

HERALD of HOLINESS

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

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EDITORIAL

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

Newspapers and the News

NO broader misnomer can be found than the word "newspaper" as applied to the daily papers printed in this country. They as often distort, misrepresent, or suppress news as they print news. They print what it pays them to print. They are utterly and absolutely unreliable. Any kind of lies can be published if somebody will put up the money to pay for it. Any interest or organization rich enough can muzzle the press, however false, unpatriotic, or dangerous to the welfare of the public or the nation the cause may be in whose interest the press is bribed.

A democratic form of government is the most dangerous government in the world without a free and untrammelled press. In a democracy the press is the mold of public sentiment. A mercenary press can be made the purveyor and disseminator of false principles and misrepresentations and thus create a false public sentiment adverse to existing laws or constitutions, to their final and utter undoing. Such a press is the handmaid of revolutionists. It is thus that governments are overthrown. No country is safe in its form of government and no people are secure in their liberties who live under a government which harbors or tolerates a press which can be subsidized by any cause with money enough to buy its columns.

There are danger signals today in our country. It is shocking to witness the degrading and degraded uses to which the daily press sells its space. These papers recognize no god but mammon. They recognize no master with a right to their columns except the cause with money enough to pay their rates. A thing can not be too base or vile to get the use of their columns if it have the money to pay the price. The greatest danger to the enforcement of prohibition today is the undermining of the prohibition sentiment which secured the constitutional amendment, by means of the money of the liquor interests.

We are indebted to a venal daily press for the ruinous sway of the infamous picture shows which constitute one of the chief dangers to our civilization today. They are sustained and made to prosper and grow in their diabolical work by the newspaper support rendered them for money considerations. Screens can not be too vulgar, or too obscene and debasing, for the newspapers to write them up in glowing colors and lure the millions to seats in the theaters because they are a source of profit to the newspapers. These editors and proprietors know as well as we do that these picture shows are demoralizing to everybody, especially the young; that they are veritable schools of

crime. That they foster and develop prematurely the sex instinct, thus breeding crimes of lust. They know also that these picture shows are the direct cause of the terrific increased wave of crime of all kinds until the world stands aghast at the depths of degradation to which we are fallen. Yet these papers care nothing for these things. They are willing and eager to sell out civilization for a mess of pottage.

The papers are equally as treasonable in the space they use professedly as news, as they are in the space they sell for advertising. They constantly insult the moral sense and outrage the rights of their Christian readers by the preference they show reportorially, to any and all forms of shocking infidelity. A wandering infidel can come to a city and get off a harangue against the doctrine of hell, or the deity of Christ and the daily papers will have reporters present and give columns of space to the vile rot of this irresponsible stranger. Perhaps in the same city are a score of earnest, godly, able ministers of the New Testament, representing the great denominations of the world about whose utterances from Sunday to Sunday these papers have not given as much space in twelve months as they give to one harangue made by one of these peripatetic infidels. In one case we knew of a famous evangelist, godly, able, cultured, and evangelical, to preach for weeks in a southern city with audiences running from three to six thousand nightly. During the three months of the series this faithful minister's meetings received in all less than half a column in notices and reports. One Sunday afternoon during the three months an unknown, straggling haranguer in some hall or on some street corner delivered a lot of drivel of no-hell nonsense and the next morning the papers gave long reports of his deliverance, far more space than this monster revival had received altogether for three months. This conduct ranges far beneath the plane of indecency. It touches the diabolical. Such a press has sold out to the Devil bodily and can not be trusted by anybody, at any time on anything. Yet the press of this city is no worse than that of all other cities. They are doing the Devil's business and putting in full time at it. It is time, however, that we Christian people should quit patronizing any such papers. This is the only protest that will ever be felt by these venal papers. They have no conscience to which we can appeal, no manhood or patriotism that can be reached. They have no heart to respond to any sort of remonstrances. They have nothing under heaven but pocketbooks which can be made to feel our protests. Let us aim at that tender spot.

"LOOK IN THE WAGON"

A WEALTHY farmer drove his team to the country store, tied one of the animals to the post and went into the store to get a few items. A paper blowing in the road frightened the horses; they plunged, tore themselves free, and ran away. The planter, beholding the runaway from the door, ran in front of the team, caught one by the bridle, and fell. He was trampled, and mangled, and fatally injured, but he stopped the team. When his neighbors bent over him and tried to bring him back to life, dashing water in his face, one said to him, "Why did you do it? You could buy other horses. Why did you give your life to stop that team?" His last words were, "Go look in the wagon."

They did so. They found nestling on the bit of hay in the wagon, a little boy, his only son, asleep. He had given his life to save his boy.

Christ so loved us that when we were asleep in sin and utterly helpless and discouraged, and were wholly ignorant of how great was His love for us, Christ died for us. What inexpressible love was His, that He would die for such unworthy lost sinners as we were. The greatness of that love is seen from two directions, first, if we consider man's lost condition, the depth and degradation of his sinfulness, the hell awaiting his impenitence and the black tide of evil influences constantly issuing from his wicked character and immoral life, we get a broader view of the infinite love and compassion which stooped low enough to redeem man.

Then, considering Christ's exaltation. Co-equal and co-eternal with God the Father, enriched with all the glory, majesty, and wealth of the heaven of heavens, crowned with all the honors, dignities, and infinite powers of the Father-God, yet, Christ left all and came to a sin cursed world to die for a sin cursed race.

In what light does this show man's refusal! How base the ingratitude of the sinner who rejects this proffered redemption! How shall we escape, if we neglect so great salvation?

AN ORGY OF LYING

NEVER before in the history of the world were newspapers and other facilities for publicity in business, social, and political life, used more scandalously for disseminating falsehood instead of truth than at the present time. The world seems to be engulfed in a perfect orgy of lying. Everybody who reads the daily papers or any of the current secular periodical literature of the day are disgusted witnesses to the truth of the above statement. In further attestation of its truth we quote from William E. (Pussyfoot) Johnson, who says in the *Western Christian Advocate*:

"During the last three years, from our headquarters on Fleet Street, London, the nerve center of the whole world, I have sought to interpret America and reveal her soul, especially with respect to our

policy of prohibiting the drink traffic. In this time I have had much to contend with, for the cables do squawk and groan with lurid stories of appalling conditions said to prevail in Yankeeland because of the alleged failure of prohibition. While jails are being closed by the hundreds all over the country, stories are cabled across for the European press, setting forth the great increase of crime in the States because of the absence of drink. And the next day come stories that there is more drink than ever. While inebriate homes, inebriate farms, and alcoholic wards of hospitals are being closed up all over the land because of absence of cases, the cables tell Europe about the astonishing growth of delirium tremens. While drug clinics are being shut down and turned to other uses in our principal cities, there appear grotesque accounts of the appalling increase in drug addicts. While America has a less employment problem than any other nation in the world, the New York correspondents of European newspapers solemnly warn the world that America is on the brink of destruction because prohibition has thrown everybody out of work. These are among the troubles of our American coterie in Europe who seek to make known to the Old World what American institutions really contemplate."

CHEAPENING THE GOSPEL

JOHN R. MOTT thinks that we are cheapening the gospel by dwelling too little and too lightly upon the conditions of salvation. This may help to explain the reason for such a falling away of nominal Christians, beheld in all denominations. We can not stress too much the fact there is matchless wonder-working power in the blood of Jesus Christ and that He came to seek and to save the lost. We must also insist that to partake of this salvation we must forsake sin by repentance and take hold of Christ by faith. Men must be taught that to become the Savior of a man Jesus Christ must also become his Lord and Master.

Dr. Mott says:

There has not been enough patient endurance of hardness. We forget that Christ has summoned men to count the cost. Only the cross brings heroes and martyrs. How may this spirit of sacrifice, which is the spirit of true triumph, be developed? Not so much by calling attention to the needs and possibilities of the non-Christian world, nor by dwelling on the magnitude and wonder of the present opportunity, but by pondering the price that must be paid to meet these needs, to improve these opportunities, and to realize these possibilities. All followers of Christ should think deeply on what it cost Him to bring into the world the knowledge of God and the forgiveness of sin and the life everlasting.

EXCESSIVE ORGANIZATION

WHILE a minister in the Methodist church we had occasion often to oppose the tendency toward undue multiplication of societies and organizations in the church. This tendency was, and is yet prevalent in all the old denominations, and the same spirit is seen outside of churches. It is an evil that can afflict any church, young or old. It is an inevitable accompaniment of a decline in spirituality. When a church becomes conscious of losing spiritual power it turns to organizing new societies and movements as a kind of substitute for lost power. It is the poorest of substitutes, however.

Bishop J. F. Berry in the *Christian Advocate* pleads for somebody to kill off the organization fiend. He declares that the organiza-

tion mania has taken possession of the church, and adds:

Not much can be done until we have a president, a vice-president, a secretary, and an executive committee. Then the thing we desire to do must be moved and seconded, and referred, and amended, and substituted, and officially authorized by a formal vote. Still further, a committee must be appointed to carry out the mandate of the chief body. Machinery, machinery, machinery. Wheels and cogs, and pulleys, and levers, and lathes, and magnetos, and dynamos, and cylinders, and cylinder rods, and cyclometers galore. How constitutions, and by-laws, and parliamentary rules have taken possession of us! How personality has been absorbed by the machine!

A LABOR DICTATORSHIP

A T a recent federation of labor held in Tennessee resolutions were adopted that their members should buy only such goods and merchandise as bear the union label. Let us suppose a case. Suppose the other 107,000,000 people in the United States should take the opposite view and refuse to buy any goods or commodities which bear the union label, what would become of the 3,000,000 union labor dictators who are engaged in an attempt to throttle the production of multiplied thousands of free labor, open shop factories? A great deal of the best goods made in America by competent and well satisfied workers who have the God-given right to work when and where they please, do not bear any kind of union label. Do these 3,000,000 union laborers imagine that they will be supported in this high-handed, treasonable dictatorship by the 107,000,000 free American citizens? These free men descended from sires who poured out their treasure and blood to rid themselves of a milder phase of tyranny and outrage than these unions are attempting to foist upon them. This country is not ready to surrender to bolsheviks, anarchists, and Socialists. They had as well understand this at once. If any of this gentry do not like America or her ways the world is open to them and they can emigrate where they please and when they please. As long as they remain in this country their lordly and absurd attempts at dictation will be sternly resisted as un-American, unpatriotic, treasonable, insulting, and intolerable. These unions have forfeited every particle of favorable public sentiment they ever enjoyed by their ridiculous efforts at injustice, oppression, and outrage on their fellow-workman and the general public.

Purity might be called the restoration of the soul to health by the expulsion of all diseases from the soul, while maturity represents the soul built up in vigor, strength, and the beauty of health.

Love does not make of memory a ledger in which to charge up every offense committed against it by people.

Courtesy is a distinct duty and grace of the fully saved.

GREAT HEADQUARTERS CAMPMEETING

The great campmeeting which is being planned by the representatives of the various general boards and the church at Kansas City for the last of July should be of great interest to our people everywhere. For the sake of our general church we should do our utmost to present our glorious gospel of full salvation to the people of our Headquarters city. Our churches everywhere are affected by conditions in our work at Kansas City. Our representatives are constantly meeting here and they carry away with them the spirit that they encounter. A great gathering of our people from all over the country, a great gathering together of the multitudes who should be reached in our Nazarene Jerusalem, a great downpour of the Holy Ghost, and a great time of salvation is being planned and prayed for.

Many who have long wished to visit the Publishing House should take the campmeeting as an invitation to them to "come and see." This being the first camp, it is in many ways the most vital one; and the call for prayer and co-operation to make it a success will be heeded by our people everywhere. We must make this an annual occasion of first moment to our entire denomination. We are a revival church and can well afford to make a feature of our Headquarters camp.

KEEPING THE BODY UNDER

THE best things in the world are a curse when wrongly used. Fire is so great a boon that the ancients believed that it was made for the gods only and that a friend of mankind had to steal it and bring it to the earth. But fire must always be controlled if it is to be a blessing. When fire becomes master it is the most merciless of masters. Much the same things may be said of water and earth and air. If you had two lists, one of the curses of earth, the other the blessings of earth, and you had to make unconditional entries, there would not be many things that you would be sure should go into the column of unconditional blessings.

Sanctification does not strip life to the rigid and exact line of actual necessities. Holy people still enjoy good, delicate, appetizing food: hence they must always be on their guard against extravagance, inexpediences, and gluttony. The refined soul appreciates the beauty of nature and the delicate imitations of art; yet flowers and music must be taken in moderation or spirituality will be marred by sensuousness. Neatness and beauty, as well as decency and comfort, are considerations with the truly sanctified; hence the dress question will continue to be a question and we will always require care against worldly conformity. Proper education is a golden mean between untutored goodness and over stressed culture: hence the danger on both the right hand and on the left. Even man's old disinclination to labor needs guarding, lest it should develop into sinful laziness. Personally, I have thought that we have a large contingency of OVERWORKED

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J. B. CHAPMAN, D.D., Editor

preachers, singers, and prayers for the showing we have made in God's harvest field.

