twelve times faster than the cats. So, we'll have four rats to feed each day to each cat. Now, what shall we feed the rats? We will feed the rats the carcasses of the cats, after they have been skinned.

### NOW GET THIS

We feed the rats to the cats, and the cats to the rats, and get the cat skins for nothing. Shares are selling at five cents each, but the price will go up soon.

### INVEST WHILE OPPORTUNITY KNOCKS AT YOUR DOOR CALIFORNIA RANCHING COMPANY

This ten-year-old fake advertisement was posted in the window of a banking firm with the picture of a cat on one side and a large rat on the other. It was done for the express purpose of warning the

public against fakes. For fear that some passers-by would still be fools enough to bite at it, the banking firm put in large letters at the bottom, the following:

Some gullible people will try to buy this stock. It is a foolish idea, of course, but no more foolish than many "wildcat" schemes being promoted today. Investigate before investing. Do not hand your money over to any unknown, glib-tongued salesman.

Great crowds gathered in front of the bank. The public curiosity became intense. Some did not have the patience to wait till they could get close enough to read the advertisement, so they went inside and offered various sums to the employees to furnish them with a copy of the display in the window. Others wanted literature concerning the wonderful company. The telephones began to ring, officers of the bank were interrogated in person, and also through the mail. The people were excited over getting rich quick.

In spite of the fact that this was labeled a fake, and was supposed to have been made fool-proof, the gullible public, many of them, did not catch on, and only proved the statement of Barnum, that the American people like to be humbugged. The inquiries concerning this California Ranching Company became so great that the advertisement in the window became a real nuisance.

It is stated on good authority that Americans squander \$500,000,000 every year on wildcat schemes. Give me the money that the holiness people have lost in such investments, and I could astonish the world in missionary activities. Look at the hundreds of thousands of dollars God's saints have poured into the treasuries of these promoters, and then see how the cause of God languishes because of lack of funds. "My money is tied up, or I would like to help in the cause of God." I should say it is tied up. And the sad part is, that it is God's money. When you gave yourself entirely in consecration to Him, it included your money. It was then regarded as God's money, and you were the steward. And you took God's money and invested it in stock with unsaved people. Right there you flew in the face of God's plain command, which says, "Be ye not unequally yoked together with unbelievers." When a Christian yokes up in marriage to a sinner, that is being unequally yoked together with an unbeliever. When a Christian joins an oathbound secret fraternity, he is breaking this same command. When a Christian engages

shipped to Chicago. Here it was removed to a barn where sculptors chiseled out the giant. Through a certain process it was given a waterworn appearance. In order to represent the pores of the skin, it was pounded with the points of darning needles stuck into a lead hammer. When finished it was shipped to Cardiff, N. Y. A well had been started and in this well the giant was buried. A year had passed by, and while digging a well, the monster man was discovered. The fake was on the world, the people fell into line, and another demonstration was made in accordance with Mr. Barnum's statement, that the American people like to be humbugged.

Look at the medical fakes in the world. Quack nostrums, quack doctors, and fake advertisements, and fools to believe them are in evidence everywhere. What marvelous remedies we have that will cure almost anything! What extraordinary physicians, with pictures in the papers, who are proving such a boon to humanity! And this has been going on since when? It only proves that the dupes are not all dead yet. See that line of intelligent men and women waiting their turn in the Chinese Herb Doctor's (?) office, waiting for the celestial wise man to put his finger on their pulse and locate any malady between the top of the head and the bottom of the heel. Then see them gulping down the frightful concoction by the glassful of the foulest admixtures, which, if the patients only knew the ingredients, they would doubtless feel sick indeed.

See that wise look on the great doctor who only needs to look in the palm of your hand and he immediately gives you a thorough diagnosis. Then comes his panacea of harmless (?) herbs, and the sick one is almost cured before the first dose is swallowed.

But why tarry with these fakes? Let us come closer home. Fictitious or manufactured news printed in a newspaper comes under the definition of fakes. What about inflated reports of meetings? Have we not felt heart sick at some reports in various papers, when it taxed to the utmost our credulity? I am thinking just now of the reports which used to come from a certain evangelist. While most of us have had hard sledding at times, this evangelist always had things booming, altars filled, and just about the greatest meeting in the memory of the oldest inhabitants. Now such a consecutive record as that is most marvelous. But I was told on good authority, that this same evangelist once "fizzled" in a meeting, and afterward wrote it up as a great success, like all the rest of his great meetings. Some one who knew of the failure, afterward asked him why he wrote it up as he did, whereupon he answered, "I don't know; I just started to write and put down whatever came into my mind." In other words, I just started to write, and put down a point blank lie. What right have I to lie concerning a report any more than anything else?

Brother Bud Robinson told the writer of a certain pastor in the Methodist church who gave in a glowing report of his large membership and wonderful outlook for the church. A young preacher following this pastor, went on the charge and began at once to search for his sheep. He found some members on the roll who had been dead for fifteen years, and others who had moved away as long ago. After walking, and searching, and praying for a month, he could find only 215 out of a membership reported to have been 500. He then put an advertisement in the paper as follows: "Two hundred eighty-five Methodists either strayed or stolen. Any information that would lead to their discovery will be liberally rewarded."

While we are on this subject, it might not be out of place to call attention to another feature of neglect if not dishonesty; such as making *bona fide* appointments for revival meetings and afterward canceling the same at the caprice of the evangelist. Now do not misunderstand me; cancellations are sometimes unavoidable and proper. Sickness of the evangelist, or in his family, providences for which he is not responsible, the call of the church to some other field, may be some of the legitimate excuses for canceling; but to fail to meet the appointment because some better call comes in, or because one prefers not to go, or because of some whim, or any other cause that would not pass muster at the judgment, is simply culpable. How often we have heard of a church simply left in the lurch on this line, and it would be a long time before such an evangelist would ever get another call from that church, I reckon. And let me say right here, some evangelists have established

a reputation for canceling engagements. But it does not all lie with the evangelist, for some pastors have done the same with the evangelist. But whether it be the pastor or the evangelist, we ought to be people of our word. A pastor told me once that he had made so many announcements in his church where this one and that one (not all evangelists) had failed to meet their promise, that he was ashamed to look his members in the face. He even went so far as to tell me of being ordered out of a certain home because of the animosity against the former pastor who had left a debt behind to this party and would not meet it. The pastor paid the debt himself in order to rid the church of the blot.

It seems hard to close this article without mentioning my disgust of a so-called holiness preacher, who will preach holiness in a holiness crowd, and let it alone where it is not popular. Permit me to write "fake" next to that preacher's name. The Lord save us from such innovations.

The next article is FREAKS.

## The Drift to Death

By Rev. R. PIERCE

THE Drift to Death seems to have so thoroughly set in in things social, educational, and in family life; and the Devil has got the entrance to them so scientifically blockaded, that anything really spiritual is barred out; or, if he permits anything having the semblance of religion to enter they are those systems or cults which deny or destroy the cardinal teachings of the Bible or the the supernatural experiences which God gives to the soul. This, of course, is to be expected to a great extent in things of the world, for instead of the Bible in the public schools, dancing and theatricals are now taught; in the social swirl of society and club life one has only to glance at the morning paper to find the unending round of card parties, afternoon teas, or receptions to this or that "Beautiful Miss or Mrs. So-and-So," who is visiting the city or returning from a "tour around the world," while the home life is hindered by the ever-increasing vulgar fun and depraved influences of the common picture shows, and very greatly these days prevented from coming in contact with anything spiritual by the Sabbath automobile rides to the beaches and worldly resorts.

Now, it is sad enough to contemplate even these evident conditions, but when we turn away from what is termed "the world," and center our gaze upon the professed Church of Jesus Christ in our great cities we behold the Drift to Death from spiritual life as definite—perhaps not to the same extent—as in the educational, social, and home life of the world. God's plan, and the history of the early Church shows that Wesley's idea of "all at it and always at it" on the part of the Church was to be the true method by which this world was to be brought to Christ. Spiritual life and activities are

being hindered in these days by the concentration of multitudes in the great downtown churches—some of them churches on Sundays and theaters on six days—listening to every kind of sensational topic but the gospel of salvation. There are in the city in which the writer lives five large churches with a seating capacity of from one thousand to four thousand—or in the five, room for fifteen thousand people—only about one-tenth of whose membership or congregation live within walking distance of their church home, and this one-tenth are from the floating population found in boarding houses and hotels. Nine-tenths of this great mass come into town by electric cars and automobiles from the residential districts and surrounding small towns. It is therefore very plain to the thinking mind that fully three-fourths of the fifteen thousand are merely holding down a seat in these great buildings and are doing nothing in the way of "plucking brands from the burning," for the real active work of these great churches is done by a very small part of these congregations, thus robbing the greater bulk of the spiritual strength and character which active service gives. Take away spiritual activity and service from even a really converted man and you will soon find as a result sure decay and spiritual death. No soul can keep spiritually alive whose Christian life consists merely in church-going once or twice on the Sabbath. This eventually makes the great masses of church members in these immense churches mere formalists, whose activities amount to nothing in the personal salvation of men, and who have already gone a long way in the Drift to Death—the absence of spiritual life.

Not only is the loss great in spiritual activities, but in the great loss of money that is turned into the coffers of the car corporations that should find its way into the treasury of the Lord for the salvation of men. It costs for carfare \$1,000 for each service for ten thousand to get to the downtown churches.

