

# 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

### Nurturing the Young Converts

**T**HAT is a very significant term used by the Apostle, when he calls young converts "babes in Christ." We ought to have a veritable army of such babes now on our hands as the result of the wide spread revivals which were held during the simultaneous revival effort in our church. The training of these young converts is of fundamental importance. Even after they are brought into the church they should be most diligently watched and cared for and trained up. If they do not grow they will die. With them it is either growth or death. If death be not the alternative it will be permanently arrested development, which is as bad, or worse. Any sensible mother would dread the arrested development in her own child almost as much as death.

We once heard of a case. A preacher was visiting a home for the first time. He was introduced to his hostess who held a child in her arms, seemingly about eighteen months of age. Desiring to be agreeable he gave some attention to the child, finally asking the lady its age. She blushed profusely. Another preacher who was present and was acquainted with the situation, sought in some way tactfully, to relieve the awkward situation, and after the lady had retired told his brother preacher that the child was nearly eighteen years of age and had never grown, or developed any since he was two years of age. It was a case of arrested development and certainly presented a tragic situation.

Think of a church, whose pastors have neglected the matter of training the converts of revival after revival until the church was largely filled with cases of arrested development! Numbers of those converted at her altars of course had died spiritually under this policy of neglect. Numbers of others had dragged on maintaining a species of life but under the curse of arrested development. All over the church, here and there could be seen babies of a stature befitting two year olds but who were ten, twelve, fifteen and twenty years of age. It is a grotesque sight, pitiful to behold. These dwarfs are helpless. Unable to help any body in any way, or even to help themselves. They are only a burden and that continually to themselves and to every body else. What can we expect from a church thus afflicted, with an army of such dwarfs? What can a pastor do with such a congregation?

Now let us avoid all such catastrophes. There is only one way to do it and that is, to get all the converts into the church and then diligently and conscientiously train them into stalwart, spiritual men and women. Thus you can have an army and not a hospital, or nursery simply. You will have an army ready to fight and do exploits for the Lord—an army thoroughly trained and drilled and equipped, "fair as the moon, clear as the sun, and terrible as an army with banners."

Organize these young converts, including also the newly sanctified ones, into classes or clubs; appoint over them wise, experienced leaders to meet with them weekly, to counsel, read and pray with them. Be sure to have a bountiful supply of suitable tracts, pamphlets, booklets and books and see that every newly converted or sanctified person is amply supplied with these. See that they read them. Preach on the necessity of such literature for these classes, from your pulpit. If you get them to reading such literature, it will be easy to get them to pray and to read their Bible and to grow in grace. In no other way can you save the results of your revival work and avoid the tragically disastrous waste and loss of these results which so often occur.

The church has been butchered by such gross neglect of young converts by pastors and evangelists. Often, local churches have thus grown dry, sapless, formal and dead for the lack of the uplift and spiritual training they would have gotten if wise pastors had used them in training and developing young converts as they came into the church. Instead of this, by a long system of gross neglect you will sometimes see churches of—say three hundred members, of whom perhaps two hundred and fifty are dwarfs caused by arrested development, with about fifty nurses to care for these dwarfs. And most of these nurses wholly unqualified for their heavy task from lack of exercise and training for such work from which they have suffered.

Our churches need the reflex influence and blessing which comes to them from training young converts, as much as young converts themselves need the training. The only way to have a live, vigorous, spiritual church, is to have one which spends its time and strength in developing other people in the grace and knowledge of Christian sainthood. We build up ourselves in seeking to build up others, or we die from neglecting to keep others from dying.

## THE CHURCH

THE conserving power of the Church to the institutions and business enterprises of the world is often too little considered by the men of the world, in charge of these interests. What might be called the economic value of the Church to the business affairs of the world is simply incalculable. This fact can be put in most striking form by a very simple illustration. Suppose a proposition was made to the heads of all business institutions, corporations and firms, to transfer bodily at once their business enterprises to a land where there was not a Christian church in existence and had never been. With disgust, business men would spurn the offer, even if it embraced a proposal that every dollar of the cost of the transfer would be met by others.

No land or country would be a safe place to do business, or even to live, where the civilizing and uplifting influence of the Church and her benign institutions were unknown. Neither life, liberty, property, nor the pursuit of happiness would be safe in such a country. Hence all sane men would decline positively to make such a change as we have suggested in the preceding paragraph. When this fact is conceded however, it involves many important consequences. It means that business men, even though not Christians, owe a very great debt to the Church. They are indebted to its influence for the very conditions which make it possible to do business and acquire profit with safety and success in the land of their choice. Every dollar of their property already accumulated and the very homes over their heads were acquired through the benign influences of the Church and the principles and truths for which she has always inflexibly stood.

The prosperity and success of the Church and her movements ought therefore to be a matter of vital concern to every business man. His self interest should lead him to feel such a vital interest in the church, or churches, of his own community. Every business man should contribute conscientiously and liberally to the church or churches located near his home and business, for both are the constant recipients of a powerful protective influence of the Church. Many business men recognize this patent truth and are liberal supporters of the Church. Some business men do not, but exercise a pagan indifference and illiberality toward the Church and her needs.

When we come to the Christian people, the obligation is still higher and holier. By a specific command as well as example, the inspired Bible makes it the duty of every Christian to liberally respond to every call and need of the Church and to attend upon her ordinances regularly and is forbidden to neglect to do so. Christians have no right to condition their attendance upon church services upon the eloquence of the preacher, or his ability to entertain or edify. They

have no right to absent themselves from the church because the pastor was not called by their vote, or even because they do not like him personally. Any church member who is wholly right with God can be blessed and benefited by church attendance, irrespective of the matters just mentioned. Such church members will not go to church to be entertained, or merely because they like the pastor personally. They will attend church to meet God and they will meet Him and be blessed, even with a pastor whom they may not like personally, or, whose preaching may not be just to their liking. We must discriminate between our obligations to the Church as God's institution and the mere personality, or gifts and attainments of a pastor at any given time. The Church is part and parcel of an infinite, divine plan and purpose of an eternal God and as a member of the church we owe it to God to attend regularly church services and to support her institutions. We go to church to exalt God and worship His holy name, not to be intellectually entertained by a mere human being. We go to church for a divine association, not for personal entertainment. We go there for the divine afflatus, for the holy touch from the Infinite One, and we get these when we go in the right spirit, whoever may be the pastor, or whether the church edifice may meet all the demands of our tastes architecturally or artistically. God's people must be careful on these points.

What we get out of the church by attendance, will depend upon how much of the church we carry to it in our hearts. If the Church be imbedded in our heart of hearts as the divine expression of God's munificent grace and gift to us and we reverently cherish and love it as such, He will meet us when we enter its physical portals on the Sabbath day and He will bend sweetly over our spirits in the inner sanctuary of our souls and hear and touch and bless us ere we depart from His earthly temple.

## ON THE BRINK OF ANARCHY

THERE is an international conspiracy to break down the Prohibition law in the United States. The ultimate goal of these conspirators is the repeal of the Eighteenth Amendment to our Constitution. The means for accomplishing this nefarious end is, to educate the public mind into a belief, that Prohibition is a failure, by a systematic avalanche of lies, slanders and misrepresentations of the law, accompanied by persistent and many sided efforts to prevent and nullify all efforts to enforce the Amendment. Certain rich daily papers are the leaders of this conspiracy. They are assisted by big money interests, and by gamblers, ex-brewers and an army of boot-leggers, rum-runners and their thirsty patrons from the low dive habitues, the brothels, back-alley negroes, with a mixture of kid-glove gentry.

Be it known to all, that this entire motley crew, from top to bottom are all equally guilty of trying to push this American republic to the very brink of anarchy. To complete their diabolical purpose if they get her to that point, they will push her over the crumbling brink into the vortex of Bolshevism, with all its nameless horrors. Perhaps foreign bolshevism is putting up part of the money for this infamous campaign of lying, deceit and treachery. The individuals of great means and high social standing, who furnish means by purchasing illegally, alcoholic stimulants from the boot-legging element of this conspiracy, are just as guilty as any negro, or low-down white man, who engages in the lower and dirtier phases of the work.

This piece of diabolism must be frustrated. If these conspirators are allowed to break down the Prohibition law, there can be no certainty whatever, that any of our laws can stand. It will be opening the gate to the wild orgies of anarchy, bolshevism and every other species of infernalism that ever cursed a free country. There must be a reorganization and reawakening of all Prohibition forces. A vigorous campaign must be launched for law enforcement. Every Christian and every patriot, every lover of God and home and native land must enlist for the war. We must make no compromise on one inch of territory, must ask, and give no quarter. But with a black flag unfurled, we must fight bitterly to the death, until the Constitution is safe and our land is rescued from the bloody, murderous menace of bolshevism and anarchism.

Our safety depends upon the diligence of the Christian ministry and church. These forces brought about the adoption of the Eighteenth Amendment. They alone, can secure its enforcement. Let every preacher and every Christian patriot, publicly and privately, by word of mouth, by his pen, his money and every whit of his influence day in and day out, strenuously resist the warfare on law enforcement and demand the faithful enforcement of our Constitution. Let us see to it, that no human being is ever sent to the upper or lower House of Congress, who is not openly and sacredly pledged to the enforcement of all national prohibition laws. The enemy seeks to capture Congress. Flank the enemy and beat them to it. We must hold a Prohibition Congress, or, our cause is lost and the Devil will have charge of the country.