Sanctification corrects the will and purifies the affections. It also assists the judgment and, in so far as mortality is concerned, purges the bodily appetites; but the natural basis and ability for every former evil still remains. Sinful carnality is gone, but weak humanity remains. The soul rejoices in triumph over the wicked flesh, but it must watch with holy, diligent care over the weak flesh. The holy apostle said, "I keep my body under." The incompetent translator did not err widely when he made it read, "I keep my soul on top." Experience and life, not theology, are the essential foundations of the profession of holiness. Eradicationists will still find plenty to suppress after sin is all gone, for the task of keeping the body under that the soul may keep on top will not end until this mortal shall put on immortality and death is swallowed up of life.

HOW NAPOLEON SAVED FRANCE

WHEN Napoleon came into power in France he found the nation divided into factions and its existence threatened by internal strife. Napoleon at once virtually declared war on the world and taught the French that their enemies were outside of their own empire. The people united to prosecute foreign wars and their own petty differences were swallowed up by the larger cause. Whatever Napoleon did for Europe and the world, he at least saved France from the menace of internal conflict and self-destruction.

Factions in the church are always disastrous. Petty differences are magnified when the church is idle. Disputings about modes of baptism, finespun differences in church polity, or the validity of wearing some insignificant article of apparel have used up enough religious energy to have evangelized a generation. The essential creed is not very long and thinking people will never be a unit on non-essentials. The Roman Catholic church has the only method that will secure unity in non-essentials. The plan is to provide a spiritual and intellectual dictator and give his decisions full moral sanction. But if every one is permitted to read the Bible and think for himself, as protestantism says is his right, then we will have to adopt the motto, "In essentials unity, in non-essentials liberty, in all things charity."

The Church is the force, the field is everything outside. There are still eighty millions in America to be brought to Jesus Christ. There are over a hundred million to reach with the gospel of holiness. There are the millions of the heathen world yet to be evangelized.

The task is so stupendous that it should enlist every ounce of our energy. It is an awful spectacle when holiness bodies set up altar against altar. Thank God that the worst of this is past, but there is possibility of further agreement and all who realize that our enemies are really outside will welcome the fullest understanding and co-operation. Let us not waste our energies opposing one another, let us enter the "foreign war" with a devotion that will not leave room for petty home conflicts.

EVERYBODY IS ON THE BUM

THESE were the words of a beggar when pressed for an explanation of the cause of his shiftless life. He may have spoken in some sincerity; for it is every one's tendency to "Measure everybody's corn in his own half-bushel." Half the time we think we are looking on conditions around us when we are only looking at conditions within us.

I have attended some testimony meetings that were not edifying because they were taken up principally with wailings and complainings concerning persecutions and sufferings, a great deal of which was imaginary rather than strictly real. I heard a minister's wife say she had attended a meeting in which the ladies occupied the time rehearsing the things which they had suffered. She said that when they were all through she told them that she had nothing of the kind to relate, as she had virtually suffered nothing worthy of the mention. That woman was the mother of five children and her husband is a humble Nazarene pastor who has moved frequently and served poor charges. The woman herself is not robust, yet her grace and humility made her feel that others had endured so much that she should not mention any of the things that had been annoying.

I have known a man who tried to confess for the church and community. He would stand up in the meetings and say, "We are not where we used to be, we have lost our zeal and power; we do not pray through like we used to and we let the Devil discourage us." I made inquiry and decided that he was just giving a general tinge to his own experience. When we backslide, nearly everybody else backslides. And we may almost say that when we conclude that everybody else is backslidden it is a good hint that our own spiritual tide is ebbing low. The Lord deliver us from the chronic knocker, the professional grumbler, the self-pityer and from the self-appointed arbiter of others' spiritual state! It is not quite so bad for a man to be on the bum himself as it is for him to reach that state of degeneration where he contends that "Everybody is on the bum." Looking through blue goggles makes the whole world look blue.

In return for His gift of life, health, rain, sunshine, harvests, and all temporal necessities and comforts, surely God is entitled to His request, "Son, give me thy heart."

Jesus in the Ship

By REV. ARTHUR F. INCLER



"And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went" (John 6: 16-21).

JESUS had just worked a miracle with the five loaves and two small fishes and fed the five thousand hungry men, and a lad, and it had profoundly impressed them with His power to sustain life. In those days when their enemies prevailed over them, the Jews often suffered from famine, but now, discovering that Jesus had power to multiply a few barley loaves and dried fishes into thousands, they took it for granted that while He was their leader, no possible harm could befall them and they would have no lack. Perceiving this, Jesus immediately withdrew before they attempted to crown Him king, and it was not till some time afterward that His disciples understood that His kingdom was not of this world. His crowning day had not arrived. He knew that they would take Him by force and crown Him with the thorns of derision.

The disciples had been sent across the lake and Jesus resorted to the mountain heights for solitude and prayer. A great storm arose and the disciples were being tossed about in their little boat, and all were in danger of shipwreck. The whole scene is full of suggestive meaning.

1. A conscious need.

Their condition was most painful. "It was now dark, and Jesus was not come to them, and the sea arose by reason of a great wind" (verses 17, 18).

Their sorrow was threefold: darkness, danger, desertion. To be in a storm at sea in daylight is bad enough but how perilous the situation grows as night comes on! The harder they toil in rowing, the more perilous do they become. I suspect these disciples were tempted to doubt the Master's wisdom in sending them into such a storm, alone. Why did He not accompany them? Ah, He well knew their need. They had been walking by sight and by feeling, and their faith must be tried; they must learn to sail life's troubled sea *by faith* that they may feel more keenly their need of depending upon Christ. They would not have the Master always *visibly* with them and they must learn to trust Him in the darkness, and walk alone.

He has not forgotten them although He is absent from them. He is on the mountainside praying for them and watching over them, while the fierce waves threaten their peace and safety. In spite of their sad plight they kept

on rowing and headed toward the place He had directed them. If water rushed into the boat they quickly bailed it out.

All the worldliness of life's sea can not sink Christ's Church if the waves are kept on the outside of it. And the fiercest temptations of the Christian can not overcome him while he remains at his place of duty. Obedience and faith are always rewarded by a new vision of the Christ. "Neither the darkness nor the tempest need trouble us if only that all-comforting Presence is with us." So we will

"Trust and obey; for there's no other way
To be happy in Jesus, but to trust and obey."

2. A Great Discovery.

"They see Jesus walking on the sea, and drawing nigh unto the ship (vs. 19).

"This is the greatest discovery that a sinful and sorrowful soul can make. Jesus, the merciful, in the midst of the darkness — the Sun of Righteousness, shining in the night: Jesus the mighty, treading the threatening waves beneath His feet: Jesus the divine, drawing nigh unto the distressed. Our compassionate Lord will surely find His way to those who feel their helplessness, and who long for Him. He knows where the troubled, seeking heart is, and how best to reveal Himself to such." More than once since you became His disciple has He met you at "Wit's-End-Corner" and showed you the way, and what to do. When debt and death were staring you in the face, and your mind was in doubt and confusion, you cried unto God for deliverance; you made Him some promises and He took you at your word and trusted you to keep your vows, and lifted you out of the miry hole by the wayside. He has promised to direct our steps when our all is committed to Him, and give us joy and eternal pleasures. "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore" (Psalm 16: 11).

3. A Comforting Message.

"It is I; be not afraid" (vs. 20).

This is the command of a Conqueror. "No other creature under heaven could utter such words without incurring ridicule." Our Lord and Master is none other than the only begotten Son of Jehovah. He is Maker and ruler of ocean, earth, and skies. They all obey quickly His sovereign will. Christ Jesus is a Savior from fear. He is the perfection of love, and "perfect love casteth out fear."

"It is I; be not afraid of the darkness, for I am the light; be not afraid of death, for I am the life; be not afraid of your sins, for I am thy salvation; be not afraid of hell, or of judgment, for I am He who was dead and am

alive for evermore, and have the keys of death and the grave." "It is I; be not afraid"; cast all your care upon Me, for I am thy Creator — thy Redeemer and Friend. Throw your fears to the winds and trust Me with your life, your friends, your plans.

"I will not forget thee, or leave thee,
In my hands I'll hold thee,
In my arms I'll fold thee;
I will not forget thee, or leave thee;
I am thy Redeemer, I will care for thee."

4. A Willing Redemption.

"Then they willingly received him into the ship" (vs. 21).

How glad the windtossed disciples were to see their Master! How quickly did they accept His offer, and take Him into the ship! And how welcome He felt! We can not imagine them refusing the great salvation that was offered them in Himself. Yet this is what multitudes are doing every day. How strange and how sad to see poor sick sinners refusing the only remedy for sin! Christ and His Word will stand or fall together. It was Him they received; they could not receive His Word and reject Him. In their great distress they took Him into the ship and, blessed be His name, He was quite ready to go. Oh, soul, distressed with doubt and fear, take the Savior in! He waits for your welcome.

5. An Immediate Result.

"Immediately the ship was at the land whither they went" (vs. 21).

Surely that was a miracle. Their deliverance from impending death, and doubt, and distress, was instantaneous. One moment they were in the midst of the sea, the next they were *at the land*. Instantaneously saved from their dangerous position, and suddenly landed at their longed-for haven. This is the experience of every troubled, sin-tossed soul when they receive Christ into their lives. He brings deliverance and rest. There is nothing too hard for our Lord.

When these disciples reached the middle of the lake, they seemed bewildered, dead beat, but what they could not do by vain efforts, Jesus did immediately when they took Him aboard. It is "not by works of righteousness which we have done, but according to his mercy he saved us." "Instant salvation is the gift of Him who alone can save to the uttermost. The *saving* of His people is the great purpose of His mission." He feeds and nourishes those who truly gather round Him. If He is not in your boat, receive Him today, and you will immediately arrive where your soul longs to be.

When tossing on life's troubled sea
With foaming billows near,
The night so dark and dangers rife,
The way so hard and drear,
Just think of Jesus and His love
And cast on Him your care;
Stretch out upon His promises
And trust the Savior there.

The Philosophy of Suffering and Punishment

By REV. A. G. JEFFRIES

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Immortality

Man is as immortal as God himself. Though his body goes into the grave, there will be a resurrection, a resurrection, a gathering of all particles, changed to a spiritual state having gone through a process known to God alone.

No chemist on earth knows how a starchy gelatinous grain of corn is metamorphosed into a beautiful and blooming living stalk. They may tell you the agents employed in the transformation and the number of chemicals brought to bear upon the grain but this is as far as they can go. Inspiration declares the fact but hides the process. "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

Man now has a spiritual body that will live on forever. He has also a natural body that will undergo a great change after death but will finally blend with the spiritual body just as it does now; though, with a different substance. The soul now has form and outline and will possibly have it more fully after the resurrection. The finite mind can be accommodated only by form and if creation is the expression of the mind of God, then we will have form and visibility hereafter though capacity and density may be absent.

All life is bioplasmic. I might say here that *bios* in Greek means life and *plasma*, something molded — from *plassein* to mold. It is the vital substance constituting the germinal matter in animals and plants. The bioplast weaves the form. Bioplasts are a colorless, viscid, and apparently structureless substance and the same in all animals. They weave the nerves, brain, muscles, bones, and all the mechanism of the organism. Though of the same chemical composition in the eggs of all animals, they weave after the nature or antecedent life. They are responsible for both formation and growth. Intelligence must be directing the bioplast because its work is a means to an end. Cause must exist before the effect. The force which forms the parts of an embryo, or any living organism, exist before the parts.

Now hear it; life is the cause of organization and not organization the cause of life. Will the skeptic please tell me what this bioplast is if it is not an agent of God forming visibility being directed by God himself? Does it create as it goes or does it convert other substances into this new creation? If so, how is it done? If other substances are converted and introduced into this new creation, is this not an act of creation? If so, can any one but God create? Can not this same bioplast that formed a human body regather the decomposed particles and mold

them again into the same form it once made?

When I study biology and watch the intricate work of the bioplast, I become speechless because I know I am standing in the presence of God Almighty. Materialists say that this is all done by molecular machinery. If so, who is behind the machinery making the exact number of nerves, muscles, and bones in every human body on earth?

The old sage of Idumea cried out, "If a man die shall he live again?" (Job 14:14). Death is not the deprivation of life but the changing of the mode of existence. Flux and decay only supply energized matter for a glorious resurrection. Death might be defined as "A change of the powers of function and the deprivation to act under the present mode of existence."

The resurrection is written on the plumule of every flower, the acorn of every oak, the face of every weed; they die under the white teeth of the frost but come again under the smile of an April sun.

Man's constitution is a compound of spirit and matter. Both natures are distinct, yet mysteriously united and they act each upon the other in a way that is hard to explain. No one but a madman will deny the existence of the human body and no one but a fool will deny the existence of the soul because when the body is deprived of function and freedom — called life — all that made the man — intelligent, mean, or good — is gone. No trace of good or bad can be found in the inert clay. Death means the destruction of man's physical constitution and the separation for a time of the soul and body. This ends man's probation on earth and as his moral status at death so shall it be forever.

Now shall he live again? All nations and people in every age have believed that he will. The Bible declares man shall live forever. "And these shall go away into everlasting punishment but the righteous into life eternal" (Matt. 25:46). "And the spirit shall return unto God who gave it" (Eccl. 12:7). "For God shall bring every work into judgment with every evil thing, whether it be good or whether it be evil" (Eccl. 12:14). As no man goes to trial on his moral conduct in this life, then it must come in the future life. Can a man be tried and judged when he is not present? "And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell" (Matt. 10:28). The body here means the resurrected body united to the soul. Moses and Elias appeared to Christ (Matt. 17:3). Moses had been dead 1,484 years.