Another evil that arises from the concentration of multitudes in one place is that the communities in which the larger part of them live is robbed of the spiritual and financial support which ought to be given to the evangelizing of their neighbors, and the churches near their homes are left to struggle along with a few earnest souls whose Christian lives and service count for something. Even the country churches are feeling the loss of men and means in these days of swift auto travel, because the wealthy can easily get to the great city church with its great preacher, its great organ, its great choir, and its great crowd, and leave the few faithful poor ones to care for the spiritual culture of the Sunday school children and the work hands.

We suppose that these sad conditions will prevail so long as brainy men—posing as ministers of the gospel of the meek and lowly Jesus—look more to great numbers and great salaries than to great spiritual results. We are sure that the spirit and purpose of the Church of the Nazarene—that of spreading scriptural holiness—forbids such a state of things as the above, becoming a fact in its history. Its doctrines, vital experience, and aggressive evangelistic spirit ought surely to be its greatest preventive agency. A Church of the Nazarene with two-thirds of its membership mere drones—because hindered by weight of numbers from exercising their God-imparted powers—is a contradiction. We can not spread much holiness by merely holding down a chair, and occasionally saying "Amen" to the preacher's sermon. We hope that before long our General Assembly will make it a law of our church polity that no individual church shall be allowed to have a membership of over five hundred; but that as soon as it reaches that number the District Superintendent shall see to it that it "swarms," giving fifty or one hundred of its members to plant another "center of fire" in some needy location.

Before the multitudes of the unsaved are reached, it may need, perhaps, a great persecution of some kind to stir up the Church of Christ, as it was in the history of the early Church at the "persecution that arose about Stephen, when "they that were scattered abroad went everywhere preaching the word," so that throughout the regions of Judea and Samaria the people heard the gospel from the lips of the church members, while the preachers (apostles) remained in Jerusalem.

Oh, beloved, if we get too "cloggy," it will mean sure death to spirituality. Let us do a little more spreading.

LOS ANGELES, CALIF.

## The Pilot

By FRANK L. GRUBB

When darkness hovers o'er the soul,  
A cloud of dark despair,  
If then the Master we will trust  
He will our burdens share.

When on the seas of doubt we're tossed,  
Though grief and fears o'erwhelm,  
There's joy and comfort in the thought  
The Master's at the helm.

Though mountain high the waves may roll,  
And toss us on their crest,  
Our Pilot will the storm outride,  
And give us rest, sweet rest.

'Tis He, the man of Galilee,  
If Him we will obey,  
Can turn the darkest hour of night  
Into the brightest day.

IRONTON, OHIO

Dear Young People—

**H**AVE you ever heard older folks talk about "dying grace"? I did when I was a child, and it always sounded very strange to me. It wasn't easy to think of *grace* and *dying* as having anything to do with each other. But later on I understood. They meant that God has a special grace for His children when they come to the last dark hour, so that no matter how afraid they have always been, the fear of death is taken away, and they can be calm, and even joyous as they pass out of this world.

I believe in the truth of this. It is in keeping with many of God's promises. He states that His grace is sufficient, which is to say that there is always enough of it to supply any need we may have. And then back in Deuteronomy, such an *old* part of the Bible, we find this promise, "As thy days, so shall thy strength be."

Now all of us know that some days are pretty easy. Things go smoothly, and we can readily believe that God is able to supply all the strength we need. Then comes a trying day when everything goes wrong. Or it may be that serious trouble, or real sorrow, blots out all the sunshine, and our hearts are heavy with grief. Is God able to help then? Can He give enough strength and grace to meet the demands of a day like that? That is what the promise says and means. "Whatever the day, easy or hard, bright or dark, filled with hope or overflowing with sorrow, there will be strength enough to carry you through. The grace will be suited to the day's needs, less for some, more for others. This is a *grand* promise. It goes far down, and reaches so high up, that we are reminded of one of those great, unmovable piles of rocks and earth which we call a mountain.

I hope you will think about it, even if you are young. It is a great truth, but not too big for youthful hearts to believe and accept.

Let me tell you of a beautiful incident which shows God's power to keep His loved ones under any circumstances; of giving all the strength which was needed in some very dark, hard days. It is a true incident, and I think we will call it

#### NO NIGHT THERE

A very lovely young woman, as lovely in Christian character as she was in person, was left a widow when her little son was only a few years old. Not a great while after her husband's death, she noticed a swelling on one side of her throat. Her uncle was also her family physician, and she went to him about it.

He examined her throat carefully, then sat down beside her, and taking her hands in his, said:

"Minnie, I have known you all your life, and feel that you are brave enough to want to hear the truth about yourself. This is the beginning of a very serious trouble, and there can be but one ending to it, unless we can save your life by an operation. It is an exceedingly difficult and dangerous piece of surgery, and there is but one man in the United States I am willing should do the work. He is a specialist in New York city. I will write to him at once, making all arrangements, and you must put your affairs in order so that we can leave within two weeks.

"You are in good physical condition, which is much in your favor, as is also your youth. I know you will make every effort to live for the sake of the boy. So keep a firm hold on yourself, be as brave as you can, and let's get ready for the trip as soon as possible."

What would you do if some one should tell you a thing of this kind? It was just as much a shock to this young woman as it would be to any other young person who is standing on the threshold of youth and life. But she knew the Lord, and took the matter to Him. And when she came from the closet her face was sweet and calm, and she went about her preparations cheerfully. Business affairs were settled, and then she asked a favorite aunt to go to the city with her and help select the garments she would need for the trip, and in the hospital.

"And, Aunt L—," she said, just before they

## THE HOME

Conducted by Mrs. J. T. BENSON

started, "I want to buy the material for a soft white woolen dress, and have it made and ready in case the operation is not successful."

"Oh, Minnie, do you think you ought to do that?" asked the aunt, her eyes filling with tears.

"Yes, I have thought it all out, and this is the right thing for me to do. I am under no sort of misapprehension as to my case, understanding fully that a very small percentage of people recover from this operation. We will be all alone in that great city, and Uncle Robert will have no woman to see to such things, so that I shall have everything ready for him."

"I don't see how you can talk about it so calmly," said her aunt.

"Because I took it to my heavenly Father, and put the whole thing in His hands," was the answer. "I am trusting both His wisdom, and His love, so that whether He decides for me to stay, or go, it will be the best thing He could do for me, or my little son. And since I have trusted it all to Him, He has taken every trace of fear out of my heart, and I can make my preparations as quietly and with as much peace and ease as I ever did anything in my life. Paul tells us that part of the work Christ came to do for us was to 'deliver them who through the fear of death were all their lifetime subject to bondage,' and that is what He has done for me."

When all other purchases had been made, she asked the clerk, quite a young fellow, to show her the woolen material.

Somehow, he didn't understand. He had the idea that she desired something for an evening, or dinner dress, and kept taking down materials that she did not want. Patiently she tried to explain to him the sort of goods she had in mind.

"But they are not using such goods for evening dresses," he said. "Now this," and he unfolded a bolt of pale, lustrous pink, "this would make up beautifully." He raised his hand and turned on a brilliant electric light.

"And you can see that it loses none of its beauty under artificial light. Indeed, the exquisite tints in all these goods have been chosen because they show up well at night." The young woman raised her lovely, dark eyes to his face.

"But that would not make any difference to me," she said gently, "for you see it is written of the place to which I soon may be going, that 'there shall be no night there.'"

The salesman glanced at her in a frightened, startled way, and again the aunt's eyes filled with tears.

"Please don't feel like that," she said, looking from one to the other. "I am neither afraid nor sad about it. Why should I be? It will only be going home to my Father's house of many mansions. And if we truly love Him who first loved us, and gave Himself for us, surely we ought not be filled with fear and sadness at the thought of going to be with Him forevermore. So, come now," she said to the young man, her face sweet and smiling, "show me the material I want. I am sure you must have it."

The dress was bought and made, and as the young woman folded it and laid it in her trunk, she said:

"It is wonderful how sweetly God has kept me through all of this. It has been a great blessing for He is more real to me than He ever was before. And if I should get well, it would mean that I would be able to walk more closely with Him in the days to come."

You are wanting to know if she did recover. Yes, the operation was successful, and God gave her back to the little boy who needed her so sorely. He is a grown young man now, and it may interest you to know that he was with the

the American army in France, seeing service in a particularly hard and dangerous place. When our people turned out to give a great ovation to their returning soldiers, I myself saw him, a brave and handsome young captain, riding through the streets of our city at the head of his company.

#### WHY?

And then, because the human heart is always wanting to know the *why* of things, we may be pretty sure that some one is saying:

"The Lord knew all the time that she was going to get well. Why didn't He give her that assurance?"

Well, she herself said that the experience drew her closer to the Lord, and that she knew Him better, and trusted Him more fully than she had ever done before. And don't you think that this made it possible for her to pray with more faith for her son during those days when he was constantly exposed to the greatest danger?

We may be sure that it was all for the best, for the Bible tells us that "all things work together for good to them that love God."

Which leads me to conclude that if all of us would put in less time questioning our heavenly Father's ways, and spend more of it in trusting His perfect wisdom, and unfeeling love for His children, we would get along better in our Christian lives.

#### A FACE TRANSFORMED

Many of us who know that God is able to transform, or change, a man's character, have not yet learned that He is just as able to transform a man's face. Mr. Moody tells us of such an instance.

Valentine Burke, who for twenty years had been a professional burglar, was converted while in prison by reading one of Mr. Moody's sermons. For a long time after his release from prison he could get no work, for his sins had left their mark on his face, and people would not trust him. It was with him as with the wicked people of Jerusalem of whom Isaiah said that "the show of their countenance doth witness against them."