Talk about radical thinkers, talkers and writers, the man who dares to live and move in the Sermon on the Mount, and have it to live and move in him, will be bulletined as an extremist, but he will be in the goodly company of Christ, who founded that school of radicals; and its graduates have been and are now earth's mightiest men.

## WORLDLINESS CREEPING IN

THE Manual of the Church of the Nazarene (page 27) exhorts that we avoid evil of every kind and includes in the enumeration of specific instances, "The indulgence of pride in dress or behavior. We urge our people to dress with the Christian simplicity that becometh holiness." Now it is evident that the basic thought in the law of the Church of the Nazarene is that the members will be really saved and sanctified people and that they will be serious in their endeavors to walk in the light and to perfect holiness in the fear of God. When we fail to possess these vital characteristics of genuine Christianity, our law will be found to be so general as to permit exceptions and hurtful inconsistencies. It is well to have no more law than is absolutely necessary, but there is small profit in having a law and not carefully observing it.

Now I am no expert on the dress question. I would not have our people to all dress alike; in fact, I believe there is a mark of personality in dress that should not be ignored: and if the whole question were left with me, I do not know just how I would work it out for the other fellow. I believe this is, and should be very largely a personal matter. But we all claim to believe in simplicity of dress, and if we keep the presence of the Spirit of God with us, it seems that there should be no wide variations in our practices.

The Bible condemns the wearing of gold and pearls for adornment. Should we not all agree on these and discard the wearing of these entirely? And should not our desire to "abstain from the appearance of evil" impel us to discard plated, washed, and brass jewelry and mussel shell necklaces, etc.?

Now I am a novice, or perhaps I should say an antiquary, on fashions. I wouldn't recognize a great many articles of apparel which are in common use either by their name or by their semblance. Yet, for all that I am so ignorant, I have an idea that I ought to be able to tell a preacher from a clown, a Christian from a worldlying, and, in most of instances, a person who is walking in the light of holiness from one who is not, just by the clothes they wear. I don't think I should ever have to be at a loss as to whether the woman before me is a Nazarene or an actress. I think I should be able to distinguish between a woman preacher and a moving picture star without having to be introduced to either one of them. But when the paint is so thick that it dims the lustre of the "holy shine," I must beg for mercy if I fail to "discern the righteous from the wicked." When the pattern is so scant, or the material so thin that technical knowledge is required to enable one to classify them—well there is a safe way, and surely a person with a holy heart and reasonable common sense will take it.

Clothing was invented, you know, to cover people's shame. Since that we have had to



use it to keep us warm, and we have exalted it to the honorable position of hand maiden to comeliness; but we must never forget its original purpose nor suffer that old-fashioned purpose to be superseded by any new use to which clothing the body may yield itself. Say what you will, people who "indulge in pride in dress or behavior" are giving good grounds for others to question the reality of Christianity and are opening the door to give the Devil a chance. The fact that our legislation on dress is general gives a better chance for that which is inside of us to come out, but it does not change the fact that worldly people wear worldly apparel and that holy, spiritual people wear simple apparel. "By their fruit ye shall know them."

## BLIND PRAYER

D RUMMOND characterized as blind that kind of prayer that ignores the conditions which its answer would require. There is a great deal of prayer that does not count for any thing just because it is offered in blindness.

When Nazarenes put their church building in an out of the way section of the town and then pray for God to send the people to their church, they are offering blind prayer. When a preacher prays God to qualify him to preach and to lead the people and then neglects study and preparation, he is offering blind prayer. When a church prays God to send it a pastor and then fails to use the good offices of the General and District Superintendents in securing the proper man, it is praying blindly. When a church prays that its pastor may be strong and zealous and undivided in the promotion of the work and then fails to adopt a financial policy that will guarantee a support for the preacher, it is offering blind prayer. When we pray for a revival and then fail to adopt intelligent means for securing it, we are praying blindly.

That old Revolutionary leader who exhorted his men to pray and "to keep your powder dry" was as correct religiously as he was militarily. The farmer will get better answer to his petition for a good crop, if he will mix sweat with his prayers. That parent will get better results who tempers his prayers with correction and instruction for his child. We all have more real faith when we have gone as far as we can in answering our own prayers. When we have gone our limit there is still enough for faith to accomplish and in the realm beyond ourselves we will the more readily give God the glory.

There is no use to wait for bargain days with God. He will come on the same terms today that He will require at any other time.

## Questions Answered

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

Q. What is the main religious thought in the book of Genesis? J. E. S., Ala.

Ans. Genesis answers the question, "What is the relationship between God and man?" It says that it is (a) naturally that of Creator and creature, (b) legally that of Law Giver and subject, and (c) spiritually and prophetically that of Redeemer and redeemed.

(2) Please explain 2 Cor. 12:2-4. W. R. D., Mich.

Ans. This refers to one of the several visions which the Apostle had. According to the common chronology 2 Corinthians was written in the year sixty A. D., and fourteen years before would take the Apostle back to the date of his stoning at Lystra (Acts 14:19, 20), and it may be that that was the occasion of his trip (in spirit) to the "third heaven," The Jews (and we also for that matter) calculated the first heaven as the heaven where the clouds are, the second the position of the stars, the third the abode of God. As to what Paul heard in heaven, I think the true idea is that it was not possible for him to express it in the language of mortals. That is, it was the natural, and not the moral law that forbade his giving a full account of his vision and revelation.

Q. What is meant by the Second Blessing? L. Y., Ill.

Ans. It is the universal testimony of people who have believed on Christ that there is left within their hearts a nature or principle of evil which is opposed to the new life which they received by faith from God. Provision is made in the atonement of Christ for the complete destruction of this evil nature or principle, and it is promised to God's people by faith (Acts 26:18), and since this cleansing does not take place at the time of regeneration, it is bound to come as a work of grace subsequent to regeneration, if it ever comes at all. By way of pre-eminence, regeneration may be called the *first blessing*, especially since the New Testament counts only the spiritual life which has its true beginning at regeneration, this second cleansing is, by the same course of reasoning, properly called the *second blessing*.

Q. Suppose a pastor pays ten per cent of his salary into the church treasury, the other members pay in the rest of the salary and the whole amount is returned to the pastor in the evening: (1) what is a man paying when the money goes that way? (2) should a man pay over one-tenth of his own salary?

Ans. There is nothing irregular in the case in question. If the pastor's salary is set at a certain amount, he is privileged to pay any amount of it himself and give the church credit for it. It would be quite proper for a pastor to pay his own tithe into the treasury of his church and then receive his own salary out of the same treasury. I think a good many of our ministers do it that way.

## Hell and the Judgment

By REV. R. PIERCE

NEVER in the history of this nation has there been a greater record of crime than it is making today. More murders, suicides, and awful crimes in Chicago in one year, than in all England and Wales together, to say nothing of the low standard of home life as shown by the busy days of the divorce courts. There must be a cause for this cheapness of life and depraved condition in which we are living. Many reasons have been given, such as the aftermath of the war, and the reckless, extravagant high cost of living, but these are the results of inflated wages and easy profits, and are not the real cause of crime. Is there not something lacking in the conscience of the people, that lies back of crime? And the cause that lies back of the conscience, is the *failure to punish the guilty*, thus making it easy to do wrong. The following incident which shows the slackness of the law to punish the guilty was clipped from a Chicago paper of April 23, 1921:

Gene Geary, known as Chicago's supergunman, and twice a slayer, today was found by a jury to be insane and will be committed to a State asylum instead of hanging for the murder of Harry Reckas, an innocent bystander, in a saloon which Geary "shot up" several months ago.

Charles Fitzmorris, Chief of Police, recently sentenced to jail for contempt of court because he criticized delay in the execution of Carl Wanderer, wife murderer, said the Geary verdict was "another travesty of justice."

"Geary will be out on the streets before Christmas," the Chief said.

The slack enforcement of law against crime in our nation has brought the criminal element, and also the community in general to think that God is also easy with the wrong doer, and will overlook the transgressions of the divine law. They have lost the fear of the State penitentiary, and so also the fear of God's eternal penitentiary—hell.

Eddyism and Russellism have also lulled the consciences of thousands into the sleep of death. Christian Science, with its "No sin," and Russellism with its "No hell" coupled with the sin-breeding movies, are behind a great part of the crime of today. No sin, no judgment; no judgment, no hell; no hell, no fear; no fear, reckless, indifference to law, which makes crime easy.

Men and women are dying "as the day dieth," without any fear of God before their eyes, without any idea of another world, without a thought of hell and the judgment, or without the thought of eternal retribution against sin.

But does not responsibility for crime, to some extent, lie also at the door of the Church and its ministry, for its continued neglect of the great fundamental truths concerning "Hell and the Judgment"? The mighty preachers of past days—Whitefield, Finney, Edwards and Evans—thundered, the terrors of the law into the ears and hearts of their congregations until they would quake with fear, so vivid and real was the fact portrayed to them. But in these days who has heard

a real searching sermon on *hell*, and where? Those who have, please raise your hand. Yes, in all this great congregation there is one man who raised his hand.