Every man in his heart clings tenaciously to

his immortality. He feels he is too great to go out of existence. The faith in the immortality of the soul is intuitive. It is a doctrine that has never needed a teacher. Why did the ancients make their tombs more indestructible than their cities and dwellings? Why do men erect monuments of bronze and stone to their dead? Why not wood and clay? Why do men give large sums to charitable institutions if they cease to exist and go out of the memory of men? They feel and know that they shall live on and they want something to their credit in the great day. "Blessed are the dead which die in the Lord from this time on, yea, saith the Spirit, that they may rest from their labors and their works do follow them" (Rev. 14:13).

Now what is the resurrection and the general judgment for? First, it is to show the indestructibility of that which God has made, both body and soul. Second, it is to give every man a fair and impartial trial bringing all of life's conduct into court. Third, it is to reward the righteous for virtue and to assess the degree of punishment due the vicious (Luke 12:47, 48). Fourth, it is to honor Jesus Christ. Fifth, it is to vindicate the atonement. Heaven is a home, hell is a prison. Those who despise the home here must take the prison hereafter.

Hope Thou in God

By E. A. TURNER

Look up, lift up your head, shout for joy: for "The Son of man is come to seek and to save that which was lost" (Luke 19:10). "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). "Ye shall seek me and find me when ye shall search for me with all your heart" (Jer. 29:13).

If the price of salvation were one thousand dollars, millions would be striving to get the money to buy it; but because the way is simple men fail to take the gift. Men must come confessing their sins and throw themselves upon the mercy of God. (Isaiah 55:7; 1 John 1:9.)

God requires a complete surrender; but if you will estimate the value of your past life you will see that it would be worth it all to have a pure heart and perfect peace with God. Here are some of God's promises: "I, even I, am he that blot out thy transgressions for my own sake, and will not remember thy sins" (Isa. 43:25). "Behold, for peace I had great bitterness, but thou hast, in love to my soul, delivered it from the pit of corruption; for thou hast cast all my sins behind thy back" (Isaiah 38:17).

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility. It therefore completes many things where he who does not love would faint and lie down.—THOMAS A. KEMPIS.

Whatever else we neglect let it not be prayer, for neglect of prayer is neglect of God.—Author Unknown.

WHENEVER we think of Sodom we think of Lot, as both he and his wife fill prominent and unenviable places in the Bible picture. Lot was a strange personality. He seems to have been anxious to make the best of both worlds but on the divine principle that no man can serve two masters, he was unsuccessful. Jude calls him "just" Lot and while we accept this concise summary his whole life as we find it seems to have been controlled by lower rather than higher impulses. He may have been just when it did not cost him anything! His real character is revealed when, on that memorable day, his Uncle Abraham took him up to the hilltop and gave him first choice of the whole country, which, maplike, was spread at their feet. In spite of Abraham's kindness and generosity, which had made him rich, he had no scruple against choosing the fertile plain of Sodom and left Abraham to make the best he could out of the arid heights of Canaan. What though Sodom's plain was polluted with moral poison under whose fetid atmosphere maidenly virtue perishes and true manliness shrivels and dies, the abundance of riches in the fruitful fields, and the close proximity to the best markets would surely satisfy his heart! And so the fatal choice was made which ultimately ended in irretrievable physical and moral disaster.

Lot followed the line of least resistance. The whole land was a perfect paradise of fertile beauty and the tinkling of the camel bells and the lowing of the distant cattle should have been Lot's altar call to seek amid the natural music of fruitfulness Him who is the Author and Giver of life. But Lot saw only commercial values and the music of nature fell on unresponsive ears. How much he would get for his grain in the sordid streets of Sodom; or the value of cattle in the markets of Gomorrah were the absorbing thoughts of his mind. His heart was untouched by the poetry of life, and like Peter Bell in Wordsworth's poem,

In vain, through every changeful year
Did nature lead him as before;
A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more.

Lot took long to realize that in life there is something more than gold.

How long Lot lived with his wife and family in the suburbs of Sodom after separating from Abraham we can not say, but that he ultimately removed from the country to Sodom city is stated in the Bible story. Lot was a prosperous farmer and the produce of his fields would be sent into the adjacent cities, just as farmers do today. The returning servants would bring back stories of the strange and attractive life of the inhabitants, and occasionally Sister Lot, accompanied by one of her daughters, would take a day in town to re-

Glimpses of Bible History

By William Turnbull

The Doom of Sodom

new household stock and replenish the family wardrobe. What joyousness, what gaiety in the city as contrasted with the dull monotony of the old farm! "Why," says Sister Lot, "our daughters are being lost as compared with smart girls of the city! A course of music in Sodom, and a few lessons in dancing from the famous professor at Gomorrah would just bring them up-to-date and make them more marketable when their day comes!" And so the fatal decision was made, and Lot, the country farmer, turns his back on pastoral pursuits and enters the soul-destroying atmosphere of the city.

We are not told how long they resided in the city, we only know that the lurid glare of burning Sodom has lit up biblical history throughout the centuries. Twelve inspired writers in the Old and New Testaments make reference to the great catastrophe, and our Lord himself in vivid language pictures the doom of the impenitent and sinful as sharing the lot of the unrighteous people of Sodom. In closing the gospel revelation, we also find John making reference to the doom of the unrighteous in a spiritual Sodom.

Sodom was one of a large number of lost cities stretching along what was then the Jordan valley but is now entirely covered by the bitter waters of the Sea of Death. While the surface was filled with fruitfulness and beauty and supported abundant life, underneath was stored dynamic forces, sulphur, oil, and bitumen as we are told in Genesis and Deuteronomy, and these were ultimately to combine for the purpose of destruction. But their intrinsic value as well as their destructive power were unknown as the magic wands of chemistry and science were still under lock and key. Unlicensed wickedness and unbridled lust were the dominating thoughts of the inhabitants of Sodom and the other four cities. Little dreamed they that underneath their feet lay the elements of destruction only awaiting a light from God's tinder box. If Lot had ever preached salvation in the cities of the plain he either ultimately gave it up or he had been unsuccessful in his missionary propaganda.

When the great day arrived only four answered the call, of whom only three stood the test. The sun shone in undiluted splendor as the great hour arrived on the dial of time. The earth palpitated with heat, but heat brought disaster. Nature under the imperial hand of God, calls for rain and, obediently, from the north the

thunder cloud appears and rolls down the valley. Flash after flash is seen and vivid thunderbolts light up the lurid heavens. Suddenly a flash strikes the liquid bitumen as it issues from the earth in copious streams, and another and yet another. The doom of Sodom had come! Down the valley like a wall of sulphurous fire comes this avalanche of living flame from which there was no escape.

But where is Lot? Passing along from street to street we see six figures hastening from the overwhelming fiery flood and two of these are clothed in the pure white robes of angelic visitors. The crash of battlements and the cries of agony are heard as the rolling flood, like the work of a demoniac incendiary, hurls death and destruction on every side. But the little band struggles on and finally reaches the higher ground of safety. Obedient to angelic instructions, they look not behind as the awful sight would have appalled the stoutest heart and unnerved the strongest knees. But Sister Lot had left her dearest treasures behind in Sodom and her heart was still there. She would take just one look at the burning city! Perhaps her mansion had been spared? She looked, and lingered. The awful calamity transfixed her. As she stood gazing at her burning treasure the flying siliceous ashes overwhelmed her and she stood encrusted in her sulphurous sepulchre a monumental warning to those who turn their face toward sin and turn their back on God and safety.

It was an awful tale of disaster and old records state that the smoldering embers burned for centuries until a vast cavity was excavated which is now mercifully hid from the view of the curious by the waters of the Dead Sea.

It is an old story now, but the ways of God are ever the same. The fires of Sodom have burned out, but men find a similar death at Martinique when God lifts the lid of Mt. Pele and 40,000 people are overwhelmed in a torrent of molten metal. Buried Pompeii too has been unearthed, and the globe trotters passing along the streets of death forget that God punishes sin some time, some place, somehow.

What is reserved for this generation we dare not prophesy. But this we do know, that the sands of time are fast running out and the hands on God's dial plate are swiftly approaching the twelfth hour. The King who was rejected and crucified, is coming into His own with power and glory and every nation, either in love or despair, will have to acknowledge Him King of kings and Lord of lords. The fires of Stromboli, the hot waters of Bath and boiling springs of New Zealand testify that here we have a very precarious footing and

(Continued on page seven)

The Bible

By C. CYRUS DIPBOYE

WE are living in an age when the Bible is being attacked in many ways. There is a spirit of skepticism everywhere. People are trying to twist the Scriptures to suit their own prejudices. The Word of God is being perverted and picked to pieces. Even the biblical account of creation is being discarded as a Jewish fable, and Darwin's theory taught instead. The power of the atoning blood of Jesus is being denied and the world is trying to substitute good works, church joining, good resolutions. The inspiration of the Bible is also being denied, and regarded merely as history. The wise men of our time attempt to explain the miracles of the Bible through science. The doctrine of hell so vividly taught in the Scriptures is being explained away by Russellism, which teaches its victims second probation, and by Christian Science, which teaches its devotees that there is no sin, consequently no punishment for sin, hence no hell. We are confronted with doctrines worse than gnosticism.

The socialists of our day who are circulating literature everywhere, are deceiving many people, especially among the poor and destitute of our nation. They are "wolves in sheeps' clothing," and are attempting to substitute socialism for Christianity, and most of their leaders are confirmed infidels and deny the inspiration of the Bible. Eugene V. Debs, the late socialist candidate for President, says, "Christianity has had its day and failed, now let socialism try its luck."

The doctrine of spiritism, so prevalent in the land today, is in direct antagonism to the Bible, and is deceiving many people; it is by no means all trickery and deception, but is partly the direct workings of the Devil himself, getting souls under his control and leading them down toward perdition, as they live on in their morbid hallucinations. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1).

While all this is true, we rejoice greatly to know that, notwithstanding all this, there are more copies of the Bible in circulation today than ever before; and it is recommended for its literary merit by people who profess nothing and have nothing to do with God or religion.

Skeptics themselves admit the superiority of the Book. Jean J. Rousseau, a noted infidel, says, "I confess to you that the majesty of the Scripture strikes me with admiration as the purity of the gospel hath its influence on my heart."

Dennis Diderot, the French atheist, a contributor to *Le systeme de la Nature*, a very bible of atheism, says in one of his lectures, "I defy you all, as many as are here, to prepare a tale so simple, and so touching, as the

tale of the passion and death of Jesus Christ, which will be the same after so many centuries."

A story is told of a certain man who passed a blacksmith shop every morning and evening, going to and from his work. Every time he passed he saw the smith standing by an anvil, vigorously beating it with a large hammer. One evening he stopped and said to the smith, "How many anvils have you worn out, sir?" "None," the smith replied, "the anvil wears the hammer out. The anvil has never been feazed." Thus it is with the Bible, infidels' hammers have beat upon it for centuries, but yet it stands prominent above all other books. Thank the Lord! And the skeptics' works have died with them.

Without the Bible there would be no law, no civilization, and no peace. Man would be as a brute. He would be out on life's ocean like a stormtossed vessel, driven hither and thither with no chart or compass, and then at last be dashed upon the shoals of an endless eternity—without God, and without hope.

It is in the Bible that the weary find rest, the hungry find meat, the thirsty find drink, the mourning find comfort, and the prisoner finds his chains broken. In this Book, God reveals His will to man, makes His eternal counsels known, and warns us of impending doom if we fail to walk in His precepts.

Everything around us speaks of the goodness and love of God, but nothing so vividly portrays His love for man as the Bible. We may look around us and see God revealed in nature, we may gaze at the starry heavens and behold the myriads of stars as they look down from the realms of Jupiter's kingdom. They all speak of the transcendent glory of Him "who made the seven stars and Orion." But nothing reveals His glory more than His written Word.

Sir Walter Scott, when dying, asked his friend, Lockhart, to read to him. Lockhart,

looking at the twenty thousand volumes covering the walls of the costly library in which the great man was lying, said, "What book would you like?" "Need you ask?" replied Sir Walter Scott. "There is but *one*." And so Lockhart read to him from that *one* Book—the Bible—the words of eternal life.

YILONTA, ARK.

Abounding Love and Transparent Character

By REV. EDWARD R. KELLEY

"And this I pray, that your love may abound yet more and more in knowledge and in all discernment; so that ye may approve the things that are excellent; and that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

IN the beginning of this petition, Paul prays that "Your love may pour over toward each other" and especially toward God. The love of God filling the heart will affect the accent of the voice, the expression of the face, the carriage of the body—yea, the entire man. There is nothing that makes one more sensitive to the evil about him than the love of God in his heart. The man who lives in the love of God will be delivered from the influences of his own evil tastes. The sanctified heart is no longer swayed by the lower passions and temptations and has no need to sing, "Prone to wander Lord, I feel it."

In ancient times it was believed that the presence of an innocent child or a pure virgin would cause the demons to come out of one possessed with them. Truly, heart purity will help one to discern the presence of evil. "Twilight in a secret chamber may reveal some foul things, and the growing light will disclose more." Secret faults no longer possess the heart filled with perfect love.

Then he prays that they may be sincere; that they "Will show no flaws when held up to the light"; that they may be without offence, "Because the stones in the path have been cleared away by the power of discrimination, so that there is no stumbling." Holiness is the one standard of God's Word. There must be the negative virtue of sincerity and the positive righteousness and true holiness filling the heart.