Mr. Moody told the story of how Burke prayed God to make him a better looking man so that he could get an honest job, and in proof that his prayer was answered, Mr. Moody showed two pictures, one of the burglar in prison, and the other after he had become an active Christian worker. When Burke was a deputy sheriff in St. Louis, Mr. Moody went to see him and found him guarding a bag of diamonds valued at \$60,000. "See what the grace of God can do for a burglar," said he to Mr. Moody. "The sheriff, who knows my past record, picked me out of the force to guard it."

#### SENTENCE SERMONS

The whole hope of human progress is suspended on the ever-growing influence of the Bible.—WILLIAM H. SEWARD.

We can never think a text dull or small after we have once looked deep into its depths.—PHILLIPS BROOKS.

One of the greatest obstacles with which we have to deal in our Bible study is the idea that the Bible can be studied somehow without any effort, at any time, without any knowledge.—CHARLES FOSTER KENT.

A man's goings are established of Jehovah. Psa. 37:23.

Young man, my advice to you is that you cultivate an acquaintance with and a firm belief in the holy Scriptures—this is your certain interest.—FRANKLIN.

Men are many, but humanity is one.—HENRY VAN DYKE.

A leaf may hide the largest star  
From love's uplifted eye;  
A mote of prejudice out-har  
A world of charity.—JOHN B. TABB.

## Neglected Revival Themes

By M. F. LIENARD

**W**ITH others, the thought and possibility of a world-wide revival is challenging our attention. As a church we have never been confronted with an hour more pregnant with opportunity along this line than now. It seems to be in the atmosphere. It is a growing conviction in the hearts and minds of many. It is the Lord's doing and is no doubt the day of visitation for our Zion. Our church is blessed with an army of the best preachers, singers, evangelists, prayers, and payers in the world. It would seem that we have about reached the place now to make the necessary arrangements to start the drive to get the God of battles in the center of the program, loaded up with the proper ammunition, and make a great concentrated charge on sin and the Devil.

Paul said, "It pleased God by the foolishness of preaching to save them that believe." and we have the job before us. It can not be accomplished by a novice, a foolish preacher, nor foolish preaching; but it can be accomplished by God-called, Spirit-filled, and God-anointed men who will not shrink from the means which God has ordained to reach this end. The command is "Preach the Word"—that Word which is a fire to burn, a hammer to break, a sword to cut, and a balm to heal.

The Word depicts "Sinai," "Calvary," and "The Upper Room," or "Pentecost." Sinai stands out first, thundering a voice of warning to the rebellious and impenitent. Were we to judge from the silence of some pulpits we would not know there was a Sinai in the Bible. Our heart cry is for a world-wide revival and with it we are being profoundly impressed that a revival of the old Sinai pulpit may have to precede it—a revival of such subjects as Hell, Death, and the Judgment, which, by many preachers, have long since been relegated to the wastebasket. Oh, that the prophets of the Lord would arise, unsheath their swords, step into the arena, and in the strength of the Lord cry aloud and spare not until the enemies of the cross are, as Goliath and Zion, become a praise in the earth! If this fast twentieth century, light, frivolous generation will ever be headed off, it will be when we can get a halt in the stampeding ranks to hell and cause them to have a serious thought. It is the Devil's business to keep his crowd intoxicated in a whirl of fun and pleasure. No funny preacher or preaching is going to stop this avalanche of human souls destined for hell. We want God to help us do something that is not being done as successfully as we believe it can be done.

We are confronted everywhere with an appalling indifference on the part of the unsaved. There may be more than one reason for this, but we believe one reason is, the silence of the pulpit on such themes as Hell, Death, and the Judgment. When did you last hear a real old-fashioned, clearcut, logical and convincing sermon on the subject of a scriptural burning and eternal hell for the impenitent? It is true we are hearing preaching on most subjects such as: Holiness, Consecration, Faith, Repentance, Sin, Tithing, Missions, The Second Coming of Christ, which are all very commendable and essential subjects; but why this silence on Hell, Death, and the Judgment?

## Brother Bud's Good Samaritan Fund



ty-five or a hundred a day, but a man that can do what Anderson can do, can give out a hundred favors a day and still have some left. Let us ask him to look over the missionary fields and get the names of the various mission stations of the world and turn the names over to Brother Charles W. Jones, the Circulation Manager of the HERALD OF HOLINESS, and then let's you and I, as Good Samaritans, send an offering at once to Brother Jones to send the HERALD OF HOLINESS to the various missionary stations of the world. What a wonderful work that would be! Beloved, beloved, just think of the HERALD OF HOLINESS visiting every missionary station in the world. I had a beautiful letter the other day from Sister Georgia Menter in China, sent out by the Board of Christian Missionary Alliance, but no finer missionary has ever gone to the field than Sister Georgia, and she wrote me that she was reading the HERALD OF HOLINESS every week, and right here it might be in order for me to ask Sister Georgia to send the names of her mission stations in China, to the HERALD OF HOLINESS in Kansas City, in order that we might send them the HERALD.

*Beloved Samaritans:* Suppose we write an open letter this week to the Rev. E. G. Anderson, of Kansas City, Mo., General Secretary of the Board of Foreign Missions. Let us ask him to do us a favor. There is no way that Anderson can deny a favor, he is only asked seven-

They will our own missionaries in the foreign fields from every country send to headquarters in Kansas City the names of all the mission stations that they know about? And with their aid, and what Brother Anderson can do for us during the next sixty to ninety days we want to put the HERALD OF HOLINESS in every mission station throughout the world. We believe that God has raised up the Church of the Nazarene to carry out the great commission of the Lord of going into all the world and preaching the gospel to every creature, and as St. Paul was the ringleader of the sect of the Nazarenes, and a mover of sedition throughout the whole world, and as his mission was to open their eyes, and turn them from darkness to light, and from the power of Satan unto God that they might receive forgiveness of sins, and inheritance among all them which are sanctified by faith that is in me. We believe as St. Paul was the ringleader of the sect of the Nazarenes we ought to carry out his great commission, for the reader will remember that he didn't run very long until the enemy cut his head off, and therefore personally he couldn't go on with his great campaign, but thank God, the books he wrote and the teaching he gave the world are still alive, and as loyal Nazarenes to our great Commander, Jesus Christ, we want to do the thing that we feel God has called us to do. Some of the HERALD readers may not know that the Church of the Nazarene is now the greatest missionary band according to its numbers of any band in the world. Their number and tribe are increasing daily. Think of nearly three thousand students in our holiness colleges, what that will mean to the world in the next decade if Jesus tarries. Let no Samaritan look down his nose, the Lord is on the throne, the government is on His shoulders, and we are winning out in this fight, glory to God!

USCLE BUDDIE.

While we have been silent here, the Devil has been doubly busy. Where can you go and not find the deadly poison of Russellism, Adventism, Mormonism, and Eddyism, No Hell, No Death, No Judgment? While we have ceased ringing the changes on these themes, the Devil has been working overtime injecting his infernal serum into the multitudes over the land. Now they are doing just what the Prophet Isaiah said they would do, "We have made a covenant with death, and with hell are we at agreement; when the overthrowing scourge shall pass them it shall not come nigh us; for we have made lies our refuge and under falsehood have we hid ourselves." God is still able to overthrow the refuge of the scornors and drive them from their hiding places. "Judgment will I also lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through then ye shall be trodden down by it." He will rise up against them. He has declared the utter folly of their premise and the helplessness of their position. God has not designed that His prophets should be silent on these subjects. It is time to break the silence in every quarter and bombard these lying wonders relative to a covenant with eternal death and a contract with hell and no fear of a coming judgment.

The Psalmist David appreciated these serious realities that moved men, and said, "The

sorrows of death compassed me and the pains of hell gat hold upon me." Christ was not silent on these subjects, the apostles rang clear as a bell on them, and the revelator gives the last chapter of the Book thundering the terrors of the judgment and the horrors of hell.

Our forefathers did not eliminate this trinity of subjects, but true to their convictions cried aloud and spared not till sinners feared to giggle, and laugh, and mock at a message on hell. Think of a single sermon on "Sinners in the hands of an angry God," by Jonathan Edwards, that made five hundred sinners scream for mercy and pardon lest they fall quickly into hell.

A few weeks ago, while passing through Kentucky, we read an article in which one of the pastors of the city of Louisville declared that one of the best methods to stop the terrible wave of crime that was sweeping the city would be for every preacher in the city to preach on Hell, Death, and the Judgment every Sunday for a month. There is, no doubt, much truth in the statement. Then what would happen if every preacher in every pulpit in the land would do the same for a month. Not only is there restraining power and influence in such preaching, but there is tremendous convicting power in it. The early preachers proved it and those who yet are crying out on these neglected themes, are seeing old-fashioned results, and mighty Holy Ghost conviction, and tides of power and salvation.

For seventeen years we have found that

God is pleased to answer these warning messages on Hell, Death, and Judgment. We have seen men fall as dead, we have seen them carried to the altar, we have heard them say that every step they took, something said, "You are stepping into hell." We have heard them scream, "Hell is in my heart! Pray for me quickly." We heard a woman under awful Holy Ghost conviction testify after getting to God that while standing before the dresser preparing to go to the meeting, something kept saying to her, "You are dressing for heaven or hell." We have heard such testimonies again and again in the last six months. These awakenings come through messages of warning that challenge the attention, grip the heart, and goad the conscience.