We know that as a practical truth hell and the judgment has been expunged from the Bible—to all intents and purposes—by the modern preachers of the great denominations. But what about our holiness churches? Are they guiltless? Again we ask the question, "How long ago is it, my brother, since you heard a straight sermon on these great themes in a Holiness Convention, or in a Nazarene Church?" Yea, further, my brother preacher, let me ask you to look through your "barrel" of sermons, and tell me how many of them deal with this awakening, convicting truth?

Take the young holiness preacher, of from five to ten years in the ministry, and ask him how often he has preached on this subject. Oh, yes, we have preached on sin and its awful effects in our lives; but have we not left out the awful judgment upon it, and the eternal horrors of hell because of it? If we were to speak to a modern church-goer about hell, we would likely get such an answer as this: "Oh, it is so long since we have heard a sermon on it, that we have forgotten that there is a hell, or that there will be a judgment."

It is because of the neglect of these themes in our regular church services and Sunday school lessons, that we have lost the grip on the young people of our families; so that restraint has been lifted, and the consequence is the world has got them instead of Jesus and the Church.

We can do with less holiness preaching, even in the Church of the Nazarene, so as to give more time to the other great fundamental truths of the Christian life. If we do not preach truths that convict of sin, we shall not have sinners converted, and if sinners are not converted, we shall have no material to lead into the fountain of cleansing by our holiness sermons. Unless we return to the old-time preaching on sin, hell and the judgment we shall not have the conviction that brings sinners to the mourner's bench.

What kind of a revival are we looking for or expecting in this World-Wide Revival? If it is to be a revival among our own folk, all right; but if it is to be a revival that will sweep thousands of the unsaved into the kingdom, we shall have to go back to the stern old truths that bring conviction and heart-cries of penitence.

Let us cry mightily to God, my brethren, that this World-Wide Revival may be a real fact, and so be a factor in the awakening of Christendom to the necessity of returning to the spiritual, instead of the social, character of the Church. Amen!

LOS ANGELES, CALIF.

## Who Was It that Was Progressing Backwards?

By REV. A. M. HILLS, D. D.

MORE than a quarter of a century ago the writer, then a minister of the Congregational denomination, was invited to be a member of a council called to ordain a minister and install him into a city pastorate. It was a somewhat prominent church, and the invited ministers were from a wide circle of city churches from two states. The scholarship of that denomination so famed by its culture, was fairly represented. The most widely known and nationally recognized minister of the body was Rev. Washington Gladden, D. D., LL. D., of Columbus, Ohio. Very naturally he was elected to be Moderator of the Council.

It was the recognized duty of such a Moderator to conduct the examination of the candidate for ordination to see whether he was sound in the faith, and whether it was safe to put a large congregation in his care. Now Dr. Gladden was an avowed higher critic, and a champion of "New Theology," and he seemed not to care a straw whether the young man had any theological opinions or beliefs on any subject whatever. The Doctor sat silent in his chair, like a knot on a log, as if in supreme contempt of anything by the name of theology. The silence became awkward and quite painful. But the writer had

become greatly disturbed by the rising wave of infidel criticism of the Bible, and the wretched "New Theology" based on evolution, that was sweeping like a death-laden plague over the schools and churches, and we had solemnly resolved that we would never vote for the installation of a pastor or the ordination of a man to the ministry who was not sound on the great fundamental doctrines of Christianity. So, when others said nothing, and asked no questions, as if willing to let the examination go by default, we ventured to break the silence.

We never did have any prudence about our own reputation any way; and we had no more sense than to believe in the Bible, as a book from God, and in the Deity of God's only begotten Son, and salvation from sin by the atoning blood of Christ, and all other kindred doctrines. So we led off in questioning. 1. Do you believe in the Bible as the book of God specially and peculiarly inspired as no other book is inspired? and do you believe its account of creation? 2. Do you believe in Abraham as a historic character, or was he a myth? 3. Do you believe that Moses led the children of Israel out of Egypt and wrote the Pentateuch? 4. Do you believe in the Psalms as largely the work of David?

5. Do you believe in one Isaiah or many?  
6. Do you believe in Daniel as a historic character? 7. Do you believe in the real Deity of Christ? 8. Do you believe in the sacrificial death of Christ as the divinely appointed atonement for the world's sin? 9. Do you believe in the necessity of the new birth by faith in Christ? 10. Do you believe in the eternal punishment of the wicked who knowingly and wilfully reject Christ?

You can readily see that the discussion began to get warm, as the probings went into the depths of Christian thought and faith. Suddenly a preacher, a scholarly graduate of Princeton University, broke in with the exclamation, "O Hills, you are progressing backward!" I had known him well and intimately for a dozen years, so he spoke with an unusual familiarity; "You are progressing backward!"

It was the last time I ever met that dear man. He played on with new theology, and nibbled at it and finally swallowed higher criticism whole and preached on until he waked up to the awful fact that he had no gospel to preach, when he left the ministry and buried himself on a farm.

Since that time the writer has kept on, true to the gospel faith of his childhood and to the great doctrines he heard from the lips of the sainted Finney, and to the teachings of President Dwight and Dr. Harris of Yale, when Yale stood four-square to the truths of the gospel. We have gone on with God amidst

the sneers and jeers of men, even to accepting the despised truths of holiness and the doctrines of full salvation. We have been cut by our college mates and our fellow-ministers, and even cast off by the denomination that nursed us in childhood, and in which we preached twenty-three years. We have gone on amidst their scorn and their pity, as they said, "progressing backward."

Now I am moved to take the witness stand, and give my testimony. Since that ministerial brother made such a kind comment on my progress, God has signally honored me. I have been spared to write more than thirty books that have had a circulation of a third of a million. Some of them have been reprinted, and translated in foreign languages, one of them repeatedly. And these books have always been written in the spirit of the old gospel and to defend and spread its truths.

Moreover, I have been permitted to write 1475 articles for the religious press which has carried messages to hundreds of thousands of homes and to millions of hearts, and I have not been able to write half as many articles as have been requested of me. Furthermore, the Lord counted me worthy to be swung out into educational work for Him; and for above twenty years, I have been teaching this old gospel which was delivered unto the saints. I have trained more than seven hundred preachers to proclaim to the world that gospel of full salvation, and my students

and my writings have carried my influence for the glory of God and the spread of His gospel to the ends of the earth. And in the meantime, God has given me fifteen thousand souls under my own ministry who sought Christ at the altar. And I am still at it; hard at work as ever.

Now, if this is "progressing backward," as my friend said, give me more of the same kind of progress. The public may judge which one of us progressed in the way that was most pleasing to God.

I had a brother-in-law that studied for the ministry at Yale, when I did. We recited to the same teachers, and ate at the same table. But he got into this specious vortex of modern progress in theology. He progressed from orthodoxy into unitarianism and liberalism, and then into spiritualism; and then, with bewildered brain, he went to New Haven where we studied theology, and . . . shot himself!

Let the young learn the lesson. There is a false progress that as Sam Jones said, "progresses hell-ward a mile-a-minute." Let the young who are ambitious to do something worth while, line up with the old Bible of the prophets and apostles and martyrs, and the theology of Finney and Wesley, and hold fast and progress, and progress, in the good old Bible-way, and God will not fail to give you your reward.

PASADENA, CALIF.

**L**IFE here on earth is a voyage from the shores of time to the shores of eternity. There is no such thing as stopping. We must go. And the Word teaches us that there are but two shores on which to land. We will land on one shore or the other. One is the sun-kissed shores of heaven with all of its glowing splendor, where the saints who have gone on before will sing our welcome as our barks come sailing into port with banners streaming and colors gleaming. The other shore is the barren waste of the cold dark regions of despair, with all of its gloom and horror, where there is no song of welcome as the storm-ridden bark of a lost soul comes sailing into port.

Nobody wants to go to the shores of barren waste, where it is all dark despair. So everybody is making some kind of preparation to sail the ocean of Time. And I believe that if every one would be honest and speak the real convictions of his heart, he would say that he wants to go to the sun-kissed shores of heaven. But Jesus said, "What shall it profit a man if he shall gain the whole world and lose his own soul?" And, "Not every one that sayeth unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

## From Shore to Shore

By EVANGELIST M. L. BALTEZORE

We do not believe that there is any one that would be so unwise as to start out on the ocean without any port in view. No chart, no compass, just go out and sail, having no motive whatsoever. To equip for the voyage across the ocean of Life, first of all one must have a Captain, one that is wise, one that has sailed the ocean of Life before. So the only Captain that there is that we can get to take our frail bark across the bar, is Jesus. (Heb. 2:10). He knows where the awful reefs of doubts are, He also knows the location of the awful under-currents of deception that look so smooth that if it were possible they would deceive the very elect of God.

Then, we must have a chart. Without a chart we would be unable to know the longitude and latitude we were in. Our chart is the Bible. (Psa. 119:105). Thousands of church members are depending upon some one else to do their reading of the Bible, and are therefore, being carried away by every wind of doctrine that blows. If we keep Jesus on board of our boat we will have to go by the Chart, the Bible.