The apostle looks forward to the day of Christ (the day of Christ's coming) as the time when this transparency is to be tested. Christ is yet to have His day and fortunate is he that is ready to be revealed before Him then.

The petition reaches its climax in its closing sentence: "Which are through Jesus Christ unto the glory and praise of God." Jesus Christ is the giver of all that has gone before. He fills our hearts with fruits unto holiness; He is the author of our sensitiveness toward evil and enables us to shun its very appearance. Our lives are to be lived that God may be glorified.

LATHROP, MO.

THE DOOM OF SODOM

(Continued from page six)

that we are standing on the egglike crust of a burning world.

Reader, are you, like Lot, pitching your tent toward Sodom, or like Christian in Bunyan's "Pilgrim's Progress," have you escaped from the city of destruction and hastening to the celestial city. Flee from the wrath to come! A crucified Christ now stands before you asking for your decision. On one side are the mountains of safety reached by the way of holiness, on the other are sin, Satan, Sodom. God will eth not the death of the sinner but that all may turn to him and live. Come!

UDDINGSTON, SCOTLAND.

JUDGE NOT

DO you remember just what Jesus had to say to us on the subject of judging one another? Was it something like this? "When you judge others, you run the risk of making some unkind mistake. It is not a very good habit, and I would advise that you do not indulge in it, *any more than you can help.*" Or did He intend to give a clear ringing positive command when He said, "Judge not?"

If it is a command, it is one which people feel free to break at any and all times.

Christians are supposed to love to obey the words of their Lord, but not many of them *really mind Him* when it comes to judging others.

Jesus has followers who are careful, and conscientious about His other commands, who do not hesitate a moment to break this one whenever they feel like it. It may be that they consider it a small one, and not very important. The following incident, a *true one*, shows how one woman at least, learned better.

Two of her friends had stopped in to spend the afternoon with Mrs. Armstrong, who had been confined to the house for several days with a sprained ankle. One of them looking up from a bit of fancy work she was doing, saw a young girl passing on the other side of the street, and smiled and bowed to her.

"There goes Natalie Morgan," she said. "She is the dearest girl—such a fine character, and as smart as she can be in domestic things as well as in her books and music."

"Natalie is quite a handsome girl, too," said Mrs. Armstrong. "She has looked particularly well this summer. I think her dark blue suit and that plain, tailored-looking black velvet hat have been very becoming to her."

Young Mrs. Neale laughed. "That velvet hat of Natalie's has taught me a most valuable lesson," she said. "It has led me to decide that I am going to strive from henceforth to obey the Scripture which says, 'Judge not.'"

"Tell us about it, if it isn't a secret," said Mrs. Armstrong.

"Well, I am a pretty good judge of a hat," said Mrs. Neale. "Hats used to be my besetting weakness, and extravagance, until the Lord dealt very definitely with me on the subject of vanity and pride in dress. But I still know a fine, well made hat when I see one, the kind that a sure enough milliner has put her skilled touches on."

"Is Natalie's hat one of that kind?" asked Mrs. Armstrong. "It is certainly a very plain one, with no trimming at all except a long, narrow bow of cerise velvet."

"Oh, it is plain enough. But it is made of the finest quality of silk velvet, and the simple, exclusive design—together with certain touches of workmanship, made me know that it had come from the hands of an expensive milliner. I was satisfied that the small headpiece rolled back from Natalie's fresh young face hadn't cost her mother a penny less than fifteen dollars, and somehow that didn't go well in my mind with Mrs. Morgan's talks to the missionary society about self-denial."

"It is easy enough to preach economy in dress to other women, but often it is another matter when one's own daughter blooms into young womanhood," I told myself, and I didn't like to hear Mrs. Morgan talk at the missionary meetings as I used to."

"Did it really cost that much, or were you mistaken about it?" asked Mrs. Armstrong, much interested.

"Oh, it was an expensive hat, all right—and yet when I learned the history of it—my spirit of judging came down in sackcloth and ashes."

"It came about this way. One day Mrs. Morgan mentioned the fact that Natalie had quite a gift for making old things over, hats in particular, and that she had taken a Y. W. C. A. course in millinery. And then she told me the story of this hat—all unconscious that I had ever judged her about it."

"Mr. Morgan's youngest sister visited the family here a few days early last spring, you may remember. She dresses very quietly, but with exquisite taste. Everything she has is really fine. Well, it seems she had bought this hat for herself, but did not think it becoming, and had worn it only a few times. She had been traveling with her husband for about five months, and the hat had been packed in her trunk all that time."

THE HOME

Conducted by MRS. J. T. BENSON

"Just before leaving, she took it out and handed it to Natalie."

"Take that thing up to the garret," she said, 'for I am tired of carrying it around. It is so badly bent that the shape is spoiled, but it may be that you can use the velvet on it for something.'

"And so the hat lay in the Morgans' garret all summer. Natalie, rummaging through things in the fall, came across it, and decided to practice some of her milliner's lessons on it."

"I am sure you can not do anything with it," her mother told her, for the frame was really broken in several places, and the velvet creased."

"But Natalie ripped it apart, and dampened the buckram foundation with strong starch. The dents were pressed out of the brim with a very hot iron, and it was carefully rolled and patted into its original shape. The crown was stuffed tight and smooth with quantities of tissue paper, and left to dry, and the velvet was held over a pan of steaming water, and gently brushed until the pile stood upright again—making it look like new. Then the young milliner put the whole thing together in the most painstaking way, and trimmed it with the new bow of cerise velvet for which she paid the sum of two dollars."

"I was so ashamed of myself that I confessed the whole thing to Mrs. Morgan," continued Mrs. Neale. "I told her that the hat had really gotten in my way, and that every time I looked at it, even in church, it seemed to stand for at least fifteen dollars extravagantly spent."

"Then Mrs. Morgan laughed heartily and exclaimed:

"How very funny! For do you know, my dear, that I have't looked at that hat this whole winter without being comfortably reminded of two dollars economically spent? You have been seeing its fifteen dollar side—and fretting over it—and it had never occurred to me to see anything but its two dollar side and feel complacent about it."

"Well, that proves that the same thing may look very different to two persons' eyes," said Mrs. Armstrong. "It has taught me not to put so much confidence in this person's eyes, or ears, or mind, when it comes to judging another."

"And it is a lesson that I never want to forget," concluded Mrs. Neale.

HOW MANY OF US HAVE LEARNED THIS LESSON?

Paul, writing to those at Rome who *were called to be saints*, tells them what is necessary to the making of sainthood.

Among other things he takes up this subject of judging.

"Why do you judge your brother?" he demands. "What makes you set him at naught? What business is it of yours anyway? Don't you know that we are all going to stand before the judgment seat of Christ, and that He will do the judging? Let us quit this thing. Let us not judge one another any more. That is n't our job. Our job is to work on *ourselves* and see to it that we do not put any stumbling blocks in our brother's way."

Let us do what Paul told those early Christians to do. Let us go out of the judging business. Let us obey our Lord—and *judge not*.

IN DUE SEASON WE SHALL REAP

There had been a terrible accident, and when it was over and they uncovered his mangled body, so little of life was left in it that they thought him dead. And when the surgeons had finished their work there remained but the physical wreck of a man.

Both legs were gone; the left arm was missing, and had taken with it the greater part of a collar bone. Of the right hand only a finger and the

thumb remained. There was only enough left of the man that had been to suffer and remember.

But he still possessed a brilliant mind, stored with the rich fruitage of a college training, and enriched by travel in every part of the world. And it was all wasted, wasted, wasted! There was nothing he could do but to remain a helpless sufferer.

Sudden thought came to him. To receive letters would be little comfort to him, but why should he not write them? But to whom? Could there be any persons so shut in as he who could be cheered by his letters? Possibly the men in prison were a little more to be pitied; yet even they had hope of release, and he had none. But it was worth trying.

So he wrote to the secretary of the organization for the names of some prisoners. He was informed that his letters could not be answered; the rules of the prison would not permit. But he undertook the one-sided correspondence.

Twice a week he wrote, and the letters taxed his strength to its limit. But into those letters he put his whole soul, all his experience, all his faith, all his bright wit, all his Christian optimism.

It is hard to continue writing when writing costs labor and pain, and especially hard when there is no reply. There were times when he grew discouraged, and was tempted to give it up. But it was his one remaining talent, and he resolved to use it as long as it lasted.

At length he got a letter. It was very short, and written on the stationery of the prison by the officer whose duty it was to read the letters of the convicts. All it said was this:

"Please use the very best paper that you can afford, for your letters are passed on by the men from cell to cell, and read until they literally fall to pieces."—*Youth's Companion*.

SUFFER THE LITTLE CHILDREN TO COME UNTO ME

A famous sculptor wished to make a statue of Jesus which would show Him as He urged the people to come to Him. He wrought his statue, and then asked a little girl who it was.

"I don't know—but it is some great man," she answered—and the sculptor knew that he had failed in his aim, for he wanted to show more than that Jesus was great. So he tried again, and then called in the little girl.

"Oh," she said at once, "it is suffer little children to come unto me!"

And the sculptor smiled and was satisfied. He had succeeded in his aim.—*Selected*.

Children, what does Jesus want from you? He wants your *childhood*. He wants your faith and love while you are children. And He wants you to pattern your childhood after His. He wants you to obey your parents as He obeyed His. He wants you to trust and respect those who are older, as He did. He wants you to ask questions, and learn. He wants you to confess His name publicly, as He confessed His Father's name. He wants you to join in His worship. He wants you—and so He said "*Suffer the little children to come unto me, and forbid them not.*"—DAVID GREGG.

Just whistle a bit if the day be dark

And the sky be overcast;

If mute be the voice of the piping lark,

Why, pipe your own small blast.

"Some years ago a great London paper sent a cartoonist to a Salvation Army meeting to draw pictures of the people there. This was the day before the Army had won the respect and recognition that it knows today, and it was the purpose of the editor to have appear in his paper cartoons of the Salvationists to ridicule them. But when the cartoonist got to the meeting he was so struck by the look of peace [God's peace it was] on the faces of the folks there that he saw they had something in their hearts and lives that he did not. And the result was that he became a Christian and a cross-bearer."

GREAT NAZARENE CONVENTION IN JAPAN

By Rev. PAUL GOODWIN

The Okayama convention was a great meeting. None of us can ever be the same after having attended it. It was the writer's first convention, and I came out of the meeting with the firm conviction that God's blessing is on the movement in Japan, and that if we will all keep humble and let God have His way, there are boundless possibilities for organized holiness work in this country.

Those who have been in our work in Japan from the beginning think the Okayama convention was the greatest ever held in connection with our work. There were about sixty present, the largest number we have ever had at such a meeting. This included all our missionaries and pastors except one, Brother Shiro Kitagawa, who, unfortunately, was sick. There were many assistant workers and lay representatives present. Brother Hada unfortunately was called away just before the convention, and we missed his presence greatly. Brother Hiroshi Kitagawa was also quite sick when the convention opened, but the people got hold of God for his healing, and by Tuesday he had so recovered that he was able to take his place and preached a strong and helpful sermon.

On Friday night we gathered in the church and listened to an address of welcome from Brother J. J. Nagamatsu. The presence of the Lord was there, from the very start. We were introduced around, and arrangements were made for the location of all the delegates. A beautiful convention hall had been secured in the famous Okayama park, and we met here during the day, holding street meetings and evangelistic meetings following in the church, at night. Saturday morning we met for our first service in the convention hall, and Miss Bertie Karna gave us a blessed good message, full of fire, and love and vision, and Mr. Nagamatsu interpreted with inspiration. The text was St. John 14: 16.

Saturday afternoon we had the unique and blessed privilege of listening to an English address by Mr. Nagamatsu. We can not take the space here to describe his message, but it was so full of sound advice, unique illustration, and practical application, that we hope to see it published in these columns soon. At 3 p. m., following Mr. Nagamatsu, there was a meeting especially for the women workers. Addresses were given by Mrs. Nagamatsu, Mrs. Isayama, and Mrs. Kitagawa. Although I could not understand very much of these, yet it was plain that our pastors' wives in Japan are very capable women, and we are justly proud of them. In the evening we had good meetings on the street and in the church.

On Sunday morning, at time for the service to open, it was raining furiously, and many were feeling disappointed, but as the people gathered in, the spiritual blessings began to fall, too, and soon we all forgot about the rain. The writer was called upon to preach and God's blessing seemed to be upon the people, Mr. Nagamatsu interpreting in his own inimitable manner. This was followed by the communion service, Mr. Nagamatsu conducting in Japanese, following our new Japanese manual, which has just been translated and printed, and Mr. Isayama assisted, while our hearts were melted together in precious communion. In the afternoon Brother Isayama preached a powerful and searching sermon, and the whole convention went forward for prayers. At this service Sister Eckel sang with great pathos and unction, and the whole convention was melted and blessed. Preceding this service five good converts were baptized, fruit of the Okayama work. Sunday evening Mr. Nagamatsu preached from Matt. 23: 46, a good gospel message and seekers at the altar. Sunday was a most blessed day to all of our hearts.