Death, the "King of Terrors," is on the trail of every sinner like a bloodhound on the trail of a refugee. If cut off in their sins the "Second Death" is their eternal doom. A Christless grave awaits them, a hopeless judgment confronts them, and a Devil's hell claims them. We know that faithful messages on the subjects referred to will not be popular with the masses, but when preached on proper occasions and in proper places, God will honor them and results will be in evidence. A preacher or evangelist, with ability like that of Jonathan Edwards, who will prepare a like message on hell and saturate it with a whole night of prayer and tears till his vision grasps the value of an immortal soul, his breast heaves with emotion, and his spirit quivers with a burning passion for the lost, will no doubt see like results under equal circumstances.

We do not mean to say that this phase of the question in itself will solve the problem of revivals, but we do mean to say that it has a prominent bearing on revivals of real salvation and if eliminated, we might as well blow bubbles of sentiment, and chase butterflies of fancy, for sin will stalk on in its boldness, devils will gloat in their fiendishness, while "Hell is moved from beneath to meet them at their coming."

## The Believer

By J. WARREN SLOTE

**W**HAT is a believer? There is only one way to determine who he is, and that is to study the New Testament and find out what his attributes are.

Naturally we say a believer is one who believes. Believes what? One who believes that Jesus Christ, the Son of God, came into the world, provided atonement by His death on the cross and resurrection and ascension into heaven, and appropriates that belief to himself as the basis for his own salvation, thereafter following in sincerity the teachings and commandments of the same Lord Jesus as his rule of life. One who is thus a believer is saved. "Believe on the Lord Jesus Christ and thou shalt be saved," we are told; and again it is written, "Whosoever believeth that Jesus is the Christ is born of God."

This "believing" does not mean merely a mental assent to the truth in general, or even, in particular, to the fact of Jesus' coming into the world and His death on the cross. It means mental assent, but it means much more in addition. We are told the devils believe

and tremble. They know Jesus is the only-begotten of God; they know He came into the world and died on the cross and that He arose from the dead; but their knowledge is merely a conviction of these facts. The knowledge that makes the believer must be an experiential knowledge—an appropriation of the fact to one's own experience and the basis for that faith which requests and believes for God's pardon.

It is therefore a serious mistake to say to persons who are seeking at an altar of prayer, that if they believe they have what they are seeking for unless the term "believe" is explained. To believe means to appropriate the benefits to be derived from what one believes, and the seeker should be told not only to believe in and accept Jesus Christ for his need, but to expect to receive God's promised blessing because of the merits of the work of Christ, which the seeker appropriates to himself by a sincere and wholehearted acceptance. Thus the seeker becomes a believer, and a true believer.

Now there are, alas, many persons in the church (the church as the world sees it) who are followers, "hangers-on," but who are not true believers. Some of these are sincere followers, others perhaps not, but whether sincere or not, they are not believers, because they have not met the conditions of believership. These are they who lack the joy of divine fellowship, the supreme bliss of communion with the Christ, and in many, many cases are devoid of a real understanding of His Word. These may be ardent workers for the church, but the fact that they are such does not make them believers, and when the great day of separation comes, notwithstanding their past affiliation with God's people and their activities in behalf of God's kingdom, they must be classed on the basis of their personal relation to Christ—believers or unbelievers. What a sad revelation and separation that will be! "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity?"

Compare with this that kernel of the gospel—that classic stated by Jesus, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Reader, are you a believer?  
CHICAGO, ILL.

"The law of the cross governs all success and worthy achievement. Does a young man determine to be a great scholar? He must shun delights and live laborious days and nights of study as he takes knowledge for his province. Does a man purpose to bring to perfection some great invention that will revolutionize industry and confer vast benefit upon the world? What sacrifices of time, of money, of pleasure must he make, how he must persist in the face of fearful discouragements until finally success crowns his efforts. Does a man plan to be a famous explorer? Think of Lieutenant Peary, and others who underwent such terrible privations for the sake of reaching the goal of their ambition. Yes, the principle of the cross runs through all lines of successful endeavor. And shall the greatest of all enterprises, living the religion of Christ Jesus be an exception to this rule? A Christian is pre-eminently one who orders his life in obedience to the law of the cross."

## Hurtful Misconceptions

By N. W. SANFORD

Member, General Board of Education

**I**N the discussion of this subject the writer prefers to use the word *misconception* rather than the word *misrepresentation*, for it is clear in most cases that where things are made to look larger than they are it is more a matter of misconception on the part of the one making the report than a willful misrepresentation of facts. Misconception as we shall use it, is nothing more or less than ignorance concerning the things about which we may profess to know much.

1. "Boasting" has proved and is proving to be a mighty poor tool in the hands of holiness people. The proper kind of advertising is all right; but when we have a misconception of what we advertise we may do the cause much harm and drive people away from the attraction we offer. For example: We may say entirely too much about the music and the preacher. Those who read our window cards or other advertising matter are apt to know as well, and many of them know better, what constitutes good music and preaching than we do. So it is always safe to be conservative here.

2. We are prone to overestimate the ability of men. We have heard considerable talk about the need of books for our schools and young preachers, especially with regard to the writing of a Psychology. We seem to feel that any strong preacher should be able to write an acceptable treatise on that subject. That might be done, but it would likely not be accepted by any one outside of our own people. It might be sound theologically and yet be the poorest possible psychology. This would necessarily be true, if the writer had made his study five years or more ago. Any well educated man might compile a work by selecting the best from his authors; but for one to produce a work that would be at all considered by the men who are doing things in the educational world he would have to be able to carry out the necessary experiments to prove his assertions or conclusions to be true. This task could not be accomplished by any man who has done no more work in that line than is given by the best school in our connection. "It is inconsistent for Nazarenes to either adopt a lower standard than others or to profess the same standard as others and then not come fully up to it" (Dr. J. B. Chapman, HERALD of HOLINESS for October 6, 1920, in the article, "Educational Standards." No article in our paper has told more truth to the square inch than the article above mentioned.)

3. The misconception of "Common Honesty" is entirely too prevalent. "A little of this goes a long ways." Yes, too far, when we profess everything in the catalog on that line. How can we sign our names to an agreement, or even promise a thing and not meet our promise? How can we borrow the prestige of one institution and carry it to another? For one to do a thing of this nature, he must presume that men who have eyes do not see and that people who have ears do not hear. When things of this nature are done among us, we are not getting the ill-will of outsiders; we are causing a cancer on our own "body politic" that will sap the life out of us and put the greatest possible stumbling block into the path of our friends. Honest men can not look upon this sort of action with any leniency, no matter who perpetrates the crime. In company with a friend while passing through a certain beautiful scope of country, the writer made the remark that a certain prominent man who draws his support from the church possessed a valuable property in that locality. The friend promptly replied, "That is a secret. Didn't you know it?" Why a secret? I shall leave that question for you to answer; but if that were presented to us to be passed through the gate of honesty, it would not pass.

4. A misconception of educational institutions. What is a good high school or academy? What is a college? What is a university? Visit Washington Irving High School, New York, covering an entire block or more, several stories high, with playground, museum, and other things of interest on the top. Go into the building and see two hundred typewriters in one room, one hundred sewing machines in another, every other room well arranged and fitted with all modern convenience and apparatus; and then go into the five-room apartment

in this building, put there especially to teach young women how to keep house by actual practice, from putting the furniture in its place to making out a budget and buying groceries; and then come home and look our best academy over and decide for yourself just how much comparison is found. We recognize that we have the proper foundation for our schools from a religious standpoint, but when we say too much about the other work of the school, those who know what a sure-enough good high school is will either brand us as woefully ignorant or wholly dishonest. Either is too bad.

Our conception of a college is bad enough, but our conception of a university seems poorer. We argue that if we have a college of medicine, a college of arts and sciences, a college of music, a college of agriculture, and a college of theology we have a university. We grant this true in part, but the present-day conception of a university among educators depends more upon the faculty and the kind of work done than upon the number of colleges or courses offered. Brick and apparatus do not make universities. If we had all the money in the land and were forced to depend upon our church or any other church from whom we would accept professors, we could not have a first-class university. Why? We shall answer with a concrete example.

The University of Arkansas has been recognized only a few years, possibly five, by the leading universities in the North and East. There are fifteen or more buildings on the campus and many more are needed to properly accommodate the one thousand students now registered. They have a number of different schools, of course, and there are as high as four doctors of philosophy in one department. These men do things. They not only know what the other doctors in other universities are doing, but they are doing their own experimenting and solving their own problems. For example, Dr. J. R. Jewell, educational department, has articles giving the results of his investigation published by the leading scientific magazines in this country; Dr. Hots of the same department has produced an algebra scale that has been put in book form by the University of Columbia and is used and discussed in such institutions as Chicago University; Dr. Hale, chemistry department, has written an article on "Chlorine and Influenza" that is being read around the world and additional copies are being asked for by German professors, who are recognized as the

## SPECIAL NOTICE

*A full report of the meeting of the Correlated Boards will appear in our issue of March 2d. All reports noted progress and the plans for the coming year, as outlined in the correlated sessions, are calculated to extend the kingdom of God in the whole earth.*

best scientists in the world; Dr. Bucholz, biology department, is being accepted as authority in his line by other leading schools; Dr. Knapp, agricultural department, is widely known and visits all parts of the South at the call of leaders throughout this land. Remember, I am using one of the youngest universities to illustrate. Could we do even as much as this little school, if we had all of our resources in one school? Do we have the men? Could we get them? When? How would our work differ from the work done by the schools from which our teachers come? Why should we spend the money to do the work they are doing? Why not come down where we belong and be respected for what we are, rather than be ridiculed, and that rightly, for claiming to be what we are not?