The next thing we must have to make this voyage across the ocean of Time, is a compass. One that has been tried, that is absolutely safe and that will not be drawn by the magnet of the world. One that under every condition will point to the north star. Now, the compass that we must have is the Holy Ghost (John 14:16; 16:13, 14). How strange it is that there are so many church members in the world who refuse to receive the Holy Ghost and refuse to be guided by Him. What would you think of a captain undertaking to cross the ocean without a compass? Would you want to take chances with him on his boat? How far do you think he would go till he would become lost, and as the storm would come and lash his boat, he soon would be driven upon the rocks and be dashed to pieces and go down and be lost. That is why that hundreds of folks are making shipwreck of their faith and are losing the way and landing in the regions of dark despair. Just because they would not be led by the Holy Ghost. It is absolutely necessary in making this voyage to have a cable and anchor; a cable that is strong and one that will not break; one that will not stretch and then shrink, but one that will stand in the storms of life. To find this cable read Heb. 11:1-6. I wonder how many people have a

faith that will not shrink though pressed by every foe; that will not tremble on the brink of any earthly woe? Do we have the cable that will hold when the storms of doubts are sweeping through the storm-ridden masts of our beings. The waves and breakers of finances are rolling high and lashing and splashing over the deck of our frail bark and the sun refuses to shine and the wireless seems to fail to catch a sound from heaven. Should a voice call out at that mad dark hour and say, "Watchman, what of the night?" Could we look up and say from the deep of our heart, "All is well"? Thank God that cable is for every one who will put his trust in Jesus.

The next thing necessary on this voyage, is the right kind of a crew. What is the cause of all this hard battle and hard struggle? Too much of the world in the church. We should be more careful as to whom we take on board. We should keep our churches filled with the glory of God. We should keep pastors who are all on fire for God, for God said that his ministering servants should be a flame of fire.

I am persuaded that every man or woman who expects to make a safe landing on the sun-kissed shores of heaven, will have to pick his company. The Word says, "How can two walk together excepting they be agreed?"

PORTLAND, ORE.

## The Great Need of the Church

By V. MAY DORMAN

**I**N the *Churchman* we have given us the great need of the Church. The *Churchman* says:

"A bishop, who will wed poverty would make a glowing leader. He would not get money for missions or great churches or parish houses and charity; but he might get something which money has not brought us—he would get the ear of millions of his brothers who want to be told how we can speed the kingdom of God, dry our tears and fill our hearts with confidence and hope . . . Money is the one power that the kingdom of God can do without. No church has ever believed that, except the early church and the monastic movements in their years of light. Money can not save the American people, or bring in a better world. If New York would put her trust in Christ, we should not need to worry about budgets for missions. The whole world would take note of the wondrous thing and fall at the feet of Jesus."

Again we have given us in a leading publication of a large denomination—financial leadership and great scholarship as the need of the Church.

"The grandest pages of Methodist history," the writer says, "are yet to be written. The Centenary Fund is the beginning. With financial leadership, couple great scholarship and we shall have in social service and in the pulpit, giants, the like of which the Church has had in vision and in dream."

Men will not see that it is not great church power and organization, great dignitaries and financial leaders that are the hope of the Church, but the still small voice—the voice that inspires, quickens, directs and fills. They will not see that worldly power and means will not establish the kingdom of Christ on earth, but personal holiness and the Holy Ghost to work mightily. Money and scholarship are a big factor and can do much, but they can not do all.

Men who know the Son of the Living God better than they know finance or scholarship—who are more concerned to discover the Spirit's revelation of Scripture than to distinguish between what is fiction, fact, allegory, history, and parable, are the men who bring the needed strength to the Church.

Paralyzing to her spiritual interests are her materialistic scholars and thinkers with their naturalistic interpretations of Scripture—men who put faith in philosophy and science rather than in the Bible. Here is what Darwin says of his theory of evolution:

"Darwin is propped up in bed, and he looks out over the lovely landscape as the sun is setting. He is reading—the Bible!" says Lady Hope: "I made some allusion to the strong opinions expressed by many persons on the history of the creation, its grandeur, and then to their treatment of the earlier chapters of the book of Genesis. He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said: 'I was a young man with unformed ideas, I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them.'"

What rock foundation has Modern Theology built her doctrine of evolution upon! What a fiasco!

But "each one unwinds his own special reel of hope, and as soon as he has come to the end of it, he sits him down to die, and let his sons and his grandsons begin the same experience over again."

Men who possess higher wisdom than what is written, men self-willed, self-contained, self-satisfied, too often have only a spiritually tragic end, an end that brings skeptical despair and regret, and—humiliation in the presence of Christ. "Cross roads may tempt us for one reason or another, but it is very seldom that we do not come to regret having taken them." "Truth" then, "is made for us, not we for the truth."

Just what the Church needs is a restoration of her shorn pages to the Bible, a deeper consciousness of Christ and the Holy Spirit, greater believing and a love that shares Christ's feelings and sufferings and His conception of sin for both the sinner and the believer. This is the vital need and necessity of the Church.

LOS ANGELES, CALIF.

## Christian Life Series

By REV. W. R. GILLEY

GROWTH IN GRACE

**T**HE new birth and sanctification are of so much importance that there can be no successful Christian life without both, but they are not the whole of the Christian life. The spiritual child that does not grow is of short life or of no account in the kingdom of grace. There are not many physical dwarfs in the world, so most children either die or grow up into men and women. When they die they are buried out of sight and are no longer a care, but when the spiritual babies die spiritually they usually hang on in the church, and though dead and sometimes corrupting, they require

## Blessings in Disguise

By FERN M. HUNT

The hard things that befall our lot,  
If we but take them from God's hand  
In patient faith and murmur not,  
Will mould our lives, and when we stand  
Upon the mount, up which we've plod  
With weary heart and faint for food,  
We'll look back o'er the path we've trod,  
And say, "All things have worked for good."

The Lord will let the thorn remain  
No longer than is best for thee;  
The thing that fills thy heart with pain  
A stepping stone to Heav'n may be.  
Then look to Him and trust His power,  
And thou wilt find His present grace  
Sufficient through the trying hour,  
And in the cloud His hand thou'lt trace.

SEATTLE, WASH.



a great deal of time and attention to take care of them.

It is some times said by way of emphasizing the importance of experimental salvation, that you do not have to *try* to grow, you just grow naturally. This gives the impression that growth in grace requires no attention at all; which is not true. It is true that one does not need to *try* as a spiritual effort to grow, but one does have to provide the things necessary and conducive to growth in order to grow normally.

As well expect physical babies once born and cleansed to grow up without surrounding them with the things necessary and conducive of growth, as to expect it of spiritual babies. It is fine to be *healthy* born, but one can not be said to be *well* born that is not born under circumstances conducive to future development and growth to useful and successful maturity. As Nazarene preachers we not only ought to see to it that our spiritual babes are healthy born but that they are well born.

Also the Christian must have a mind to grow in grace and in knowledge and must persist in doing it by making it a matter of prayer, study, and thought.

LANSING, MICH.

## What Will You Give Me?

By MRS. K. A. SHAFER

**W**HAT will you give me, and I will deliver Him" were the words spoken by Judas Iscariot, the betrayer of our Lord. These words, as they fell from his lips implied that he would sell his Master, if he could get his price. Jesus said, "By thy words thou shalt be condemned and by thy words thou shalt be justified." Having an eye for business Judas wanted all he could get and therefore asked the question, "What will you give me, and I will deliver Him."

Having spent a number of years in buying and selling, I know the act of salesmanship, and I dared not state my price, hoping I might get more, so like Judas I said, "What will you give me" and, if I got my price, I sold out.

The cry, "What will you give me" is ringing from all classes of people today. The business men, the laboring men, the beggar on the street corner, and even ministers of the gospel, each is looking for something to come his way, looking for all he can get out of the other fellow, of gain or self gratification. Business men of today, are not satisfied with a reasonable profit, but want every dollar they can get regardless of their soul. The laboring men are falling in line, and are working to the same end, just so they can get by on the job, it does not matter to them whether they are of any value to the employer or not, they want all he has for them, but are not careful to give him value received. In this same class, we see ministers of the gospel, some when asked to render service, perhaps to go over to some poor sin and poverty stricken locality to hold a ten days' meeting, will say with Judas, "What will you give me?" It is not a question of what will the world give me? but what can I give the world? We are to take no thought of what we shall eat or wear, but of what is our duty to our fellowmen. In doing this, we shall find ourselves neither hungry nor naked. We all perhaps have a different standard of value. Judas valued Jesus at thirty pieces of silver. Some have sold Him for even less. What value do you place upon Him? Would you deliver Him up for any price? or do you cry with the Psalmist David, "My heart is fixed. O God, my heart is fixed."

We should seek the best bargain. Jesus said, "Sell that ye have and give alms, provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth doth corrupt." But this is not done by selling Him, or getting all we can of this world's goods,

and laying up for ourselves 'treasures upon earth, but by giving all we can of our money, time and strength to rescue and feed a lost world.

This is a world of exchange, we have to do with both material and spiritual things. We are to lose sight of the material, that we might have more of the spiritual, for the material has to do with our present or temporal condition, but the spiritual has to do with our future or eternal condition. We can not buy our Savior with the material things of this world, and yet we have the precious privilege of forsaking all, and following Him, that we might gain eternal life.