Each day of the convention seemed to get richer and more blessed. On Monday morning, Brother Eckel preached in Japanese with great power and liberality, a straight holiness sermon from Matt. 5: 48. What I understood of this message blessed my soul, and the Japanese say it was a fine message. Monday afternoon, Brother Harris Wiman, speaking from Luke 11: 1-10, gave us a tender, melting, soul stirring message on "Prayer." We have all determined to pray unselfishly, persistently, and in faith believing until we see old Japan shaken by a mighty Holy Ghost revival. Amen. Mr. Nagamatsu interpreted, taking Mr. Isayama's place, who was ill. The night meeting was again crowned with salvation, as were all of these meetings. The little mission church was crowded to capacity, and the gospel messages from Pastor Umeda, Ogura, and the students were blessed of God.

Tuesday morning we all rejoiced to have our precious Brother Kitagawa able to fill the pulpit, and he gave a blessed, helpful message from Rev. 3: 18. This was followed by a great healing and prayer service for our sick folks, in which God was present in power.

MISSIONARY DEPARTMENT

Tuesday afternoon was the closing service of the convention and the farewell service for dear Brother and Sister Staples. At this service Mrs. Staples received a diploma in the language at the hand of Mr. Nagamatsu, amid great applause and rejoicing. Mr. Nagamatsu, himself deeply moved, briefly reviewed how God had led on in the work in Japan from the time when he came out alone, with only one other missionary in the field, and no work started, and now after a few short years we have seven churches, a strong missionary force, a Bible school, a number of strong pastors, and young men coming in, a membership of over four hundred, and about two thousand five hundred scholars in our Sunday schools, and great and glorious prospects ahead. Then Sister Staples spoke from her heart in Japanese, telling how God had blessed and brought the work along. Brother Staples spoke briefly and a representative from each church made a short farewell address to the returning missionaries. A number of beautiful gifts were presented, and at the close we all made a great circle, prayed, and sang farewell in old-fashioned Nazarene style, and pledged ourselves to stand true until Jesus comes. This service was the closing, and might well be called the "crowning" service of the convention. In the evening we were invited to the hotel owned by the father of one of our students, and enjoyed a real *go-chiso* (Japanese dinner), some details of business were completed, and the convention was invited to Kyoto for next year. The convention owed much for its success to the kindness of the Okayama friends, and to the untiring efforts of Miss Privat, our faithful missionary there, and to Mr. Isayama and Mr. Nagamatsu, as well as to many others who contributed freely of their time, energy, and money. An offering of nearly two hundred and fifty yen was raised, which, together with the funds left from the fine offering of last year, provided for the expenses of the meeting. Surely the convention was one of love, power, and unity, and will be of untold inspiration to all our work and workers—truly a great convention.

KYOTO, JAPAN.

CUBA AND EVANGELISM

By Rev. E. Y. DAVIS

[Brother and Sister E. Y. Davis, of Cuba, whom some of us met at the General Assembly nearly two years ago, are again in this country. They landed in Tampa, Fla., early in March, with their two little daughters, and are touring the country in a Ford car, speaking in behalf of the missionary work which they are to open shortly in Havana, Cuba, under commission from our General Board of Foreign Missions.]

Cuba may be said to be very well off in churches, both Protestant and Catholic; but the island is far from being evangelized. So far as I have been able to observe, the evangelical note has almost died out. I am acquainted with a few missionaries who still believe in revivals, and are preaching to get people saved, but the most of them are looking to other sources, such as education and moral training, to grow sin out and righteousness in. Some of the churches have succeeded in getting well equipped institutions of learning which are doing most creditable work in everything except salvation from sin. This matter has seemed to escape their attention, or at least they are not working at it. Any saved person knows that of all things the Church should stand for is salvation. In Cuba there is little if any need of missionaries who come to establish mere church societies with dead forms and rituals. The country is overrun with that sort of thing already.

We have been in Cuba now nearly three years, and there have been no real revivals in any of the churches near us. One young man, a native worker, made several attempts to hold meetings, but there was very little done. He had no help from his superintendent or fellow-preachers. You who are in the States may think it is hard sometimes to stir up revival interest, but if you were down here it would appear much harder. The Cuban is not a viciously bad fellow. He has many valuable traits of character. Socially the Cubans are very agreeable to deal with. But they have been fooled by the priests so much that they do not look with much favor on re-

ligion. Those who are still dupes of Rome are of course hard to reach because of their fanaticism, and those who have been undeceived have in many cases gone to the other extreme and are rank infidels. In one of these two classes the majority would fall. But there are those who, when the truth is presented to them in an understandable way, will embrace it. We know this from experience.

The gospel preached in the power and demonstration of the Spirit reaches Cubans just as it reaches people of all lands and races, glory to God! We are looking to the establishment of our mission in Havana along these lines. The field is ripe for such work. May the Lord help us to get the right start as soon as possible. That great city is no doubt wicked and full of evil of all kinds, but we are persuaded that God has those whom He would save, and that He wants a life saving station there. The Lord has called my wife and me into this work, we believe. He has helped us to get the language so that we are able to preach in Spanish and hold social intercourse with the people in their own tongue. Our seven and a half years in Cuba have given us an acquaintance with the customs and manners of the people so that by the help of the Holy Ghost we hope to be useful as missionaries.

MISSIONARIES NEED YOUR PRAYERS

By MRS. LULA H. FERGUSON

Henry Martyn laments that "want of private devotional readings and shortness of prayer through incessant sermon making had produced much strangeness between God and his soul." It is so easy to fall into this trap of the enemy. I do covet the prayers of all God's people for myself that I may be true to God in the place of secret prayer. That is where the real battle is fought, and where the Enemy is conquered.

William Wilberforce, the peer of kings, said, "I must secure more time for private devotions. I have been living far too public for me. The shortening of private devotions starves the soul; it grows lean and faint. I have been keeping too late hours." Of a failure in parliament he says, "Let me record my grief and shame, and all, probably, from private devotions having been contracted, and so God let me stumble." More solitude and earlier hours was his remedy.

We missionaries need your prayers, that in the midst of work enough to keep many times our number busy, we take time to be holy men and women. It is easy to fall into a round of doings and goings, but it is not easy to pray. How true, "Prayer changes things." Prayer is the greatest work and the hardest work we can do; it requires time, calmness, and meditation.

The needs here are appalling. Here in the city are surging millions on their way to perdition. Towns in the country with a population of from four thousand to thirty thousand, and no one to even hand out a gospel tract. Modern conveniences, but the gospel messenger is not there. Surely God has not forgotten these poor people. There must be some one in this generation to give them the message. Who will help pray out the messengers? The ripened grain is falling and being lost because the reapers have not come. Why have they not come?

Colportage work is needed in dozens of towns where as yet missions are not opened, for it is a preparatory work for opening a mission. A man and wife are well suited for this line of work. It is not easy to flesh and blond, but if we do not carry the gospel to the people they will never get it. Well balanced single women can do this work also, especially if they want to. Many a woman will talk and listen to a woman when she will not to a man. One lady said to me when out with my husband in the work, "I believe what you tell me, but I don't believe the men, they are all such liars." The Roman Catholic priests have deceived them, and they know it.

Consecrated, sane women, full of the Holy Ghost, are needed in these homes; to go from house to house after the diamonds in the rough. They are here. Who will help us find them?

The dear Lord has enabled Sister Miller and me to do some of this kind of work, and has given us precious souls. Bless His name! Oh, how much there is to do. Has He spoken to you about this great and needy field? "Whatsoever he saith unto you, do it."

BUENOS AIRES.

Enlargement and Deliverance

By H. ORTON WILEY

Secretary, General Board of Education

Some considerations for farseeing laymen who desire to invest their money to the best advantage in the work of God.

THESE words, "Enlargement and Deliverance," were written on the eve of pending disaster. Through a daring step of faith on the part of two of God's children, the entire Jewish nation was made the recipient of a most remarkable deliverance. The hope of God's people has always been in going forward. Forward movement in the face of overwhelming difficulties is the test of faith in God which brings success.

There is now an unparalleled opportunity for advancing the work of holiness through our schools and colleges. For farseeing laymen the educational work of the church presents the following magnificent opportunities:

1. *It is an opportunity to follow the method of Jesus in training the leadership of the church.*

Jesus gave Himself to the work of training leaders. It was the twelve, the seventy, and later the one hundred and twenty under the baptism of the Holy Ghost that went forth to fill the world with the good news of salvation.

Our schools and colleges are thronged with young men and women, anxious and ready to prepare themselves for the greatest possible service, and to lay their all on the altar of God and the church. They would enter the pioneer fields and organize churches from those saved under their ministry; they would cross the seas, and penetrate the mountain fastnesses, and everywhere they would go preaching the unsearchable riches of Christ.

Those who assist in training these workers are availing themselves of the most direct method of Christian work and linking themselves with Jesus in His great plan for reaching the world with the gospel.

2. *It is an opportunity to give fresh impetus to the work of every department of the church.*

The educational work lies at the base of every department of the church. The foreign missionary work may well be called the "great objective of the church," and home missions and evangelism its foundation; but these will succeed only as fully consecrated and adequately prepared young men and women carry it forward. Without well equipped workers there can be no great advance, and for these the church must look to her schools and colleges.

Those who invest in the young lives now in training will in the not distant future lend fresh impetus to the work of every department of the church.

3. *It is an opportunity to determine largely the future of the church by keeping its doc-*

trines sound and preserving its spirit of evangelism and missionary activity.

During the Middle Ages there arose two orders of monks as a result of a spiritual awakening. The Franciscans gave themselves to the work of evangelism; the Dominicans planted themselves in the university towns and gave themselves to training the future ministry of the church. The Dominicans, as a result, so indoctrinated the future leaders of the church that they determined its doctrine for generations, while the work of the Franciscans, lacking proper conservation, was soon dissipated.

Our schools are not merely "educational

institutions" in the usually accepted sense of the term, but centers of holy fire and revival power. Those who give of their time or means for the preservation of this work, will perpetuate the high ideals of the church, and provide for its greatest success.

4. *It is an opportunity to be a worker with God in answering the prayer of the ages.*

Jesus taught His disciples to pray for laborers. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Since that time the true children of God have been earnestly crying to heaven for the fulfillment of this prayer, and God has answered by sending us hundreds of young people. Shall we fail at this critical moment? How shall we stand unabashed before God if we neglect this great opportunity?

World-Wide Revival in the Sunday School

By N. B. HERRELL

THE thirty million Protestant youths in America under the age of twenty-five years, who are not connected with any institution of religious training, is a challenge to our Sunday schools for their best and wisest efforts to win this vast army to Christ and the Church.

This multitude of young men and women is found at the movies, dance halls, and places of amusement. If we reach them, we must use proper means, and go after them wherever they are. The world came to our homes and churches with cunning devices and led them astray while the Church slumbered and slept. The Church must now undertake and win them back to the old paths of peace and purity.

The moving pictures, dance halls, and places of amusement have kidnapped the Sabbath from the Church, for commercial purposes, and now it is up to the Church to wage war on these moral thieves, by wisely planning a campaign to turn the stream of young America back to the legacy of God fearing, and church going left us by our forefathers. Why should we sacrifice our young people and the Sabbath to fill the purses of a few greedy folks with filthy lucre? It is high time to call a halt on this business.

The Sabbath school of the Church of the Nazarene is to be an organized force for the spread of full salvation. This young army should be marshalled, trained, and sent forth to win those gone astray. We must wake up and stir ourselves, and break into this rank, and turn them God-ward, or they will sink the nation in the coming generations. The fight is on and slackers are as disgraceful in this army as any other. We must fight if we would win. We can, we will, we must.

Let the pastors, together with the Sunday school superintendents, organize the Sunday school into a *world-wide revival force* to win our young folks to the Sabbath school, and to Christ. Personal work must begin now and be kept up if we are to win. We should dou-

ble our Sunday school scholars within the next year. It can be done. Try it.

We are counting on every man, woman, boy, and girl, to help push forward a *world-wide revival of Christian religion* in the Sunday schools of the Church of the Nazarene, beginning December 31, 1921, and continuing throughout the month of January. This great undertaking should be talked to the children in a simple and impressive way. They must feel that they are a part of the church and the world-wide revival. The gospel seed sown in the young minds during this special effort will bear fruit for generations to come.

The pulpit and press, the school and home, are the chief molders of the character of our country. The influence of the Sabbath school can not be computed, for its fruit is unto holiness, and the end everlasting life. The call today is for a live, aggressive army of superintendents and teachers that will spell death to sin, and salvation to the children and young people. The fight will be hard, but the sacrifice is well worth while. The Captain of our salvation bids us go forward into battle in the very dens and strongholds of Satan, and the world.

THE ROCK OF AGES

"And it fell not: for it was founded upon a rock." Huston's big plate mill in Coatesville, Pa., has gotten many a bump and jar. Many a roll has been broken. Many a coupling shaft has been twisted off. But these things are quickly repaired, and the mill keeps going, turning out great steel plates for boilers, ships, and bridges. The foundation is solid. Many storms have swept and swirled about the great Woolworth building, but it still stands in New York City as beautiful, as serene, as invincible as ever. It has the rock backbone of the Empire state under it. Friends, when we build our lives upon Jesus Christ, the Rock of Ages, the strain of daily living may cause us a breakdown now and then; we may continually get fire cracks and must put in new rolls; all of this is to be expected; but, thank God! our "mill" will go right on. The skyscraper may have a window sash blown in, or an awning torn away, or a tile loosened upon the roof, or the flagpole bent; but there it stands with its plateglass windows reflecting the splendor of the setting sun—a lovely picture of a Christian experience founded upon the Rock of Ages.—Rev. A. I. Ross.