This article is not intended for criticism. We are looking our problems squarely in the face and trying to feel as the outsider who looks on what we are doing. The irregularities have come into our work by a misconception of what we were attempting. We have meant only the best, in the main, to result from our efforts; but the best can not come until we see more clearly the objective for which we strive.

As individuals, the best we can possibly do will be none too much, when we come to face the results of every action. Let's not presume on our fellow-men or God; and our efforts will be rewarded with the best we could ever have done.

## Meeting of the General Board of Foreign Missions

By CHARLES A. MCCONNELL

It is a somewhat trite saying among us that "This is the best meeting we have ever held." And yet, this not only shows our lively appreciation of God's presence and His blessing upon us, but it is in the way of a fulfillment of biblical promise for those who walk in the path of the just, that it shall be a way of glory increasing unto the perfect day.

And so we are bold to say that the annual session of the General Board of Foreign Missions of 1921 is in every respect the best of the fourteen held since the union of churches.

But for the serious illness in the family of Mrs. S. N. Pitkin, which caused her to turn back home after she had started, we would have had in attendance every member of the board—a remarkable fact when we consider the season of the year and the widely separated sections of our country from which the members have come.

Would that this writer might convey to every member of our church the spirit which prevailed in our sessions. Under the leadership of our beloved president, Dr. Reynolds, the business of the board was kept "soaked down with prayer." Conscious, in a degree, of the eternal value of decisions and the limitation of human judgment, the direction of the Holy Spirit was constantly sought. He was kept in leadership in our thinking, and in our desires. It was recognized, as Brother Gay expressed it, that "we are on the down grade when we neglect the Holy Ghost."

The vast amount of work to be accomplished by the board in the short space of one week would not have been possible but for the very complete arrangement of information and necessary data laid before each member of the board by the Headquarters force. And surely never had a body a more efficient recording secretary than Mrs. Paul Bresce.

As we reviewed the work of the past year, it was brought upon us with increasing force that God has not only put into the hands of the Church of the Nazarene a stupendous, world-wide task, but He has startlingly indicated that He stands ready to give us all the aid our faith will reach up for.

in the midst of the financial panic, the treasury was behind some \$20,000, and on top of that came the cry from famine stricken China—a cry we dared not refuse to heed. And then—oh, then—as knees were bowed and the hands of faith were stretched up, our God, through our people, placed in our hands the \$20,000, and more, to meet the deficit, and in addition \$15,000 for the starving in China.

The high educational as well as spiritual equipment of the missionaries our board has been sending out has been a matter of remark. In adopting the report of Dr. Wiley, who has given more than a year's consideration to the subject of the qualifications necessary to successful missionary service, the board has taken as the ideal to which it will work, a high standard—a college graduate with such supplemental special training as will be called for by his particular department of labor; and, indeed, there is every indication that we shall not need to go outside our own schools for our future missionaries. This is as it should be, as only in our own institutions can these workers get the Nazarene vision, catch the Nazarene victorious stride, hold the fire and the glory and the passion for souls which must ever mark our work not only in the homeland but in the remotest corners of the lands of darkness.

The board has no place in its list of prospective missionaries for those who do not carry the revival spirit and burden for souls. The spirit of our applicants is well expressed in the words of one, "If God doesn't give me a revival here at home in Dakota I don't want to go to India."

The business side of our missionary activities is a marvel of efficiency and economy. That it has been possible for us to carry on a great business approximating a total of one-third million dollars this year is only through the genius and faithfulness of our Secretary-Treasurer, Rev. E. G. Anderson. His business efficiency as well as his holy zeal has given the entire church confidence in the board and in its handling of this sacred trust.

It is not the purpose of this reporter to give a resume of the year's work nor enumerate the incidents of the daily sessions, inspirational as was every hour. Space would not permit. But we wish it were possible for every member of our church to have been present with us and to have gone with Sister Schmelzenbach down into the African bushveldt and seen Brother Schmelzenbach riding horseback two hundred miles a week in his care of the churches which he and his workers have established; to have watched paralyzed Daniel rounding up his early morning congregations from the kraals; to have heard the praises from the more than four hundred, rescued from raw heathendom, whose black faces now shine with the glory of a found Savior.

We wish all might have accompanied Brother Fritzlan on his tour of the western India stations—heard him tell of the miracle well that God gave to confound the heathen scoffers of those who trusted in the Jesus doctrine; of the village headman and clerk who, disgusted with their impotent god, went into his temple and beat him in the face with their shoes.

And then Brother Athans—how he set our hearts afire with the news of reopened doors in Old Mexico, and the five Mexican churches this year organized into a District.

We can not tell it all; we can only hint at the good news brought back by our missionaries, and then with you lift up our faces to God and give Him renewed pledge for the best year of our life in service in Jerusalem, Judea, Samaria, and the uttermost parts of the earth.

## General Court of Appeals

The following rules of procedure in trials of elders or licensed ministers have been adopted by the General Court of Appeals:

In furtherance of the provisions of the Manual relative to the "Discipline of a Minister" (pages 80 and 81), the following shall invariably be the course of procedure in connection with the trial of an accused minister:

1. The charges and specifications mentioned on page 81 shall be presented in the first instance to the District Superintendent, or to the Advisory Board, in case such Superintendent himself be disqualified; and after a trial court shall have been duly selected, and notice duly served upon the accused, such charges and specifications shall be filed by the District Superintendent, or Advisory Board in the event of his disqualification, with the trial court.

2. The written notice provided for on page 81 shall be prepared either by the District Superintendent or Advisory Board, and signed by him or them.

3. Such notice shall contain a full and correct copy of the charges and specifications.

4. The charges shall be general, merely setting forth the nature of the offense, but the specifications, which must be numbered, shall state the facts

constituting the alleged offense, with such particulars of time, place, circumstances, and persons present as may be necessary to fully and fairly apprise the accused of the evidence which he will have to meet, and thus enable him to prepare his defense.

5. The District Superintendent, if not disqualified, or some elder in the church designated by him, or the Advisory Board in the event of his disqualification, shall conduct the prosecution: The defendant also shall be represented by an elder of the church, selected either by himself, or by the trial court, in case such defendant is absent from the trial, or, if present, fails or refuses to make such selection.

6. No defendant shall be compelled to testify or to furnish evidence in his possession, which may tend to incriminate him.

7. No defendant shall be found guilty, simply because he fails or refuses to make any defense, but his guilt must be established by affirmative evidence to the satisfaction of the trial court.

8. All trials shall be conducted in accordance with the rules of evidence, as recognized in courts of justice.

#### RULES OF PROCEDURE ON APPEAL

1. The party appealing from the judgment of a trial court, provided for under the heading, "Discipline of a Minister," pages 80, 81, and 82 of the Manual, shall present his appeal to this court within thirty days after the date of rendition of such judgment. As provided for in the Manual (page 82), such appellant shall transmit to this court his appeal in writing, accompanied by a written statement setting forth the grounds of his appeal. Such statement, however, must be indorsed by a majority of the members of the trial court as being correct, in so far as it purports to set forth the proceedings occurring at the trial, or the evidence presented thereat. It must also be accompanied by a copy of the charges and specifications filed prior to such trial, the written notice thereof served upon the party accused, and the judgment pronounced by the court, which should always be in writing. The dates of filing or presentation of such documents should invariably appear on the copies thereof. Such copies must be indorsed as correct by a majority of the members of the trial court.

2. Where the appeal is from any action of a District Assembly, it must be accompanied by copies of all papers and proceedings relating thereto, certified as correct by the secretary of such Assembly. Accompanying such papers shall be a written statement of the grounds of the appeal, and in so far as such statement purports to set forth any facts or proceedings occurring at any session of such District Assembly, it must be certified to be correct by the secretary of such Assembly. In all such cases the appeal must be accompanied by a copy of the published minutes of such Assembly, and the portions thereof bearing upon the appeal must be referred to by page in the statement of the grounds of appeal.

3. Where the complaint is against any action of a District Superintendent, it must be accompanied by a full statement of the grounds of complaint, and in so far as it purports to set forth the facts upon which the complaint is based, it must be indorsed as correct by a majority of the members of the Advisory Board.

4. Where the appeal is from the judgment of a trial court, the District Superintendent of the District in which the trial occurs should act as respondent, and should file with this court a brief review of the case, and his reasons why the judgment should be affirmed.

5. Where the appeal is from the action of a District Assembly, the same course should be pursued as that indicated in paragraph 4 hereof.

6. In all cases of appeals and complaints referred to in the preceding paragraphs, the District Superintendent of the District from which the appeal or complaint emanates, is requested to appear before this court at the date set for the hearing of such appeal or complaint, for the purpose of presenting the case from the standpoint of the respondent. In the event of his inability to be personally present at such time, he is requested to designate some other competent person to appear in his stead as the representative of the respondent.

7. All appeals and complaints shall be mailed to the General Court of Appeals, at 2109 Troost Ave., Kansas City, Mo.

8. A copy of these rules shall appear in the HERALD of HOLINESS, and the various District Assemblies of our church are requested to incorporate them in the published minutes of their annual proceedings, in order that they may at all times be read-

ily accessible to those who may have occasion to refer to them.