The great question that confronts us, is, Can we afford to sell Him at any price? It does not matter "how much" you may be offered, is it possible to get the worth of Jesus in dollars and cents, popularity, and honor, and wealth and self gratification? He is the treasure of the soul, our only refuge, our only hope. We all like sheep had gone astray, miserable, wretched, and afflicted, not only with painful and loathsome diseases of all kinds, but with sin that destroys the soul. We were doomed to an eternal life of anguish in hell, without a ray of hope in this world or in the one to come. He took our place on the tree, lifted the curse, paid the price, and redeemed us unto Himself. He, himself asked the question, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" It may not be wrong for a man to gain the world, provided he does not sell his Savior, his hope of heaven and immortal bliss to do it. This world is not the goal, and yet millions are selling out for only a part of it. Jesus is of no value to the crowd today. He is thrust aside as a nonessential. In fact, He is out of date long ago, even by many of our leading churches. His day is past. But thank God forever, His day is just at hand for He is coming soon with power and great glory. We do not discount the value of this beautiful world in which we live, realizing it was made for man by God himself. But this same God, who made this world only to exist for a few short years, made another one of far greater beauty, wealth and attractiveness. In this one we shall never die, nor sorrow again, no tears will ever dim the eye, no parting words be spoken. This world with whatever it has to offer you, can not be compared with the one to come. Whatever the cost, beloved, though it be home, and loved ones, Jesus is greater than any price.

NASHVILLE, TENN.

## The Great Question—"Wilt Thou Go?"

By MRS. IMOGENE F. CULBERTSON

**R**EBEKAH, standing on the threshold of the greatest journey of her life, could not see whither she was to be led. She could not fathom the meaning of Abraham's servant when he said, "Unto Isaac hath my master given all that he hath." But there were some things which she undoubtedly recognized. First, God's guidance to the servant. He declared that the Lord God of Abraham had led him in the right way. Again, there was the faith of the servant in God. He had been blessed in his journey to the home of Rebekah, and as he declared his faith in Abraham's God, Rebekah's faith was inspired. So when her answer was sought, she gave the immediate reply, "I will go."

We wish to note each word of the question separately.

### 1. Wilt thou go?

After the servant had presented gifts, after a complete statement of the facts, making Rebekah to understand that she would share the wealth and blessings of Isaac, it was still possible for her to say, No, and turn away from God's providences and out of the path of blessing.

God's spirit today is calling men and women whom He would make a part of His bride. They hear His voice, they see God's plan for His people, but God will not force them. He says, "Wilt thou?" It is ours to choose and to put our wills on God's side.

### 2. Wilt thou go?

It is a great privilege to point others to the way of light and freedom. It is wonderful to help others prepare for special work. But the question is a personal one—*thou*. If we would come into the inheritance of the saints in light enjoy God's smile

of blessing here and His presence forever, we must answer the question on our individual responsibility and say *I will go*.

### 3. Wilt thou go?

When Rebekah answered this question in the affirmative, she left home and loved ones. To the soul who today says, Yes to God, there are also things he must leave. To one it means to dwell in a strange land, and with a strange people. To another, the dissolving a business partnership, leaving associations and ideals, which have been a part of the very being, and in no less a sense to leave all. God says, "Wilt thou go to be a part of the Bride of Christ, to follow the Lamb whithersoever He goeth, to be heirs of God and joint-heirs with Jesus Christ?"

We are hearing the question today—"Wilt thou go?" Shall we not answer with Rebekah—"I will go."

NEWBERG, ORE.

## Sentence Sermons

Compiled by REV. HENRY BELL

God not only wants us to be freed from sin, but free from sin.

So many Christians are on the defensive when they ought to be on the offensive.

Some professors of religion think they are leading an offensive warfare when they are simply offensive.

Gas will not give off a bad odor nor kill folks when on fire, but look out when there is no fire!

There is a sensitive plant that goes all to pieces when any one touches it, and there is a flavor that is called "Touch-me-not" both reminding us of a few mortals whom we know.

When you hear people say, "It makes no difference what we believe; we are all going to the same place any way," you begin to wonder what place they mean.

If we are not careful we shall put the standard too low for ourselves and too high for the other fellow.

God is looking for people He can take through deep sorrow and trouble so He can show the world what His power can do to keep people sweet.

Church tramps who are always running to city missions and other places when the pastor needs them, not only are destroying their soles but their souls as well.

You may not feel as though you could leap over a wall or run through a troop, but you can walk in the light.

Real salvation will make you go to prayermeeting with the same headache with which you would have gone to work.

You will never get into the kingdom until you make it more of your business than anything else.

The woman who can "talk her head off" at a sewing bee and then say, "I just never could testify at prayermeeting" will probably be speechless at that Great Day.

There is a great gulf between the kingdom of satan and the kingdom of heaven, and the only bride is the Cross.

SYRACUSE, N. Y.

"Am enclosing \$1.50 for which please send me the *HERALD of HOLINESS*. How I do miss it, and here is hoping I never will be without it again. It is so uplifting to one who does not get to hear the good holiness sermons preached from the pulpit. Some of the great messages in the *HERALD*, make one to feel as though they were hearing the message from the pulpit."—Mrs. Mary Williams, Ohio.

"This grand old paper of full salvation, is food to the hungry soul, water to the thirsty, strength to the weak, comfort to the heavy hearted, faith to the weak in faith. Well, it is a companion to the pastor, and saint who will claim the precious promise of God. It is refreshing to this little Methodist preacher's soul. It is inspiring, helpful with its weekly visits to this parsonage, for the messages we give to our people on the Sabbath."—John E. Merrill, Texas.

*Dear Boys and Girls:*

Have you ever found out how interesting and entertaining it is to sit perfectly still and quiet now and then, and *just think?* It is wonderful what your mind will do under such circumstances. It will travel across great stretches of space, and back into past years. It will take up some subject, ponder over it, weigh it, and compare it with other things, and lead you to make some very interesting conclusion. Let me give you an instance. Just this week I read the following item in my evening paper:

## COLORED LIGHTS IN CHURCH

In a New York church there have been installed banks of colored lights which are controlled from a convenient point and changed from time to time during the services. It is claimed that by the use of "interpretative" lighting the ritual and music of the church services can be made more impressive and their emotional significance enhanced. The idea appears to be a development of the "color harmony" theory that has been demonstrated before the Illuminating Engineering Society and others which aims to synchronize color and music.

I read that item, and then took a little time to ponder over it. My mind went back to the days of the early church, and I tried to picture Peter and James and John talking together about the great revival meetings they were holding; of how the power of God was coming upon people, leading them to confess their sins, and seek the Lord. I am sure they did talk together about these times of salvation, and the best way to carry on the work Jesus had left for them to do, aren't you?

Then I tried to imagine James saying: "Peter, I have been reading up on a subject which interests me very much. I find that people's emotional natures are moved by color, and the way a person is affected depends upon the particular color he sees. Now I have been wondering if we could not put this idea into good use in our services. We could install a system which would make it possible for us to flash various colored lights over the audience: mysterious violet lights, deep blue and greens, glowing red, or dazzling white as the music, or the different parts of the service might demand. And as these tints, one after another filled the room with their soft, beautiful glow people's emotions would be stirred, and they would understand more easily the truths we are preaching to them."

Then I tried to imagine Peter asking all sorts of questions about this new theory, and the two finally sending John off to place an order for such a scheme of lighting.

I say I tried to picture all this, but somehow I couldn't quite do it. Nor could I imagine the apostles feeling the need of help from "Interpolation Lighting" when they were giving out their burning messages on sin, and righteousness and a coming judgement. I felt quite sure that the fire of the Holy Ghost flashed all about them when they preached, making all the dazzling color and light which was needed to powerfully move on the hearts of the listening people.

By this time my mind had made quite a journey. It had thought its way back across the centuries, over into Jerusalem, and Judea, had returned to the case of the New York Church and reached this conclusion: that the preacher in this modern church didn't know anything about the light and fire upon which the apostles depended, or he would not be wasting his time and the money of the church upon his banks of "Interpolation Lights."

What do you think about it?

Here is another instance: Several years ago circumstances made it almost necessary for me to attend a service in the Catholic Church. The priest who delivered the sermon was dressed in a dark robe, belted about his waist with a sort of rope-like girdle. When the sermon was ended, he withdrew, lights were turned low and lighted about the high, carved altar, in the far end of the church. The priest re-entered to go through with the service of the Holy Communion. This time he was dressed in a robe of cream-colored



satin. He was a large man with a broad back, and he kept it toward us during a good part of the long, elaborate service. It was easy, therefore, to see that his robe of cream-colored satin was decorated with a row of gold fringe, which reached straight across his back from armhole to armhole. And somehow before I knew it, my mind was busy. It had gone back to the days of Paul, and I was wondering if that sturdy, battle-scarred old soldier of the cross ever possessed a cream-colored satin gown trimmed across the back with gold fringe like the one I was looking at.

It brought before me a picture of Paul and Silas in the inner prison at Philippi, their feet in the stocks, their backs bleeding from the beating which they had received. My mind also recalled Paul's words, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods." And I thought upon that terrible scene at Lystra when the mob, having stoned the apostle, dragged him over the stones and through the dust of the city streets, and left what they thought was his dead body outside the walls.