JACKSONVILLE, FLA., CAMPAIGN

We opened this campaign in the city of Jacksonville, Fla., without a dollar promised, and started in for victory in the establishing of a Nazarene church in this great Gateway City of the Southeast. To succeed here means the establishing of many churches in this great Southeastern country. To fail here means the failure of the Church of the Nazarene in the Southeast.

South of the Ohio river and east of the Mississippi there are but two real city churches in our connection that are in any way self-supporting. We need a good church here in Jacksonville, and we came here to stay until such a church is started. There was not a Nazarene in town except Rev. D. M. Reed, the pastor of the Grand Crossing church in the country. He has prayed for years for a Nazarene church in Jacksonville. This is a city of over one hundred thousand people, and a fine seaport, manufacturing, and distributing center, and the gateway to all Florida.

We opened here after borrowing money to pay freight on tent, and other necessary things, and have fought the wolf away; drove tent stakes, and pulled ropes. We were preacher, janitor, song leader, and sometimes mourner, but we started in determined to win or die. There were no funds in the general home mission treasury, so the only bank on which we could draw was the bank of heaven. It has been a desperate financial fight, but we said, "Win or die."

While we were putting up the tent a little girl came out to look on and very slightly approached me and stood for a moment gazing at me, and finally said, "Mr., are you a gypsy?" I replied, "No, my child." She said, "My mamma said you were." The next day another came along and said, "Mr., are you a Mormon?" I replied, "No, I am a Nazarene minister." She said, "My mamma said you were a Mormon and had a whole lot of wives, and I wanted to see them."

The crowds came as you will only find in this south land, and soon the power of God began to fall, and forty were gloriously converted or sanctified in the first meeting, and we received sixteen into the church out of the first revival. Then we moved the tent three miles to the east side of the city and opened up anew, with the crowd from the Riverside meeting helping us. The first Sunday night the altar was full and all prayed through to victory and seven more joined the church that night, and at this writing we have twenty-three members and have leased a good brick church at the corner of Clay and Duvall streets, and have nice living rooms in the big daylight basement that was built for Sunday school rooms, in these the pastor will live. The rent is twenty-five dollars a month, and the first month was paid by a Philadelphia Nazarene, who was spending the winter here. We must have a few more friends to pay a month's rent if we make it through, as our people are very poor and the financial crash has hit us hard here in this cotton country.

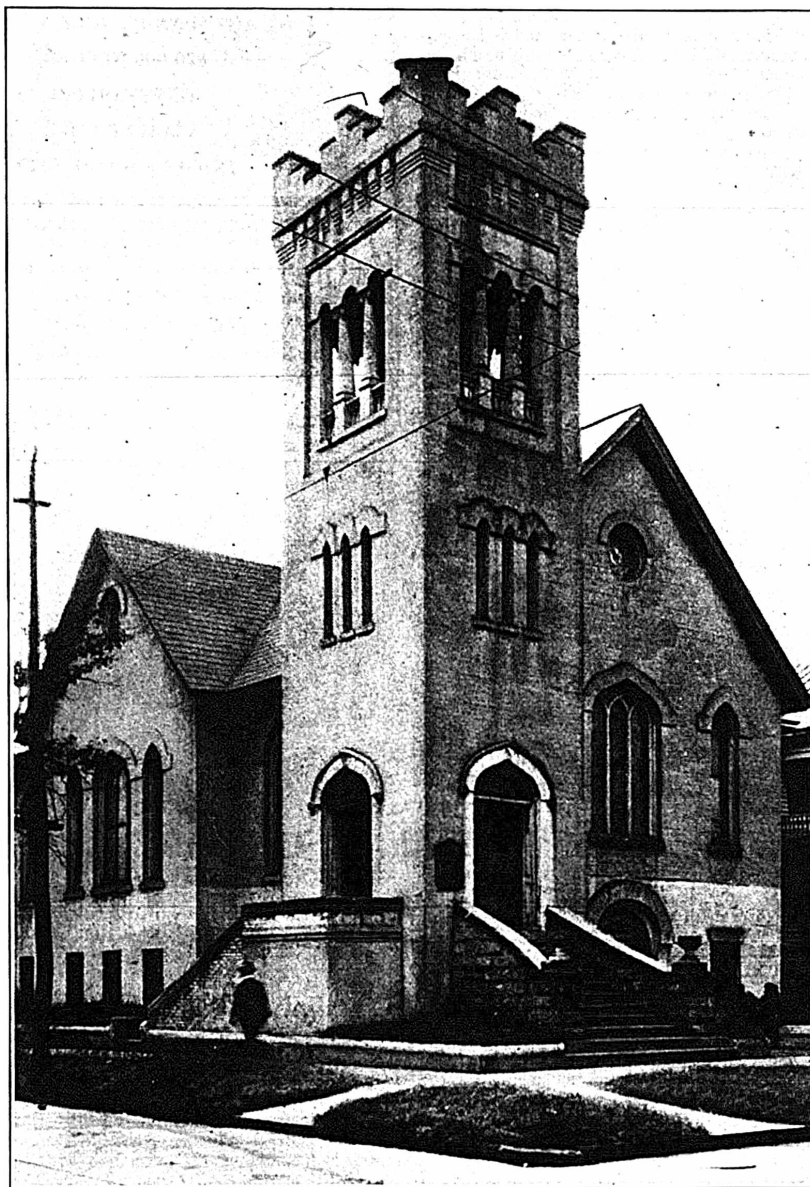
We have secured the services of Rev. D. M. Coulson for pastor until the Assembly, which will be held in Jacksonville, with this baby church. Rev. C. E. Shaw, of Columbus, Ga., was with us the first two weeks, preaching, while his wife did fine service in song. My daughter Margaret was then with me the balance of the meetings, singing and playing, and the last week my entire family, with their musical instruments, helped me.

Our church will seat three hundred, and is in the very heart of the city, just the place for a great winter campaign next winter, when the tourists come south. Pray for us that God may have one place in this wicked city where people can really find God. We will be here until the church is well established, and in good running order. C. B. JEERNIGAN.

PREACHER'S MEETING, MITCHELL, S. D.

The Home Campmeeting held in Mitchell with Rev. C. W. Ruth and Rev. Bud Robinson was a great benediction and boost to the preachers and saints of South Dakota District, as well as to the holiness people of other churches.

We had rented the city hall, which seats 1,300 people, and had advertised and sent special invitations to holiness people throughout the state. Our expectations were high, but our highest expectation was more than realized. Such powerful, soul stirring sermons, such scenes at the altar when the long altar



Church of the Nazarene, Jacksonville, Florida

was filled again and again with earnest seeking souls, such freedom and holy joy and glory manifested throughout the convention, is simply indescribable.

However, a detailed report of the Home Campmeeting has been given, and we wish to report the Preachers' Meeting, which held its sessions each morning at 10 o'clock (except Sunday) with District Superintendent Rev. M. T. Brandyberry presiding. Splendid papers were read and discussed and good stirring addresses were made by Rev. Winnie Crouch, Rev. U. B. Arnold, Rev. L. W. Collar, Rev. H. B. Garvin, Rev. Mr. Wessling, Brother Cunningham, Rev. Cora Ryan, Sisters Garvin and Brandyberry.

There were twenty-five present the first morning and each day new faces were seen, and one day our cook informed us that there were one hundred at her home for dinner, where the preachers and friends were so well entertained.

A large number of people from various parts of the country came to hear "Uncle Buddie" give his hospital experience, and some of them attended the Preachers' Meeting.

The preachers and people of this District and the holiness people of the M. E. church in this city have certainly stood nobly by the District Superintendent in helping to make the Home Campmeeting and Preachers' Meeting a glorious success.

Personally, I never enjoyed salvation more than

now, and am thankful for a place in His vineyard to work and I am having a fine time here in South Dakota preaching the gospel and seeing a few souls saved. All for Jesus.

MRS. LIDA L. BRANDYBERRY.

LITTLE ROCK DISTRICT

Since my last report I have been on the go; held a tent meeting at Belleville, Ark., with some visible results, visited the work at Waldron, Bates, and Lone Elm, where Brother and Sister Bonham are pastors, and found them moving along nicely.

Dr. R. T. Williams came on the District April 24th, and he and I made a tour over the work with most blessed victory. However we were rained out at three points, yet his coming was a blessing to us.

Our first place was Little Rock church, where we found Pastor Haynie going over the top for Jesus. They were building an annex to the church to accommodate the crowds that gather there from time to time to hear the full gospel. Dr. Williams took an offering for the indebtedness on the church, and raised \$1,500 for them.

We then went to Amity, the new church, and found Brother J. R. Francis and his people looking up. Here we were practically rained out. The next was

Mena church, where we were almost rained out again. We had a most blessed time at Mansfield. Brother Thornton is the pastor here and is pushing the work and God is blessing him and his people.

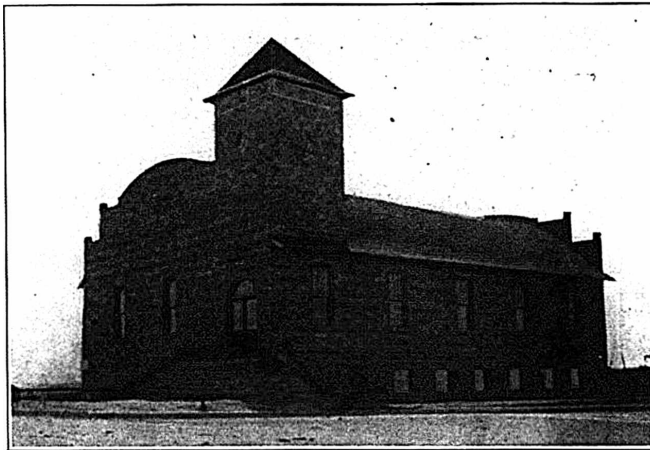
At present I am at Prescott with Pastor Hibner and his people in a battle against sin. God is blessing, the people are coming, and conviction is upon the people. "One great feature of the work is that the pastors are all sticking to their job, though at a great sacrifice, but God is blessing both pastors and people, for which we praise Him, take courage and press on, expecting to come up to the Assembly this fall "Over the top for Jesus."

A. F. DANIEL, Dist. Supt.

A GREAT WORK AT PITTSBURG, KAS.

It was on July 15, 1920, that I and my family of four arrived in Pittsburg, Kas. We had no place of entertainment, and only a few dollars to go on, but having our hearts set on a real revival, and with our faith in Him who has promised never to leave nor forsake us, we rented two rooms to live in and began to arrange for a meeting.

We secured Brother H. Calhoun, of Ft. Scott to assist us, and on the 17th day of July we pitched a tent on Fourth and Tucker streets. The battle raged, the Father, Son, and Holy Ghost against the world, flesh, and the Devil. At the first service the congregation numbered about fifty people; five responded to an altar call and all prayed through to victory. The congregation increased until there was an attendance of about five hundred. We want to say for the glory of God that there was not a barren service. God honored His Word and old-time conviction settled upon the people, so that at times we were not able to preach for they came rushing to the altar calling for mercy. Brother George Mitsch, of Woodbine, Kas., assisted with the singing and while he sang that song, "The



Church of the Nazarene, Pittsburg, Kansas

String of Empties," one woman came crying to the altar saying she would not be left behind, and in less than five minutes forty were at the altar pleading for mercy. God heard and gave the victory to every one. Those seasons continued until over three hundred glad confessions were made and fifty-eight were baptized. Sister Montonya, of New Mexico, assisted greatly in the meeting.

Seeing the hungry and needy, we felt we must have a place of worship and organize a church, so on the arrival of the District Superintendent August 19th, we organized with over one hundred charter members. A business meeting was called August 22d and only twenty-seven men and five women were present but in less than one hour a decision was reached and over two thousand was raised for the new church. On September 8th we purchased three lots on the corner of Fourth and Putnam streets with a four-room house on the lot which we made into a five-room parsonage. With love and zeal the new converts began to build. In the meantime they worshiped and praised God in the tent. On Christmas eve we held our first meeting in the church with over five hundred present. Now we have a church 50 x 70 ready for dedication and a membership of one hundred and fifty with others looking our way. This has convinced me that the days of old-fashioned revivals are not past.

Our dedicatory service was held Sunday, May 1st, which was a great day for the Nazarene church of Pittsburg, Kas. Dr. J. W. Goodwin officiated and amid shouts and praises, thirty hundred dollars was raised in pledges for our new edifice. Rev. E. J. Lord, our District Superintendent, and Rev. H. M. Chambers were also with us and assisted greatly in making the day one of victory. Several of the other churches were represented. That day shall never be forgotten in the history of the church here. Over five hundred were present at the evening service at which time Brother T. E. Beebe preached a soul-stirring sermon which resulted in great victory at the altar.

L. A. WINDSOR, Pastor.

Among the Churches

KEARNEY, NEB.

—Our meetings with C. E. Roberts and party closed last night. This meeting came immediately after the Home Campmeeting and began in a good atmosphere. The work was deep and genuine, the church was greatly strengthened, sinners were saved and backsliders were reclaimed. Among the converts were two white-haired men, one 66, the other 73. There were two remarkable healing services, in which God was wonderfully present in healing power. Many were healed, one precious sister who had not knelt in years because of disability, knelt in the strength of God and arose shouting when the healing power came upon her and ran around the church like a girl. A sister who had lain on one side for seven months was healed as she was anointed in her home. She immediately sat up in bed, praised the Lord and on Sunday night was present at the evening service and glorified God for His healing power and exhorted sinners to get right with God. Finances came easily, God honored faith and the workers were well cared for. Sunday night \$150 was quickly pledged to paint the church. A fine class was taken into the church on Sunday and we are rejoicing in God and praising Him for the wonderful victory. Amen!—Elizabeth Wheeler, Pastor.