9. Regular sessions of this court will be held annually at Kansas City, Mo., in the month of February.

E. A. GURVIN,  
B. F. HAYNES,  
E. E. ANGELL,  
JAS. B. CHAPMAN.

## Home Campmeeting, Albuquerque

Our last convention with our home campmeeting work was held in the beautiful city of Albuquerque, N. M. This convention was planned by our splendid young District Superintendent, Brother Charles W. Davis, and our beloved pastor, Brother Lee Gaines. The readers will remember that New Mexico is a new District, and in an unsettled and almost uncivilized country, the great bulk of the people being Mexicans and Indians. But our splendid District Superintendent, who has been on the District since it was organized, has worked so faithfully and at the present time we have about sixteen Nazarene churches in New Mexico. We have as faithful a band of young preachers as I have ever met in all my travels. They buck those sandstorms and blizzards and shout in the teeth of the Devil, and prairie dogs, and screech owls, and cactus. They know nothing of defeat; therefore, they are going to win. They are preaching the greatest doctrine of any set of young men in the world. They preach that sinners must be scripturally converted, and then as a second definite work of grace that believers must be gloriously sanctified. These boys are bound to win. I don't think I have heard such praying and testifying among any band of faithful young preachers anywhere. I don't think that I have ever met a finer young District Superintendent in all the Nazarene movement, than Brother Charles Davis, and his wife is his equal, as a preacher and Christian worker. They are simply unsurpassed. Our convention was held in the large Central M. E. Church, South. Brother Vanderpool is their faithful pastor, a beautiful Kentucky boy. He once attended Asbury College. He and his good official board offered their large church to the Nazarene convention free of charge, and did it gladly. Our Nazarene church is only a little over a year old. We have there about fifty members, as faithful and loyal Nazarenes as I have ever met. We had about forty at the altar. This is equal to about a hundred and fifty to two hundred if we had been back in the larger cities where the population was more Americanized than it is in Albuquerque. Our convention meant much to our people in New Mexico. The preachers went back to their charges with enlarged visions and greater determination. They are planning within the next year or two to establish a state camp somewhere in the state. They have their eye now on the beautiful little city of Clovis, near the Texas line, but it is not settled for sure that it will be there. Arrangements are now being made to secure some strong preachers for their camp, but they are not sure they will get their camp into operation before 1922. Will probably not be able in 1921 to put on a regular state camp. However, they are planning to have tent meetings all over the state. In every town they can get into they are going to march in with their fine band of workers and stretch their tents and go to preaching and singing and shouting and they have the boys there that will deliver the goods. I don't remember the names of all the good pastors with us, but Brother Chenault was there from Artesia, we had the pastor from Roswell, Sister McNeese, one of our Indiana girls—she is now one of our pastors in New Mexico. This young lady can simply pray and testify until there is no room for the Devil to get his nose through the crack of the fence. During our five days' convention, our little band of faithful Nazarenes with their friends gave not less than a hundred dollars a day for the expenses of the Coast-to-Coast campaign, and taking care of their delegates and their pastors. As we have already told you, they had the use of the large Central M. E. Church, South, had access to the basement, and the pastor and District Superintendent bought their groceries, and the faithful Nazarene ladies did the cooking, and they fed the pastors and delegates in the basement of the church. This was well done, and the little band was royally entertained. I don't think in all our travels we have ever met a band that was more self-sacrificing and better givers than the faithful Nazarenes of New Mexico. They did themselves credit. A thousand blessings on the Nazarenes of New Mexico. We secured seventeen annual subscriptions for the dear old HERALD of HOLINESS. This list was not as large as in other places, but when we consider the thinly populated section of country, and the few Nazarenes, they did well.

In perfect love, and all for Jesus,

REPORTER.

## BRITISH ISLES DISTRICT

The revival in Parkhead church during the month of January has been beyond the expectations of the saints. The preacher, Brother Will O. Jones, had given him all the liberty he desired, and while the saints here through their natural training with respect to worship, restrain themselves from demonstrations during the time of prayer and of preachings, they nevertheless do demonstrate when in the order of the service everything is to be gained by so doing. This was seen time and time again during the month of January.

The evangelist, Brother Jones, preached at all the services save three, during the month. His singing, and his racy style of preaching, brought together large congregations, indeed the congregations grew right along. The last services were the biggest of all. The results were gratifying and embraced the following classes: Growing children in the Sabbath school, young men and young women in the Bible classes, backsliders who had been or were members of the church, members of the church who had never been sanctified, and quite a company from the outside who gladly received the gospel, and are now rejoicing in full salvation. Many, of course, were at the altar twice, and a few, three times, the total being 180. In no revival during the history of the Parkhead church have the congregations been so large, and the results so wonderful. We give God all the glory. We are hoping that between 40 and 50 may unite with the church as a result of this magnificent work.

Brother Jones is now with the Paisley church, from there he goes to Uddington, and then on to Perth. The District Assembly is held at Easter, when further arrangements will be made for the work, before Brother Jones returns to the States.

GEORGE SHARPE, District Superintendent.

## FROM INDIA

BULDANA, BERAR.

We have just finished our first week of touring for this season. The masters all came back rejoicing and reporting that the people heard them gladly and in crowds. Some five or six meetings were held daily and in no place was there opposition. In some places there were definite inquirers after Christ, and to all appearances some will take further action in the near future. Sunday school picture charts were used during the day as we have no stereopticon, and God blessed their use. Tracts and books and portions were distributed. We look for a good year touring.

K. HAWLEY JACKSON.

## YOUNG PEOPLE'S MONTHLY CONVENTION, NEW YORK DISTRICT

The tenth monthly convention of the New York District Young People's Societies convened at the East Rockaway church, February 10th. The Lord was with us and a splendid spirit of unity prevailed among the young people of the various societies. A beautiful selection was rendered by the East Rockaway chorus. About seventy-five young people attended this service, which was blessed by God by a heart-stirring message brought by our vice-president Brother H. Benle. The Lord enabled our president to bring to the hearts of our young people the need of earnest and prevailing prayer for a world-wide revival. Pray that the Young People's Societies over the whole United States will catch the vision for a real definite Holy Ghost revival. Our next convention will be held at the Atlantic Avenue Church in Brooklyn.

CHARLES F. BINGLES, JR., Reporter.

## Among the Churches

CLEVELAND, OHIO

—We have been here just two months. We found a loyal band of people with great faith for a strong work. Pastor and people are standing together, and God is blessing. During the past two months over \$1,000 has been paid on the tabernacle, and \$600 for other purposes. We are doing our best to get the foreign missionary work before the people, with gratifying results. If you know of any one here that might be interested in our work, or if you have relatives or friends that you would like to have us call on, send us their names and addresses. You can help in this way. Our address is 13517 Milan Ave. The tabernacle is located at the corner of Hayden and Claiborne. Just now we are getting ready for a revival campaign, with Evangelist C. E. Roberts and singers. They will be here to commence February 23d. Pray for us. God has given us a wonderful opportunity in this great metropolis. We are delighted with the outlook and, best of all, the uplook. We give Him praise and glory.—C. Warren Jones, Pastor.

"I believe the HERALD of HOLINESS is the best holiness paper published." C. Howard Davis, Idaho.

"I wish to say in regard to your paper [HERALD of HOLINESS] it is all that its name implies, and I would not want to be without it. I have many refreshing times reading it." C. W. Morgan, Chicago.

**COUNCIL BLUFFS, IOWA**

—We have just closed one of the best meetings in the history of this church. Our pastor, Rev. D. M. Spell, had been doing some good preaching for six weeks, with several saved or sanctified, previous to a special meeting held by Rev. J. E. Williams, D.D., of Owensboro, Ky. He did some excellent preaching for two weeks. There were seventy or seventy-five at the altar, nearly all of whom prayed through to victory. We consider Dr. Williams one of the best. He is now a member of the Church of the Nazarene. Brother and Sister Williams delighted the people here with their unusually good singing. We have received fifteen new members into our church since these meetings have been in progress, and expect others to join soon.—Blanche Leming, Secretary.

**TROY, IOWA**

—The group meeting of the Palouse Center Northwest District was held January 4th to 6th. God gave blessed victory with souls at the altar. Since then we have enjoyed much of the presence of God in the regular services and souls praying through. Our attendance is good both morning and evening. Conviction resting upon the people. "The end is not yet."—C. E. Coating and Wife, Pastors.

**OSAGE, OKLA.**

—Sunday, the 6th, was a good day here. Two saved at the evening service. Our Sunday school is nearing the one hundred mark, and the church is on fire for God. We are now in the beginning of the revival with Evangelist L. H. Ritter. The prospects are good, the folks are getting under the burden, and we are believing God for a landslide from glory. Pray for us.—F. C. Savage, Pastor.

**YUMA, COLO.**

—Since coming to the Bethel Church here in July, 1920, we have had many and specific tokens that the Lord is blessing our efforts and work for Him. The church is in a fine condition spiritually. The saints are much in prayer and are looking for a great revival. There have been over twenty souls saved or sanctified, and have received nine into the church. God has not only blessed us spiritually, but has given us a nice four-room parsonage, all clear of debt, for which we are grateful. We are looking for a mighty outpouring of the Holy Spirit, for we believe our God, whom we serve continually, is answering prayer.—Rev. W. E. F. Dunn, Pastor.

**NASHVILLE, MICH.**

—Our revival closed with victory. Brother Sipes, the evangelist, was at his best in preaching. Twenty souls prayed through to pardon or cleansing. We had good attendance, and the saints worked hard for the success of this meeting. We expect continued victory down through the year, and pray that God will give us many souls.—Elwood Taylor, Pastor.