And somehow as I thought about Paul's back, all scarred up with the many beatings he had received, for Jesus' sake, my mind wasn't able to fit into the picture a cream-colored satin robe trimmed from armhole to armhole with gold fringe. Can you?

## THREE KISSES AND A PROMISE

## ALSO WHAT CAME OF THEM.

I was speaking to a friend in the street a short time ago when an acquaintance of my friend's passed us.

"That man," said my friend, "is a most successful man in business, and—would you believe it?—he thinks that his success is entirely due to three kisses which his mother gave him about forty years ago."

Naturally my curiosity was aroused.

About three weeks later I was introduced to the business man in question, and, after conversing together for a time, I broached the subject uppermost in my mind.

"Please," I begged, "do tell me something of the three kisses that have helped you so much."

He smilingly consented, and this was the story he told me:

When he was but a boy of fifteen his father died, and his uncle, a factory owner, in a distant part of the State, agreed to employ the lad.

The last night at the old home arrived; Tom was excited, but his mother seemed quieter and more thoughtful than usual.

When bed-time came, she went to his room to bid him good-night. How her heart yearned over her boy, leaving her care for the first time! Something of what she felt she told him, then she placed her hands on his shoulder, and kissed him on the lips. "Never wash that kiss off with alcohol," she said.

She kissed him a second time, and added, "Never cause that kiss to go by smoking."

Then for the third time she kissed him, and said, "Never drive that kiss from your lips by swearing."

"Those kisses shall always remain there, mother," promised the boy.

In the subsequent years he had had many temptations, but he had never broken that promise made to his mother, and, with God's help, he meant to keep it to the end.

I then asked him if he really believed that those kisses had helped him in business.

"Yes," he answered quickly, "in addition to the money saved by abstaining from the use of alcohol and tobacco, my brain is much clearer and stronger than it would have been if I had taken strong drink; I am sure that I would not be so physically fit if I had smoked; while the fear of driving the third kiss from my lips has taught me self-control, and strengthened my self-respect. You must add to that the fact that no man can fight temptation and overcome it without being a stronger and a better man for it. So you see," he finished, "I credit all my success to the three kisses which I received forty years ago."

He went away then, but about ten days later was injured in a motor car accident. He was tenderly carried to his home, where, a few hours later, he died.

Just before he passed away, the doctor heard him faintly murmur, "They're—still—there—mother—the three—of them!"

—The Young Soldier.

## THE PRODIGAL SON

Dickens, the great master of pathos, said that the most touching story in all literature is the story of the Prodigal Son. "The crown and pearl of all our Lord's parables," it has well been called. John B. Gough used to tell how an ignorant Bible-reader would gather a rough crowd about him, and with open Bible in hand would begin his talk in this way: "Fellows, I've got a book here that tells the strangest story ever you heard. It's about a cove that got all the money the old man could give him, and then run away." Then he pictured to them the Prodigal son as a youth from a respectable London family throwing away his opportunities, leaving his home, spending his time in gin-shops and gambling dens. When he had described the youth's misery in words his hearers could well comprehend and then brought him at last, penitent, to his father's arms, "right on the door-step of his home," uncouth men and women sobbed aloud.

## DO NOT WAIT

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy, and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them.—HENRY WARD BEECHER.

## AN EMBARRASSING QUESTION

The first time that the Bishop of Selkirk visited Kittigazuyoot on the Arctic coast an aged Eskimo came to him and asked why he had not come sooner with his message. "Did you know this good news long?" he questioned, and the Bishop answered, "Yes, I have known it from boyhood." "And did your fathers before you know it?" "Yes, they knew it." "Then why was it that you did not come sooner? I thought that it was perhaps, only a few winters since you knew; and you knew all the time! Why was the good news not brought to us sooner?" "What could I do," said the Bishop in reporting this conversation, "but bow my head in shame and pray that God might use us, as a Christian people, more and more to extend His work."

Oh, it is great to make some human hearts a little manfuller, happier, more blessed.—CARLYLE.



## JAPAN'S NEED

By REV. J. WARREN SLOTE

**I**N considering Japan's supreme need we may well first consider what is not her supreme need, to lay the basis for what is her supreme need.

First, her need is not secular education. Japan has a first-class school system furnishing primary education to practically all the children. The rate of illiteracy is very low, which attests the successful operation of this system. And as regards higher and vocational education, there are colleges, technical schools and universities a plenty in the large educational centers, to which those who desire may go for training in all the sciences and in practically every branch of higher learning.

Second, her need is not the proclamation to her people of higher ethical standards as such, or of the value of social service as such, however valuable these may be. The religions of Japan develop in their adherents ethical standards which make her people in some respects, at least, our equals. For example, it might be a debatable question as to whether the Americans treat each other with more fairness in their commercial and social lives than do the Japanese.

Third, her need is not merely teaching regarding the history of Christianity. This would lead the Japanese to consider Christianity merely as a religion—one of the many the world has known—which would do her little if any good.

The supreme need of Japan is threefold:

First, Japan needs an individual and national exemplification of pure and undefiled Christianity. Several years ago the council of one of the large cities of Japan, in considering the practical benefits of Christianity as a national factor, sent a delegation to this country to study the effect of Christianity upon our national life. Sorry to say, this delegation returned to Japan carrying an unfavorable report. Japan needs to see that the United States, as a nation, and that the individual citizens of the United States, who profess to have accepted Christianity, exemplify in their everyday life the ideals of their religion; and then she will be willing to listen seriously to the messengers of Christianity.

Second, Japan needs Christian teaching which will correctly interpret an un mutilated Bible as the Word of God, revealing Jesus Christ. Japan has to a large extent given ear to such men as Darwin, Huxley, and others who have attacked the Bible and denied its vital message, and later to those within the fold of the Christian Church professing scholarship who misinterpret the Bible and seek to explain away or cut out all of those things which have to do with the miraculous. As a result her colleges and universities are filled with young men and women who, having at least partially turned away from the dead religions of their ancestors, are permeated with ideas subversive of the teachings of the blessed Bible. Until the teachings of God's Word are set before the Japanese in their proper light, and more particularly before the groups of students, who are the coming leaders in the social, commercial and political life of Japan, there can not be much hope for her.

Third, Japan needs the preaching of the fundamental doctrines of Christianity, such as the creation, the fall, sin, Christ's immaculate conception, His deity, His suffering and crucifixion, His death, His resurrection, His ascension, the resurrection of all human beings, repentance, salvation by faith, the higher Christian life, the judgment, heaven, hell, and so on. The preaching of these fundamental doctrines of the Christian religion by persons filled and unctionized by the Holy Ghost will win multitudes of adherents among the students, the merchants, the professional class and common people, and will have a decided effect in making Japan a Christian nation.

What a singularly unenviable position we should occupy were we to discover some day that evangelical missionary endeavor on foreign fields comprised a series of great institutions—medical, educational, technical, but lacked an adequate constituent body of evangelical Christians gathered into vigorous, growing churches.—Detached from article by P. H. J. Lerrigo, M. D., in Student Volunteer Movement Bulletin, January, 1922.

"Worship keeps the soul alive; do not miss the opportunities for worship between Sundays."

"Pull together and the load will go."



## PUSHING OUT IN PUCHOW

MRS. KATHERINE McALEER WIESE

We are praising God for His goodness to us, for the joy we feel in our hearts, and for the conscious knowledge that we are in the center of His will.

Today the Christians gave us a feast, but feasts do not bring much joy to a foreigner even though he may be fortunate enough to like the food. They set the dishes in the center of the table, and then all eat out of the same bowls, each putting in his chopsticks and all reaching and leaning over the food. It is hard work when they give you food from chopsticks which they have just had in their own mouths, especially when you firmly believe that one of them has tuberculosis; and thoughts of germs will come up. But His grace is sufficient.

Miss Denbo is with us now. We thank the Lord for this saint of God. We were with her at Chao-cheng when the famine was on, and her godly life and zeal won our hearts. Each day she would get into a cart and go from early morning till late, distributing relief. At night she would be unable to sleep on a pillow, but she felt she must not stop, as people were starving to death. I believe if there are any living martyrs in the world they are the single ladies in mission fields. They have cut loose from every earthly tie, and are living for heaven alone, truly pouring out their lives for the people to whom God has called them. As I have looked at them in their zeal for the Lord I have vowed that by the grace of God I will keep step with my single sister.

The work here at Puchow has bright prospects, and we are believing God will send us a revival. When we had a prayermeeting for the revival and for the \$90,000 all the workers said, without our saying a word to them, that they were willing to go back to the pay they received before their last raise. This meant sacrifice, as most of them have only their meager salaries, which just cover their daily needs. While there are many things on a mission field that discourage, there are always many that encourage. And as I listened to the prayers of these servants of God I thought of the time when I told Brother Goodwin I was going to China if I had to live on bread and water; and I said, "Lord, I will stay, now that I am here, if I have to live on millet and water." It pays to follow Jesus if it is to leave the homeland and cross the sea, for He gives us such blessings that I would not exchange with any king on his throne.