GRIFFSVILLE, ILL.

—The Lord is graciously blessing our little band here. We are still enjoying the effects of our good revival. Rev. H. J. Elliott of Nampa, Idaho, and Mrs. Ida Everitt of Virginia, Ill., were with us from March 21st to April 10th. This is a very conservative town, and in the past has had the best of holiness preaching, but there has not been a very friendly feeling toward our Nazarene work. The evangelists surely came to us in the fullness of the blessing. The power of God rested upon each service. Brother Elliott by his pleasing personality, and clear, powerful, and fearless presentation of the truth, not only won men and women to Christ, and to holiness, but did much to break down the prejudice, so that people show a different attitude. As a result there is an increase in attendance, as well as in membership, and the blessing of God is upon the church. A work has been done that is not only bearing fruit now, but that will continue to do so in the months to come. Truly, the "end is not yet." Praise His dear name!—Della M. Smith, Pastor.

OSAGE, OKLA.

—We are on the firing line at Osage. The interest is growing on all lines. The Sunday school has reached one hundred, and the Sunday night crowds are good, and the midweek prayermeeting is fine. The Bible study on Tuesday nights is proving a great blessing. We have taken up the Book of Revelation for our study. Our revival will be held June 10th to 26th. Rev. I. M. Ellis will be the evangelist, and J. J. Douglas and wife will be the song evangelists. Everybody please pray for this meeting.—F. C. Savage, Pastor.

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Nampa, Idaho

MUNCIE, IND.

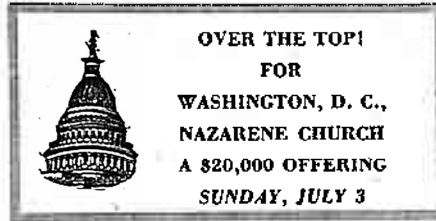
—We are glad indeed to report that excellent progress is being made along every line. The spirituality of the church is continually increasing. The membership has a great burden for a real Holy Ghost revival. Our prayermeetings are wonderful times of refreshing, with seventy-five to one hundred in attendance. Beside the regular prayermeeting, we have two cottage prayermeetings, and souls are praying through. The Sabbath school is alive, and the children are greatly interested in the catechism drill, which the superintendent conducts at the close of the school. The cradle roll continues to grow. There are now over one hundred and sixty babies enrolled. The primary superintendent is arranging for a special cradle roll service, at which all mothers and babies will be present. Mrs. Lily Winniger of Winchester will bring the message to the mothers. The Young People's Society is increasing in numbers and activity. Our next revival campaign will be conducted in the big tent in the central part of Muncie. Rev. C. E. Roberts, with his evangelistic party, will be with us from July 10th to 31st. By prayer and faith we are expecting a meeting this wicked city has never seen. Brother Roberts was the first pastor of this church and his return will be very acceptable.—E. E. Turner and Wife, Pastors.

ANTLEYS, OKLA.

—We are moving on here. In just a few days from this date, we will have our new church building finished. Our church is located on one of the best spots in this little town; just one block from Main street. There are only a few of us, but we all seem to know how to pull and push. We are expecting our God to do great things for us. We desire your prayers.—A. C. Gustin, Pastor.

WILLS POINT, TEXAS

—I still have the victory in my soul and am still in the fight. We have no church work at this place, but there are a number of people in this community who are friendly to the work and the doctrine. I have held a few street meetings and am doing my best to plant holiness here, and establish a good



work. God is wonderfully blessing. There have been a few saved at our monthly appointment. We are looking forward for a great revival this summer. We have three meetings now, beginning the 22d, and on through August. Pray that God will give us many souls and that we will be able to build up a strong work here. Rev. A. H. Lambert will do the preaching.—Ora Hart.

LITTLE ROCK, ARK.

—Sunday, April 24th, was a great day with the Little Rock church. We had with us Dr. R. T. Williams, our General Superintendent, who brought us three soul stirring messages. We also had the West-Nelson band to furnish music. This is a wonderful band of forty or fifty people. They will only play for religious services. At the 11 o'clock service Dr. Williams took an offering for our new addition to the church and in about fifteen minutes he raised \$1,500. Thank God for the loyal band of Nazarenes and our good friends of Little Rock. After Dr. Williams closed the morning services, the good ladies spread dinner for us on tables erected on the church grounds. We are just completing an addition which affords us six more rooms for Sunday school purposes. These rooms can be opened by folding partitions, thus adding additional seating capacity for one hundred people in our auditorium. Sunday, May 15th, was a great day with us. There were seven at the altar, and six came through to victory. Seven joined the church. Brother B. H. Haynie, our pastor, was at his best. Great crowds, interest fine. We are going over the top.—P. E. Duke, Reporter.

NEWTON, KAS.

—We are glad to report that the work is still prospering through the divine blessings of God. Just closed a good revival last Sunday. God came in answer to prayer, and gave a real break the last week. His wonderful power was manifested in ways that we have never seen before. Many souls prayed through to real victory; some as bright cases of conversion and sanctification as we have ever seen. One man was "drunk on the new wine" according to Acts 2. Deep conviction was upon the people. The attendance was good, and increased throughout the meeting. Rev. Earl E. Curtis was the evangelist, but was taken sick and had to return home after the first week. He is God's man and his messages were forceful. The pastor did the preaching during the last week. Prof. Kenneth Wells and wife had charge of the music, which added much to the success of the meeting. Their singing blessed the people, and God came upon us as they sang. They lift in every part of the service. Lord bless them forever. We want them again. Some new members will be received into the church. Finances came nicely. The last Sunday night, Professor Wells took a love offering for the pastor of \$100. Great prayermeetings this week, large attendance with seekers and requests for prayer. Sunday school largest in history of the church. Praise the Lord.—A. L. Hipple, Pastor.

CARUTHERSVILLE, MO.

—Another battle fought and another victory won. Our meeting closed last Sabbath night, May 15th, in a blaze of glory. This was a great meeting in many respects. About fifty precious souls bowed at the altar, and a goodly number prayed through to victory. Several of this number were heads of families. This was far the deepest meeting that we have had since I came here over one year ago. Three united with the church. Brother Fetterhoff is a strong preacher and digs deep. He is a man of much prayer and great faith in God. Well, we feel like going on and trusting God for greater things in this wicked city. We give our God all the glory for this good meeting. He alone is worthy. We covet your prayers.—C. C. Sellards and Wife, Pastors.

GRAND VIEW, ARK.

—The Lord has given the little church here a glorious revival. Our pastor, Rev. S. S. Frazier, and wife, were with us for two weeks. They are both real soldiers of the cross. The Lord wonderfully blessed our efforts and gave us about twenty-five souls, and some new members, for which we give God all the glory. May the Lord bless the HERALD of HOLINESS and its readers.—Reporter.

NOTES AND PERSONALS

Rev. E. S. Lang of Neodesha, Kas., writes: "I will enter the evangelistic field again after May 25th. We might also consider a pastorate. Can furnish a singer if wanted."

Rev. C. M. Carel writes that he has just closed a good meeting at Oatman, Ariz., in which much interest was manifested and several were saved.

The American Bible Society is doing a most commendable work in distribution of Bibles. Some of their statements are: "In 1920 the society issued nearly four million copies of the Scriptures. . . . The demand for Bibles is greater than ever before, in spite of the increase of cost. The annual report of the board of managers shows that the total issues of Scriptures by the American-Bible Society since its organization has been one hundred and forty million—enough to furnish one to every man in a procession that would take sixteen years to pass a given point at the rate of one a second, marching eight hours a day and six days a week."

Our circulation department is pleased to state that President Harding is a recipient of the HERALD of HOLINESS, through the courtesy of Mrs. E. Bingham of Walla Walla, Wash., who has requested an annual subscription to be entered to President Harding.

Rev. J. C. Walker of Kingsdown, Kas., Box 105, states: "I have July 28th to August 14th open that I could give to some church or camp."

In a communication from Rev. D. M. Coulson, we note that Rev. C. B. Jernigan, District Superintendent of Florida, has called Brother Coulson as pastor of the new church at Jacksonville, Fla. God is giving them the hearts of the people and the prospects are encouraging for a good strong church there.

Rev. Lafe E. Williams of Vanceburg, Ky., writes that he will enter the evangelistic field after September 7th, and that his address will be Wilmore, Ky. Any one desiring information concerning his work may refer to Dr. H. C. Morrison or Rev. Bud Robinson.

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What are YOU doing in the line of tract distribution? Did your Y. P. S. order tract boxes some time ago? Are they supplied with tracts at this time? If not, WHY NOT?

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Act Quickly	Simply Trusting
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Faith	Story, A Trainman's
Found—Everlasting Life	Those Who Trust and Obey
He That Is Not With Me	Wanted—Boys and Girls
Help for the Helpless	Way to Heaven, The
How to Get the Blessing	What Feels
Judgment	Where Will You Be?
Lend a Hand	World Conquest

Any of the following 4-page tracts, 25c per 100:

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Barrel House Bum	Sanctification—Hills
Camouflage	Self Diagnosis
Hell—What Is It?	The Grace of Giving
Tithing	Unanswerable Question
Profit and Loss	

Any of the following 8-page tracts, 40c per 100:

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Happy Hobo, A	Thanksgiving Ann

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These ten sermons are little in size but big in the themes they discuss and the truths they present. They represent brief addresses given during the noon hour in shop meetings in different cities where the author has conducted evangelistic campaigns. This is a busy, hurrying age, and if you would interest others your message must be brief, boiled down to essentials, and come straight from the shoulder. This book of ten little sermons is one that you may read with profit and pass on to others.

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CABLEGRAM

Taimingfu, China, May 19, 1921.

Thousand in meeting. Hundreds seeking salvation.
Pray! Pray! PRAY! KIEHN.

TELEGRAMS

HERALD OF HOLINESS: Pittsburgh, Pa.

By rising vote Pittsburgh District Assembly declared itself as favoring the securing of adequate capital for the extension of the publishing interests of the Church of the Nazarene. The District will utilize five hundred subscriptions to the HERALD OF HOLINESS as an evangelizing agency.

J. HOWARD SLOAN, Dist. Supt.

HERALD OF HOLINESS: Bartlesville, Okla.

Copan, Okla., great tent meeting, interest good, souls are praying through. Singing grand; Sister Aycock at her best in songs, Brother Aycock doing the best of preaching; all churches co-operating. Pray for us. I. D. FARMER, Pastor.

HERALD OF HOLINESS: Wichita, Kas.

Third and greatest revival this year closed to-night, seekers at almost every service, over seventy professed to get through. Balsmeier and party did great work, received unanimous call to return. Expenses of revival met, love offering of one hundred dollars and a vacation voted for pastors.

C. H. HOPKINS AND WIFE, Pastors.

HERALD OF HOLINESS: Quincy, Mass.

Eastern Nazarene College Commencement exercises June 3d to 8th, all welcome; a grand reunion of old students on Tuesday, June 7th. All who can plan to come communicate with Miss Hazel Harding, Eastern Nazarene College, Wollaston, Mass. Dr. JULIA R. GIBSON.

HERALD OF HOLINESS: Muskogee, Okla.

Muskogee campaign opens with flattering prospects; tabernacle centrally located, large crowds and good interest, everybody please pray for the meeting. G. F. HAUN.

HERALD OF HOLINESS: Cincinnati, Ohio.

First Church of the Nazarene of Cincinnati closed good revival with Rev. J. E. Redmon and wife and Cora Stanley evangelists; will have Rev. M. E. Borders and Aeolian Quartet June 2nd to 12th; pray for us. Membership doubled in last year. Pastor unanimously called back for another year. W. SHERMAN, Pastor.

Olivet, Ill.

Olivet Camp and Commencement exercises surpass anything of the kind. Dr. J. W. Hughes preached powerful and deeply spiritual Baccalaureate sermon Sunday morning. Immense crowds at every service. D. L. WALLACE.

Headquarters Campmeeting Association
of the Church of the Nazarene
A World-Wide Campmeeting
at Kansas City, Mo., U. S. A.
Watch for Announcements

ANNOUNCEMENTS

NOTICE—North Dakota-Minnesota District Assembly will convene June 22d to 26th, at Mayville, N. D. (instead of Minot, as previously announced), General Superintendent John W. Goodwin presiding. A great evangelistic meeting will precede the Assembly, commencing June 15th, with Dr. J. W. Goodwin as evangelist, assisted by the District Superintendent and others. The music in charge of Prof. Harold W. Gretzinger of Grand Rapids, Mich. Every one that can, plan to be present on the 15th and stay until the close of the Assembly. The Committee on Examinations desires to meet all applicants for examinations at 10 a. m., June 21st.—W. L. BREWER, Dist. Supt.

NOTICE—Rev. Philip Geiter, our beloved pastor for the past three years, feels that God has called him into the evangelistic field again. He ranks among the best as a gospel singer, and if necessary is well able to conduct his own song services. He preaches the old-time gospel in love and power, and we heartily recommend him to any and all who may desire his services. By order of the church board.—NORMA E. CLARK, Church Secretary.