**SULPHUR, OKLA.**

—Our revival meeting closed Sunday night, February 6th, with great victory. Fifty-two souls prayed through in the old-time way. Nineteen united with the church, and more to come in later, and "The end is not yet." The church is on the mountaintop; victory in every service; good Sunday school, and a good Young People's Society.—H. O. Huffman, Pastor.

**CURTIS, NEB.**

—Just closed a three weeks' revival meeting held in our church. Rev. Theodore Ludwig and Mrs. Ludwig did the preaching and God was present in saving and sanctifying power, during the entire meeting. Fifty seekers were at the altar. Prayer was the keynote to the meeting. We prayed for months for the Lord to send a gracious revival, and He heard and answered prayer. Praise His name! Twenty new members were added to the church; a splendid Sunday school was organized, and we are looking for great things from our God.—N. W. Crandell, Supply Pastor.

**TALLULA, ILL.**

—A five weeks' revival effort has just closed in the church here. We had Rev. N. J. Hepburn of Kansas City as evangelist; Uzz and Ida Everett of Virginia, Illinois, as singers, and Miss Lydia Hendricks of Arenzville, as organist. God surely blessed our evangelist as he preached the gospel of full salvation with no uncertain sound. The whole community was stirred. Great conviction rested upon the people. Some thirty-five souls bowed at the altar for reclamation, pardon or purity. Twenty-two united with us in church membership and others to follow. The finances came easy, each week being provided for in advance. The appointments of the church are all up to date, with all furnishings for the year provided. We acknowledge the good hand of our God upon us, and as He wills, we go forward to serve Him.—Eva C. Butler, Pastor.

**MORRILTON, ARK.**

—We give thanks to God for His blessings on the work here. Since our arrival last November, there are several features worthy of note. The Sunday morning attendance is much improved, and God has given us blessed Wednesday evening prayer-meetings. Our Sunday school is on the upgrade, and the Sunday evening services are being honored by God's presence. God is giving the church a greater vision. A fine parsonage with a lot adjoining for a new church has been purchased. Twenty-two hundred and fifty dollars was paid in cash, leaving only \$750 against the property. We praise God for helping us secure this splendid location in the choice part of Morrilton. May God bless the great HERALD family.—F. H. Bugh, Pastor.

**ENSIGN, KAS.**

—On February 6th, Fred Price, of Hutchinson, closed a revival meeting near Ensign. The attendance was good, and seven seekers professed victory during this meeting. I had the pleasure of assisting Brother Price in this revival, also preaching at Ensign on Sunday during the meeting.—Rev. George Harper, Pastor.

**MONTROSE, COLO.**

—Over seventy souls knelt at the altar, most of them praying through to victory, during the revival meeting which closed last Sunday. Some of the scenes witnessed at the altar will never be forgotten. One entire family plunged into the fountain in the old-fashioned way. Rev. A. F. Balsmeier, who had charge of the meetings, proved to be a powerful and convincing preacher. He knows how to uncover sin and make the Devil mad. His faithful service will long be remembered. Mrs. A. F. Balsmeier and Miss Elsa Fisher sang songs that stirred our soul, and they were used much in making the meeting a success. A love offering was taken for the pastor, which amounted to \$75. The last Sunday of the meeting we had a real revival in the Sunday school, and almost all the children that were not saved, found pardon. Six members were received into the church. The pastor's salary was raised \$10 a month, and plans were made to build a church in the near future. We are encouraged to go on, claiming the promise that "all things are possible with God."—J. F. Ransom and Wife, Pastors.

**DECATUR, ILL.**

—The Lord is giving us some of the best times we have ever had in the ministry. Since our last writing to the paper, we have taken in fifty new members. We have just closed a one week's Young People's rally. This meeting was under the auspices of our Young People's Society, the pastors of the District preaching consecutively. There were fifty-five at the altar. Our young folks are ready to work wherever they are put, and willing to do anything in His service. There are about fifty members in this society, and the blessing of God often comes down upon them while they walk the floor and shout, bringing souls to the altar. We have had to enlarge our church, seating now about five hundred. House full last Sunday night, and eight at the altar. We now have two hundred and fifty in the Sunday school. The folks stand nobly by their pastor and his wife, who is the deaconess.—L. G. Milby, Pastor.

**VONA, COLO.**

—Just closed revival meeting Sunday night, February 6th, with Rev. A. E. Sanner, District Superintendent, as evangelist. Brother Sanner was at his best. Great service last Sunday night, with nine seekers. Twenty souls found victory during the three weeks' meeting, and others under deep conviction, requesting prayer. The saints are greatly encouraged, and the whole community is stirred. Several new members will be among us soon. The revival spirit continues, and we are expecting greater things. To God be all the glory.—Mrs. E. O. Walden, Reporter.

**MUNCIE, IND.**

—The Lord gave us a splendid meeting here, and notwithstanding the many difficulties we had to encounter, we had a glorious time in the Lord. Many souls prayed through to definite victory, either for pardon or purity. Such shouts of victory we have not witnessed for some time. The gospel plow ran deep, and light broke in upon many hearts. This meeting was held in the Fifteenth Street Church. Pray for us.—Z. T. Thacker, Evangelist.

**LONG BEACH, CALIF.**

—God has given us a gracious outpouring of His Holy Spirit in this revival which has just closed. Rev. Mr. Beebe and the Wilde-Knight band were the evangelists. God marvelously blessed us. Two hundred and thirty souls have found victory. Praise His holy name forever! Twelve new members were

received into the church the opening day. The revival ran from January 9th to February 6th, and the Holy Spirit was with us all through the meeting. The attendance was great; house crowded to the very doors, and many were turned away the last night. Brother Wilde and Brother Beebe were at their best. The singing of the Wilde-Knight band was a spiritual uplift. An offering of over \$1,000 for the expense of the meeting was given and an offering was taken for the pastor and wife, amounting to \$200. Praise God! God is graciously blessing us at Long Beach. We are planning on building a larger church. Our Sunday school is on the upward grade. One hundred and twenty-five in attendance. Our prayer-meetings are well attended, and a splendid missionary spirit prevails. We have a fine class of young people, God's blessing is upon them.—John V. Smith, Reporter.

**MOHAWK, IND.**

—We have just closed the greatest revival in the history of the Mohawk church. The meetings continued for five weeks and the church was filled every night. The last night the house was packed and some were turned away. About one hundred seekers were at the altar, and the most of them were blessed. The entire neighborhood was stirred, and under old-time conviction. People prayed through at all times of the night, some at home, and different places. We have received twenty-seven into the church, with more to follow. We are pressing on. Rev. J. E. Hughes of Kentucky was the

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evangelist and Ethel Baldwin of Cowan, Ind., led the singing. These workers were a great blessing to the people. Rev. Mr. Hughes has preached holiness for a long time, and God is blessing him.—Albert Schocke, Pastor.

#### BLOUFTON, IND.

—God is surely answering prayer. In the morning service of January 30th, while the pastor was preaching, one lady started for the altar, and the glory struck her soul, before she came to the altar; she began shouting, and the presence of God was manifest, and the people were weeping and praying, and before we scarcely realized it there were nine at the altar. One lady was under the power for about an hour, and was saved in that service. Rev. J. W. Short, our District Superintendent, was with us on February 2d and 3d, and blessed our hearts with his Spirit-filled preaching. Rev. D. Rand Pierce and Rev. E. Arthur Lewis came on February 4th. The house was filled from the first, and some were turned away the first Sunday night. Seekers at almost every service. Great preaching by Rev. Mr. Pierce. Rev. Mr. Lewis's singing has a magnetic power that draws the people. Help us pray for a great spiritual awakening. We hope to place the HERALD of HOLINESS in every Nazarene home.—B. A. Fleming, Pastor.

#### JESTER, OKLA.

—The work here is moving along nicely. Some increase in the congregation; finances coming nicely; meeting the appointments, and the pastor's salary paid in advance. But, best of all, God is honoring our services with His presence. Harmony prevails throughout the church. Conviction is upon hearts; four were at the altar in the Sunday morning service. Our District Superintendent, Rev. S. H. Owens, was

with us over the first Sunday of February, and lifted the people heavenward with his great messages. We are looking up and expect greater things of God.—Mrs. Fannie Payne, Pastor.

#### BATH, ME.

—The church at Bath has taken on new strength, and is pushing the battle for God and holiness with a fresh courage, and we believe the God of battles is leading us on to sure victory. There is a great need for a strong holiness work here. Sometimes the battle goes hard, but God has held His people here, steadfast and true, and we believe they know how to depend upon the Lord and obey His orders. We have a new church of our own, at last, built on one of the finest lots in the city. We dedicated it on Sunday, January 2d, and had a wonderful day throughout. In the morning, Rev. O. L. W. Brown, pastor at South Portland, preached a strong sermon. The dedication occurred in the afternoon, when our District Superintendent, Rev. S. W. Beers, was in charge, and gave a splendid message to a large congregation. Brother Beers preached a searching sermon, and deep conviction seemed to be on the people. One young lady responded to the altar call and was saved. Miss Anna G. Place, of South Portland, led the singing, and her beautiful solo added much to the services. We have a splendid pastor. Rev. George D. Riley. He has only been with us since August, but the influence of his prayers, sermons, and his godly life, is telling already in the church and community. He is a blessing and an inspiration to us all.—L. J. Palmer, Reporter.