Tuesday Miss Denbo and I went to the East Suburb to hold a ladies' meeting, but the people—both men and women—never having seen a foreign lady before, flocked into the room till there was no standing room, and the doors were packed. Each one eager to get a glance at us and hear what we had to say. Tomorrow we go to the South Suburb, and Friday the people in a village two and a half miles from here are sending in a cart for us. The people here have not heard much gospel, and so things do not go as fast as where they have heard for years. But we have a good force of native workers.

## ARE FOREIGN MISSIONS RELATED TO REVIVALS?

By MRS. MINNIE A. CHENAULT

**W**E are looking forward to and preparing for the great World-Wide Revival. Is it not a little strange and unusual that together with this we are faced with a deficit in our General Missionary Treasury? Is this a special test from the Lord of the harvest to try us and see if we are in earnest concerning the revival? As we study the history of foreign missions we are constrained to believe that it is.

The first great missionary revival, Pentecost, was preceded by the sacrifice and ministry of the world's greatest Missionary, Jesus Christ; and the early churches at Jerusalem and Antioch became stronger as they sent out their best men to tell the glad tidings to others. It has been said of the early Christians that they understood the import of their call-

ing, and accordingly we find them almost at once, and one and all, with glowing love and a faith which knew not how to flinch, engaging in labors most abundant for the diffusion of the new faith in every direction.

England was shrouded in spiritual darkness and without a missionary spirit. The belief was that lost men were born to be lost, and the saved were elected to be saved; why need the Church trouble herself? In those darkest of hours a man of humble birth, William Carey, the father of our present system of foreign missions, with a heart burning and glowing with a divine love and zeal like the Savior's, began to preach and teach that men *must believe* in order to be saved, and that if they must believe they must *hear*. At first he was all alone. His best friends in the ministry and those of older years denounced him as a heretic. But after a few years of great struggle and incessant preaching and teaching by voice and pen he, with eleven country clergymen, formed the first of our present day missionary societies. The first missionary, offering for the evangelizing of 420,000,000 people was \$61. No wonder some made sport. But behold what God wrought! The next year, June 13, 1793, Carey sailed for India. More than one year passed before Carey's first letter arrived, but it gave the needed impetus as a little fire kindling a great matter, and in the next month \$3,000 was subscribed. Three months later this was followed by an offering of \$3,750. This soon increased to \$60,000. Observe the results "at home." It was recorded at that time that "Christians in every corner of the land are meeting in a regular manner and pouring out their souls for God's blessing on the world." And again, "The efforts most successfully made to introduce the gospel to the South Seas have had a most powerful tendency to unite the devoted servants of Christ of every denomination in brotherly love and to awaken zeal to help the perishing multitudes in our own country, and also the Jews."

Dr. Leonard, in his wonderful book "A Hundred Years of Missions," says, "Early was the discovery made that the best possible way to forward the work of evangelization at home is to push missions abroad with all ardor and zeal. This then is the conclusion: Every minister and every member in every church is an apostle, a missionary, and as such is duty bound to go into all the world, and preach the gospel to every creature."

Shall we not take this missionary deficit as God's challenge? If we, with the great compassion of Jesus, will say, "I can not see God's work among the helpless ones of earth's benighted millions go down in defeat because of what I might have done," we can feel assured that He, the Great Shepherd, will take care of the work at home and send the great revival.

## GETTING STARTED IN THE WORK

By REV. GUY C. McHENRY

One month has passed quickly by since our arrival in the Argentine. We are now located in the rear of the mission hall on Avenue San Martin. A few little inconveniences confront us, but we are adapting ourselves to the circumstances in fine shape. Those who first blazed the way found many difficulties that we do not encounter.

The brethren as well as the natives say that I am making progress with the language. I am able to get along first rate in the purchase of groceries, etc., and I can find my way about the city fairly well.

Brother Miller and I start this afternoon for a trip of ten or twelve days to hold meetings among missionaries of the Christian and Missionary Alliance south of Buenos Aires. Brother Miller was invited to preach to the Christians of these various congregations, among whom he tells me he has many converts and some who have the experience of sanctification as a result of his ministry among them before taking up our work here in the city. For my part I am anxious to get as much first-hand information as possible as to methods, etc.

I feel certain that in the near future the Lord will make it possible for us to plant mission stations in a number of outlying towns where no gospel message is being preached. I trust our Board will take their characteristic step of faith to make possible the advance steps for which we appeal in our Assembly action. A mimeograph is needed at once.

## HOME MISSIONS IN ALABAMA

It seems that the psychological moment has come for the Church of the Nazarene to launch a mighty offensive in Alabama. The hard times and the deadness of spirituality in the various churches are bringing the people to see the greatest need of the time is a genuine Holy Ghost revival. The question is not "Where is the God of Elijah," but where are the Elijahs. It is being talked if we had the men who would faithfully preach a full gospel as did the Wesleys, Whitefield, Finney, Moody and others that we would see the same results today. We believe we have the men and we know we have the same gospel, so let us arise to the occasion and see the glorious results return through the channel of the Church of the Nazarene.

We believe God wants the Church of the Nazarene of the Alabama District this year to put on a campaign that will call the attention of three worlds—one that will cause hell to put on mourning and will make heaven rejoice—one that will be the means of thousands in the Great Day of rehearsal pointing back to as the means of their getting home to heaven.

To this end we, the District Board of Home Missions are asking that Sunday, March 26th be observed as Home Missionary Day and as far as possible the pastors exchange pulpits on that day as may be suggested by the committee: that every Nazarene of the Alabama District fast that morning for breakfast and pray for the cause of Home Missions; that each church that day raise the amount asked of them, and that every one contribute something toward this great cause; that the following suggested program be rendered by the best talents in the church as may be arranged by the pastor:

1. How far are we responsible for the holiness evangelization of Alabama?
2. The value of Home Missions.
3. Our need.
4. Our opportunity.
5. Has the work of Home Missions paid on the Alabama District?
6. What is your vision?—A testimony from all.
7. A rousing cash offering but not to stop until you get the amount asked for.

Faithfully your servants,

H. H. HOOKER, *Chairman*,  
W. G. JACKSON, *Secretary*,  
R. S. RUSHIN,  
A. B. ANDERSON,  
J. R. RUTLEDGE,  
*Advisory Board.*

## A CHALLENGE

Many of our great preachers have wanted God to call them to the mission field that they might have an opportunity of making a real sacrifice and doing heroic service for Him. The chance has presented itself nearer home. The field was never riper in Alabama and the calls greater but the financial condition of this section will not allow us to pay like some other districts. We have several centers that have a crying need of a month revival conducted by the strongest preachers in our movement. We would have already been in these centers had we been financially able but since we are not we are calling for volunteers, strong and courageous who will give us one month and trust God for support. If you hear the Macedonian cry, "Come over and help us," address,

H. H. HOOKER, *District Superintendent*,  
Jasper, Alabama.

## REVIVAL AT ALBERTON, PRINCE EDWARD ISLAND

It may interest the readers of our church paper to know that God is blessing our labors of love among the people of this Eastern Canadian Province. During the summer months a tent was pitched in a country neighborhood some thirty miles from our present pastorate under the evangelistic direction of Rev. I. D. Archibald. Proof of God's ordering of the matter was assured in the overflowing crowds that gathered from night to night and the visible response in around fifty seekers at the altar. Brother Archibald, although suffering much physical weakness, as the result of a previous operation, declared the whole counsel, and many who never came to the altar straightened up in their every-day lives, and at least one man got saved in his field while the meetings were going on. After the tent was taken down we decided it would not be pleasing to God to leave the young converts without some spiritual oversight so arranged to conduct cottage and school-house meetings every second week until a permanent and central place of worship could be procured and some one appointed by the District Superintendent to take full charge of the situation. This proved satisfactory and ever since there has been a growing interest on the part of souls. There was at least one sanctified layman whom God especially led out

in prayer and exhortation and caused to feel an especial burden for the souls of others. During the time that I could not be with the converts, he has, under God, gone ahead with the meetings, until his wife, some members of his family and several of his friends and relatives have found salvation.

The tide is still rising. In the last two weeks twelve have sought pardon and most, if not all, have been happy finders. Such weeping and shouting and rejoicing is seldom heard these days among young converts. Strong men sobbed as though their hearts would break. Some look on with wonder but all seem deeply impressed with the reality of Jehovah's presence. Best of all, the majority of the converts are young people in their teens and twenties. Some wonderful material for future holiness preachers and missionaries. Pray that they may find their divinely appointed places in the vineyard. Both old and young are cleaning up from sinful practices such as tobacco, cards, dances and the like, and consecrating themselves wholly unto God. Many can not find admission to the place of meeting Sunday nights, so great is the interest in attendance. Some have opposed, but in spite of this the ark is moving on. The "World-Wide Revival" spirit has caught us and by God's help we trust in the near future to see greater things than these. To Him be all the glory.

REV. J. W. TURPEL.