CAMPMEETING CALENDAR

BONNIE, ILL.—Campmeeting August 18-28. Workers: Revs. Allie and Emma Irick, Pilot Point, Texas; Prof. John E. Moore, Los Angeles, Calif.; Rev. S. T. Baird, Pres., Bell-River, Ill.; W. T. Lawson, Cor. Sec'y., Whittington, Ill.

SPRINGFIELD, ILL. (WHITE CITY PLACE)—Illinois Holiness Association campmeeting, June 10-19. Workers: Rev. J. L. Glascock, Rev. W. R. Cain, Mrs. Rebecca Bell Griffith, Rev. J. B. Lutz, song leader; Mrs. O. W. Rose, leader of children's meetings; Mrs. Julia Short will conduct the Young People's services. Address Mrs. Julia Short Hayes, Sec'y., 221 E. Capital ave., Springfield, Ill.

MUNCIE, IND., July 10-31. Workers: Rev. C. E. Roberts and wife and their evangelistic party. There will be plenty of room on the grounds for living tents; any one desiring to may bring a tent, or tents may be rented at a reasonable rate. We invite the churches near by to lay plans to attend this Holy Ghost revival. For further information, write the pastor, E. E. Turner, 315 Columbia Ave., Muncie, Ind.

WINCHESTER, IND.—Annual campmeeting of the Randolph County Holiness Association, August 11-21. Workers: Rev. Bona and John Fleming. Everybody welcome. Come praying. Carl Tucker, Sec'y.

CHARITON, IOWA—Annual Tri-Church Nazarene campmeeting, July 1-10. Workers: Evangelist, Rev. Bona Fleming, Ashland, Ky.; Prof. and Mrs. R. A. Shank, singers, Cincinnati, Ohio. Address, Rev. E. R. Borton, Chariton, Iowa.

PAOLA, KAS.—July 28th to August 7th. Workers: W. O. Nease, evangelist; S. T. Clark and wife. Pres. Vanmeter and daughter, Rev. C. J. Garrett, Pres. For information write J. H. Vieth, Sec'y., Paola, Kas.

WICHITA, KAN.—The thirty-second annual campmeeting of the Kansas State Holiness Association, August 18-28. Workers: Rev. Charles Stalker, Rev. W. H. Huff, Rev. R. T. Williams, Miss Stella McNutt and Prof. A. H. Johnston and wife. W. R. Cain, Sec'y., 615 S. Vine st., Wichita, Kas.

NORTH READING, MASS.—First Annual Campmeeting of the New England District, June 24-July 3. Workers: Rev. James B. Chapman, D.D., Rev. C. B. Jernigan.

LINCOLN, NEB. (EDWORTH PARK)—The forty-ninth annual campmeeting of the Nebraska State Holiness Association, June 17-26. The National Holiness Association will have charge. Workers: Thomas L. Henderson, of Ohio; Joseph Owen, of Alabama, Prof. Kenneth Welch and wife, leaders of song; Mrs. Minnie E. Ludwig, leader of children's meetings. For tents or cottages, write Rev. John H. Hall, Crab Orchard, Neb. Other information, write W. G. Prescott, Sec'y., 1417 O st., Lincoln, Neb.

SAWYER, N. D.—District Campmeeting of North Dakota-Minnesota District, June 30-July 10. Workers: W. P. Jay evangelistic party of Nampa, Idaho. Every one on the District, as far as possible, plan to be present.—W. L. Brewer, Dist. Supt.

FREEPORT, N. Y. (Camp Roosevelt)—annual campmeeting of the Long Island Holiness Campmeeting Association, July 15-24. Workers: David Anderson, George N. Buell, Soloist and song leader, Miss Ruth Harris, assisted by Howard S. Hurd, Paul Hill, R. L. Simpson. Children's meetings, Mrs. Albert Grieb. Representing the National Missionary Department, Miss Grace Plumb. Address, Mrs. John A. Duryen, Secretary, Huntington, N. Y.

GROVEVILLE PARK, BEACON, N. Y.—Twelfth annual campmeeting, New York District, July 8-18. Evangelists: Rev. C. B. Jernigan, Rev. J. B. Chapman, Rev. Wm. Howard Hooper, Rev. D. Grant Christman in charge of Bible study. Music in charge of M. B. Carey, Mrs. John Norberry, pianist. Secretary, W. A. White, Spring Valley, N. Y.

PORTLAND, ORE.—Oregon State Holiness Association campmeeting, July 21-31. Workers: Charles Stalker and David Hill, evangelists. Prof. Kenneth and Eunice Wells in charge of music. Address Catherine L. Dickey, Sec'y., 233 E. 34th st., Portland, Ore.

CANADIAN TEXAS—Tent meeting, June 17-21. Workers: Rev. Allie Irick, Dist. Supt., and wife in charge. Everybody very cordially invited.

A List of Worth While Booklets

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A collection of writings on this vital subject. A particularly helpful book for which we predict an extensive circulation. It will doubtless prove a mighty power for good in the lives of thousands who will read it and be influenced by its message. Paper. .25

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By Bud Robinson. It will encourage the soul of every Christian and many an unrepentant heart will be touched by this simple yet stirring message. .15

RESOLUTIONS

Whereas, Our faithful pastor, the Rev. James S. Parkins, is leaving us for other fields of usefulness, we the First Church of the Nazarene, Beverly, Mass., do hereby express our appreciation of his faithful service and labor for the last eighteen months.

Whereas, He has put forth every effort for the spread of holiness and the upbuilding of the church, and many have been blessed under his faithful ministry, prayers, and kind words as he has visited the sick and shut-in ones in their homes. The saints have labored together in unity and holy oneness. God has been truly in our midst. Our services have been seasons of refreshing from the presence of the Lord. The glory of God has been manifested. Souls have been saved and sanctified and the work of God has gone on in power. The standard of holiness of heart and life has been upheld.

Resolved, That we herobly tender our thanks for his faithful service and labor of love among us; for the sacrifice he has made, for his strong helpful sermons and for his life of prayer, and devotion to the work of God, for his holy walk and godly example.

Resolved, That we sincerely regret his leaving the Beverly church and his going from us.

Resolved, That we highly recommend him as a man of God, and that our love and prayers will go with him.

Yours for the Committee,
PAUL N. ANDERSON,
MRS. C. D. COLE,
MRS. MARGARET WALDRIE.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Office, 2109 Troost Avenue
Residence, 10 Summit st., Haverhill, Mass.

District Assemblies

Foreign Mission Assemblies or Annual Meetings

South Africa, Swaziland.....(about) August 10, 1921
India, Western.....(about) September 28, 1921
India, Eastern.....(about) October 19, 1921
China.....(about) November 18, 1921
Japan.....(about) December 28, 1921

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

Spring District Assemblies

Arizona (Phoenix).....June 1 to 5
Northern California (Lindsay).....June 8 to 12
Southern California (Los Angeles).....June 15 to 19
West Colorado-Utah (Grand Junction, Colo.).....June 22 to 26
Eastern Colorado-Wyoming (Colorado Springs).....June 29 to July 3
New Mexico (Portales).....July 10 to 14

Fall District Assemblies

Indiana (Seymour).....Aug. 31 to Sept. 4
Missouri (St. Louis).....September 7 to 11
Kentucky.....September 14 to 18
Tennessee (Clarksville).....September 21 to 25
Alabama.....Sept. 28 to Oct. 2
Georgia.....October 5 to 9
Mississippi.....October 12 to 16
Florida.....October 19 to 23
Dallas (Denison).....October 26 to 30
Hamlin (Abilene).....November 2 to 6
San Antonio (Waco).....November 9 to 13

A. W. GOODWIN.....Pasadena, Calif.
1850 North Sierra Bonita Avenue.

Spring District Assemblies

Northwest (Spokane, Wash.).....June 1 to 5
Idaho-Oregon (Nampa, Idaho).....June 8 to 12
North Dakota (Place given later).
Campmeeting and Assembly.....June 15 to 20
Alberta (Red Deer, Alta., Canada)
Assembly and Campmeeting.....June 28 to July 10
Manitoba, Sask. (Morse, Sask.)
Assembly and Campmeeting.....July 13 to 24
North Dakota, Convention.....July 26 to 31
Nebraska (Hastings, Neb.).....Aug. 3 to 7

WANTS

FOR SALE—A number of houses located in Olivet, Ill. For information write or call on W. C. DeWitt, Olivet, Ill.

FOR SALE—Secondhand printing outfit; hand press complete with type, etc. Rev. A. F. Knapp, Lehighton, Pa.

WANTED TO RENT—Tent for two or more meetings in southern Kansas after July 15th; prefer size 50 x 70. O. B. Ong, Stafford, Kan.

WANTED—Two pianos for the Arkansas Nazarene Seminary at Vilonia, Arkansas. For information write to William O. Hardy, 910½ Main St., Little Rock, Ark.

WANTED—A pastor for a new church in Colorado. No invalid need apply as this is a real work and will require a real worker. Town of 4,000 population. Great things in sight. Would like the one who comes to give us revival in early June. Give full particulars in first letter. Address C. P. Ellis, Lamar, Colo., Box 527.

Campmeeting

Frankfort, Ind. August 11 to 21

Fall District Assemblies

Iowa (Des Moines).....August 22 to 26
Chicago Central (Olivet, Ill.).....August 31 to September 4
Kansas (Hutchinson).....September 7 to 11
South Dakota (Mitchell).....September 14 to 18
Michigan (Lansing).....September 21 to 25
Constitution (Detroit, Mich.).....September 28 to October 2
Western Oklahoma (Bethany, Okla.).....October 5 to 9
Eastern Oklahoma (Hemphill, Okla.).....October 12 to 16
Arkansas (Searcy, Ark.).....October 19 to 23
Little Rock (Little Rock, Ark.).....October 26 to 30
Louisiana (Lake Charles, La.).....November 2 to 6

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
ALBERTA—James H. Bury.....Collingwood, Alta., Can.
ARIZONA—Earle F. Wilde.....125 N. 5th ave., Phoenix, Ariz.
ARKANSAS—E. C. Moore.....Prescott, Ark.
BRITISH ISLES—George Sharpe.....Glasgow, Scotland
14 Midland Drive, Parkhead.

CHICAGO CENTRAL—Charles A. Brown.....Olivet, Ill.
CALIF.—P. L. Pierce.....Fondle, Texas
EAST COLORADO-WYOMING—A. E. Sanner, Colorado Springs, Colo., 802 W. Platte.

EASTERN OKLAHOMA—Mark Whitney.....Ada, Okla.
FLORIDA—C. B. Jernigan.....921 Fourth st., Miami, Fla.
GEORGIA—W. B. Ransom.....Forsyth, Ga.
HAWAII—Allie Erick.....Pilot Point, Texas
IDAHO-OREGON—N. B. Merrill.....South Nampa, Idaho
920 Sixteenth avenue.

INDIANA—J. W. Short.....5159 Lovell ave., Indianapolis, Ind.
IOWA—D. W. Dobson.....Marshalltown, Iowa
KANSAS—E. J. Lord.....918 N. Poplar street, Hutchinson, Kas.
KENTUCKY—C. R. Pollard.....Box 10, Lexington, Ky.
LITTLE ROCK—A. F. Daniel.....Marshall, Ark.
LOUISIANA—W. M. D. Gaar.....Route 3, Box 55, Winfield, La.
MONTANA-SASK.—W. D. Talk.....Morse, Sask.
MICHIGAN—C. L. Bradley.....Grand Rapids, Mich.
54 Sutton street, S. W.

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Headquarters Campmeeting

Church of the Nazarene
Kansas City, Missouri

July 21st to July 31st

"And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself, for then shall the Lord go out before thee, to smite the host of the Philistines" (2 SAM. 5 : 24).

THE TIME IS SURELY RIPE

for a pentecostal deluge of old-time Holy Ghost conviction and salvation. Tree tops are waving; the saints are crying mightily to God for a world-wide revival, and the High Sheriff of the skies is ready to serve the summons.

Come to this Feast of Tabernacles

EVANGELISTS of national reputation, together with a host of visiting and local workers will be present to lead the forces in this onslaught against the ramparts of sin.

CONGREGATIONAL SINGING will be a great feature in our worship, and this part of the program will be under the direction of a well known song leader.

Plan your vacation dates, so as to combine physical rest with a high degree of soul rest, and at the same time make your service a rich blessing to others.

Watch next week's paper for announcement of names of evangelists and location of grounds.

For further particulars, address
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Grand Opening
of
**New England District
Campmeeting**
at Reading, Mass.

June 24 to July 4, 1921

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assisted by a large number of workers, preachers, and deaconesses. Great Young People's Service held daily in special tent, and conducted by Rev. Glenn W. Siefarth.

MUSIC to be a great feature in charge of well known leaders and musicians.

LOCATION: North Reading, Mass., on trolley car line between Boston and Lawrence. Railroad depot at Reading connecting with trolley and bus. Those coming from Maine, on western division of B. & M. R. R., get off at So. Lawrence and take trolley to camp ground. Those coming from Lowell and north, on southern division, B. & M. R. R., get off at Reading and take trolley to the grounds.

LODGING: Four sizes of tents can be furnished, priced from \$6.50 to \$9.50 for the ten days. Rooms in hotel 75c per night—double bed. Bring sheets, pillow slips and towels. Preachers and wives entertained free.

For further information write Rev. S. W. Beers, 17 Tufts St., Malden, Mass.