#### MT. VERNON, S. DAK.

—Closed a five weeks' meeting February 6th, which proved to be one of the most gracious revivals that Mt. Vernon church has ever known. This revival was in charge of Rev. M. T. Brandyberry, our District Superintendent, and his wife, Lyda Brandyberry. The community was stirred for miles around. This was a real siege meeting, the break coming at the end of the fourth week. Many were definitely blessed at the altar, and some prayed through at their homes. The last two Sundays were all-day meetings, and they will long be remembered as days of manifested blessing and power. Among those converted and sanctified was a Catholic, who also united with the church. The attendance at this meeting was good, with increasing interest; finances came easy, and on the last day of the meeting a class of eight substantial adult members were taken into the church. At the close of the morning service of the last Sunday of the meeting, six young people were at the altar definitely consecrating as missionaries, and twenty-five others presented themselves at the altar, promising to go wherever God might lead them. Rev. Mr. Collar and his congregation from Loomis, and Father Lyle and wife of Olivet, Ill., were a great blessing to us. Truly, "The Lord has done great things for us, whereof we are glad."—Rev. H. B. Garvin, Pastor.

#### SPRINGFIELD, ILL.

—The revival meeting closed on Sunday night, February 6th, with an altar full of earnest seekers in quest of pardon and purity. The best in the history of the church. God marvelously blessed in this meeting, and set His seal upon the faithful preaching of the Word. Many people who had never before frequented the Nazarene church were brought under the sound and influence of the heaven-sent gospel preaching. Evangelist Rev. H. J. Elliott, of Nampa, Idaho, has indeed proven to be God's man with a mighty message of full salvation. We are greatly encouraged to press the battle for God against sin and darkness. "Victory—great victory," is our song.—C. E. Fritsch, Pastor.

#### WESTVILLE, ILL.

—Just closed a three weeks' revival, with Rev. Charles Harrison at his best. We feel our church has had a spiritual uplift. The teachers and students of Olivet furnished us with some special singing. We were also delighted to have with us Rev. Charles A. Brown, our District Superintendent. We are marching on under the banner of holiness.—Belle Snyder, Pastor.

#### WANN, OKLA.

—Truly, these are good days with us here. Our God is leading us on to victory. The Sunday school is moving on under the leadership of our able superintendent, George M. Hall. The midweek prayer-meetings are times of refreshing, and God is blessing in the preaching of His Word, both here and at Copan, which is one of our appointments. We are holding a special meeting at this time in our church at Wann, with good services and fine attendance. We took ten members into the church. Pray for us.—I. D. Farmer and Wife, Pastors.

#### BLOSSOM, TEXAS

—These are days of real progress at the church. Sunday, February 13th, Rev. Mrs. Ina Lee Akin,

district superintendent of Sunday school's, was with us, and brought a stirring message on Sunday school work. Thank the Lord our school has doubled in attendance since the Assembly. Our young people have a vision, and are very enthusiastic. The future outlook is good for Blossom church.—Arthur L. James, Pastor.

#### SAN BERNARDINO, CALIF.

—A splendid all-day meeting here yesterday (February 10th). Holy fervor on the saints all through the day that burst into a blaze of glory upon the evening service. Two souls prayed through to God. Our little band wonderfully encouraged. Brothers Bryant, Leckie, Corlett, and Neufeld, with members of their flocks, helped to make the day a success in the Lord.—Earl D. Hinchman, Pastor.

#### GREELEY, COLO.

—We are moving along nicely, and God is blessing us under the leadership of Rev. C. H. Lancaster, our beloved pastor. We thank God for sending him this way, and feel sure that it was in divine order. About sixty members and friends met at the parsonage, January 29th, which was the pastor's birthday, and surprised him by presenting a beautiful oak desk, as a token of love and esteem. Our services are being owned and blessed of God. Had a gracious service Sunday evening, February 6th, conducted by our dear Sister Lancaster. God gave great liberty and unctio; three prayed through to victory. Truly, God is in our midst. Pray for us.—Reporter.

#### SHELBYVILLE, IND.

—The Lord gave us a wonderful convention a few weeks ago. Sister Schmelzenbach was with us and our little church would not hold the people. It is a common thing to see seekers at the altar during the regular preaching services. There were six good victories last Sunday night. Why not have a revival the whole year? "If God be for us, who can be against us?" Pray for us.—Morris M. Himler, Pastor.

#### PATCHOGUE, N. Y.

—Just closed a good revival meeting here with Rev. Martha Curry as evangelist in charge. Our pastor began watch night and held special meetings every night to February 6th, Sister Curry assisting the last two weeks. There were a number of seekers and finders, for which we praise God! An all-day meeting was held Friday, February 4th, with our District Superintendent, Rev. E. E. Angell, and Rev. Paul Hill, assisting. Sister Curry's ministry was a blessing to the church here. Our Sunday school is doing nicely. We praise our God and push on with the battle until Jesus comes.—I. L. Gordon, Reporter.

#### NEWBURG, OKLA.

—This has been the most wonderful year of our ministry. We moved into the new parsonage October 15th, with a great vision for the year's work. All departments of the work seem to throb with more life and energy with each service. The church began to pray for a revival and it broke in upon us December 16th, and my husband was gloriously sanctified. The following Sunday we had the happy privilege of receiving him into the church. Then on the morning of the 21st, God called him home to glory. We do not question God's plans but bow our heads in humble submission to His divine will. The revival continued, Hallelujah! A special Christmas convention was held by Brothers Robinson and Brown of Bethany. A number have been saved or sanctified in their homes. We have received eight adult members into the church. Have organized a Young People's Society, with great prospects ahead. They plan to support a missionary Sunday school. Our Sunday school is fine, both in attendance and spirituality.—Mrs. G. Morris, Pastor.

## NOTES AND PERSONALS

Rev. Charles A. Kinder, our managing editor, was called to Indianapolis, Ind., last week on account of the serious illness of his mother, Mrs. J. B. Kinder. She passed to her reward on Sunday, February 13th.

Brother E. E. Angell, District Superintendent of the New York District, recommends to the church Rev. Philip Geiter, who expects to enter the evangelistic field at the close of his pastorate at Syracuse, N. Y., in April. Brother Geiter is an excellent gospel singer as well as an effective soul winning preacher. His address is 220 W. Newell St., Syracuse, N. Y.

Prof. R. A. Shank and wife, song evangelists, have some open dates for spring meetings after April 9th. Brother Shank plays the cornet, and Sister Shank is a pianist. They sing solos and duets. If you need them, write in care of Rev. A. M. Bowes, 584 E. Eighth St., North Portland, Ore.

## Announcement

### OF MISSION STUDY TEXT BOOKS FOR 1921-22

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TELEGRAMS

**HERALD OF HOLINESS:** Ft. Wayne, Ind.  
 Greatest meeting in history of this church—another Pentecost. Souls are being saved, sanctified, and some marvelous cases of divine healing. Crowds coming. Pastor conducted meeting first week and half. Lewis and Pierce joined us tonight. They will alternate between Bluffton and here this week, which is the last week of Bluffton meeting, and will continue with us over March 13th. Pray for us.  
**HOWARD PASCHAL, Pastor.**

**HERALD OF HOLINESS:** Hillsboro, Texas  
 Great revival. Sixty to date. Rev. King and wife helping. Another week yet.  
**FLYNN, Pastor.**

ANNOUNCEMENTS

**NOTICE: North Dakota-Minnesota District**—In remitting to the District Treasurer by postal money order, please have order drawn on Malta, Mont., not Freewater, Mont., as Freewater is not a money order office. All letters for the District Treasurer should be addressed to H. G. Cowan, Freewater, Mont.

**NOTICE: Hamlin District**—Let all licensed ministers on the District who expect to take the examination in the third year's course of study, send me their name and address, and I will send them a list of test questions by return mail. James N. Cooper, examiner for third year, 1393 South Lincoln St., Amarillo, Texas.

WANTS

**WANTED**—A position to do general housework. Address Mrs. Maude McIntyre, 605 West Main St., Urbana, Ill.

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By B. F. HAYNES, D.D.

It has been a great pleasure to me to read the manuscript for this autobiography. I read every line of it carefully and enjoyed it. It brings out in a strong light the labors, trials, and victories of a young preacher of fifty years ago. It shows something of the heroism of those who stood for prohibition in the early stages of that battle. It shows the hardships, self-denial, and losses of a minister who would preach holiness as taught in God's Word. It puts on record the injustice and cruelty of a certain church administration as it was manifested toward preachers who would declare the great doctrine and experience of holiness. I hope the book may be read by thousands of people who love the way of holiness.—H. D. Brown.

CONTENTS:

- CHAP. 1. Childhood Experiences.
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- CHAP. 3. First Preaching and First Charge.
- CHAP. 4. My Early Years in the Conference.
- CHAP. 5. A Glance Backward—Pastoral Incidents.
- CHAP. 6. Gathering Storms.
- CHAP. 7. Statement of the Great Kelley-Hargrove Case.
- CHAP. 8. The Case Continued.
- CHAP. 9. Observations.
- CHAP. 10. Founding of Tennessee Methodist—Death of Dr. James M. Wright.
- CHAP. 11. Stormy Career of Tennessee Methodist.
- CHAP. 12. B. F. Haynes' Speech Before the Tennessee Conference.
- CHAP. 13. Concluding Observations On the Tennessee Methodist and Its Conference Fate.
- CHAP. 14. The Second Coming.
- CHAP. 15. My Three Bibles.
- CHAP. 16. A Cyclone.
- CHAP. 17. A Gennesaret Squall.
- CHAP. 18. Triumph and Tragedy.
- CHAP. 19. Five Years of Testings.
- CHAP. 20. My Work for Prohibition.
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