## WASHINGTON-PHILADELPHIA DISTRICT

The World-Wide Revival is sweeping this way and the fire is burning. The following named places held evangelistic meetings resulting in souls saved and sanctified and accessions to the church in most places. Bloomsburg, Pa., E. C. Krapf, pastor; J. A. Ward and other evangelists. Baltimore, Md., D. E. Higgs, pastor and W. D. Shelor evangelist. Darby, Pa., J. A. Ward, pastor, did his own preaching with the help of the writer. This church also entertained a joint convention of the New York and Washington-Philadelphia District Y. P. S. This was well attended and highly successful and a revival in itself. Harrington, Del., W. D. Shelor, pastor; Neilson and Higgs, evangelists. Lansdale, Pa., J. H. Parker, pastor; H. W. Sweeten, evangelist. Norfolk, Va., J. N. Neilson, pastor; J. T. Maybury, evangelist. North East, Md., W. G. Barlow, pastor; W. A. Vandersall, evangelist. Pennsgrove, N. J., W. G. Prouse, pastor, G. W. Gottschalk, evangelist. Philadelphia Second Church, Evangelist J. M. Belt, supply pastor and evangelist. Trenton, N. J., H. P. Beck, pastor; Evangelist Kennedy. Washington, D. C., L. B. Williams, pastor; J. H. Parker, evangelist.

Since our last report a successful revival was also held at Bridgeton, N. J., Leslie Woolson, pastor; Theo. Elsner, evangelist. Much could be written about the success of these various meetings if we had the space to go into detail. We will say in a word that everywhere the fire fell and an old-time spirit of revival was manifested in the face of opposition from the world, flesh and the Devil and in spite of bad weather, strikes, sickness and all the other enemies of revival.

We think we know this District, having traveled over it more or less since 1910 and we never saw the work as spiritual and fruitful as now. "The best of all God is with us."

J. T. MAYBURY, *District Superintendent.*

## BETHANY-PENIEL COLLEGE

We have just closed one of the most satisfactory semesters in the history of our school. Our enrollment was the largest, the standard of scholarship best, and the spiritual life was good.

We have had two seasons of especial blessing. One of these was the revival under the leadership of Rev. I. M. Ellis. I think I have never seen a greater meeting. There were about three hundred professions of pardon or purity, and about one hundred additions to the church.

The other was the Special Bible Course under Dr. R. T. Williams. It would be hard to imagine a course of lectures being more helpful and inspiring than these were. Dr. Williams, by his able and godly ministry made larger his already large place in the hearts of the people who heard him. We hope to have him with us again next year. We were blessed at this time, also, by the presence of many of our brethren from over the state, and from states near-by.

We have been especially thankful for the able assistance, loyal support, and blessed fellowship of our godly faculty. It would be difficult to find a body of people more devoted to the ideals of our church than they. We are glad to say that most of them are planning to be with us again next year.

Prof. C. A. McConnell, the Dean of our Theological Department, ably assisted by Prof. S. S. White and Prof. L. M. May, has done most highly satisfactory work. Prof. McConnell is a great teacher. We have a large and increasing number of students enrolled in this department. God bless them! From this department we expect to turn into the service of the church many strong and efficient workers, saturated with a knowledge of the Word of God, and baptized with the Holy Ghost.

The prospects for the school were never better. While we have not succeeded in the Debt Raising Campaign like we had hoped, we are glad to report good progress. Considering the present financial crisis our people have responded heroically. We hope in the not distant future to announce a *Nazarene school out of debt*. Please pray for God's continued favor upon us!

A. K. BRACKEN, *President.*

## WESTERN COLO.-UTAH DISTRICT

We are not crowded—half of Colorado, and all of Utah, and no fences. This is our second year as a district, and while we are very small we have a very large faith. Montrose is in good hands, Brother Joe Ransom and wife, they have had some great victories along the line of healings, and some good revivals. Montrose is building a fine little brick bungalow church; they own five lots and a parsonage one-half block from Main street.

Delta has had a good siege meeting of six weeks. The meeting did many things to put this church on its feet, they have a splendid trio of workers, W. T. Mason and wife, and son are at the helm. They are well liked and we are expecting Delta to become one of our strong points.

Grand Junction has had two great revivals, and are in fine spirits. Brother Purinton knows how to keep the old boat steady on her course. They have a fine new place of worship in a good location, and a good parsonage.

Palisades is moving up the line slowly but surely, it has had a hard up hill pull from its birth, but they are winning the fight. Brother Geo. Munns is a faithful old wheel-horse; his people love him, the town respects him. He has had two good revivals, and souls saved in the regular meetings.

Hotchkiss seemed a hopeless case, but a cow-boy preacher from Texas wanted it so bad, they turned it over to him, and it looks now at this writing that Brother Dorris is going to take a few falls out of the Devil in that city, and we will not be surprised to hear of him whipping the old fellow. He is having a good revival.

Paonia has no pastor, just a little band meeting in homes. Well, we are going on, and will no doubt be able to report good things in the near future.

We have no church at Fruita, but we put in a month's meeting at that place and the Holy Ghost did great things, over fifty came up from the altar with victory. Many men fell into the fountain, the Congo preacher tumbled in and is now preaching two works of grace, and having altar calls. One young woman was healed; a complication of troubles gave way to the touch of Jesus. She had been paralyzed on one side and completely deaf in one ear; she is doing heavy work and hears the faintest whisper. Any one may get her address if interested.

C. P. ELLIS, *Dist. Supt.*

## EARTHLY GLORY

Saladin the Great, who conquered Syria, Arabia, Persia, and Mesopotamia, had wealth untold, yet he held that riches were valueless. He left orders that the shirt, or tunic, which he wore at the time of his death, should be borne on the end of a spear at the head of his army, and that the soldier who thus carried it throughout the camp should often stop and proclaim: "Behold all that remains of the Emperor Saladin!—of all the states he had conquered; of all the provinces he had subdued; of the boundless treasures he had amassed; of the countless wealth he possessed; he retained, in dying, nothing but this shroud!"

It is said that Alexander the Great ordered that his hands should be extended outside of his coffin, that all might see that though he had conquered the world he left it with empty hands.—*Selected.*

## OLIVET UNIVERSITY

Last Sunday, February 5th, was one of the red letter days in the history of Olivet University. The great convention with Dr. John Matthews as preacher and B. D. Sutton as song leader with many other ministers as workers, was a notable success. Hundreds of people were moved toward God and many were the remarkable revival scenes that beggar description.

Dr. Matthew gave us some of the most wonderful soul stirring messages that we have ever heard. They gripped the people with such force that it was not necessary to beg the people to seek God, they sought him at all hours of the day and night. It seemed that the whole school was in the grip of a heaven sent burden of prayer throughout the week.

The climax was reached on Sunday when the Olivet Re-financing Campaign was opened. After a stirring message by Dr. Matthews, our people were asked to subscribe to the \$80,000 refinancing campaign and \$9,000 was subscribed by the congregation in attendance. Three lady students gave amounts totalling \$3700 at the very opening of the service, one having saved her part of this amount to build her a home, another gave her home to be sold. Several workers and missionaries offered to give their pianos, which was the only thing they had, but other parties paid the equivalent in money and refused to allow them to sell their pianos. The sacrifices that were made for our dear school was enough to stir the heart of any man if it were not as hard as adamant.

The evening service closed with a great altar service of fifty or more seekers. Without doubt, Olivet University is going forward with a new impetus for our people everywhere are getting behind the school as never before. We purpose to give them the vision of this great campaign and with God's grace the school will have its finances so arranged that it can meet every obligation when it is due.

J. E. L. MOORE, President.

## Evangelists' Reports

### "We Must Keep the Glory Down"

Over the first three Sundays in January, I was privileged to be with our Church at Wichita, Kas., where we had a most marvelous revival. Brother and Sister Hopkins are true "Shepherds of the Flock," and we had blessed fellowship with all the church.

Following the Wichita meeting I had expected to give some time to the Missouri District, but was called, by the serious illness of my brother, to Yakima, Wash., for a time.

No movement in our church has been to me of such vital interest as the "World-Wide Revival." The article written by Rev. L. Milton Williams, "Why we exist" (HERALD of HOLINESS, Dec. 21st) should stir all our souls to the very greatest possibilities. This is our aim, this is our purpose. It will necessitate keeping in line with our work as in days of old. Our well beloved Dr. Bresee, that great organizer and leader in our church, has been heard repeatedly to say "Let us get the glory down." Pentecostal fire must fall, and when it does, believers will be sanctified, backsliders reclaimed, and sinners converted. These results will bring about the means necessary to carry on the work of our church. We need our institutions, and they all can be cared for if we have Pentecost repeated. Thank God for a body of people who believe it, and are working for it, not only through the month of January, but throughout the year. Prayer, believing prayer, faith, living faith; confidence in each other; love for one another, in all the ranks of the holiness movement. Amen!

MRS. DeLANCE WALLACE.

### Bradford and New Galilee, Pa.

We are glad to report victory in our souls just now, and to say the fire is falling. We began the World-Wide Revival, at Bradford, Penn., Dec. 31st, with an all-night meeting. We had preaching and testimony, and at 11:45, made an altar call and two souls came forward, and prayed in the old-fashioned way, and found what they sought, and several stayed at the church, with the pastor, Brother Davidson, who knows how to pray, and had a good time waiting on God. Sunday was a good day, and God began to bless, and the meeting ran at high tide all through, and especially the last two Sunday afternoons; the second Sunday, the saints shouted until the preacher had to stop preaching twice, and the second stop, we saw conviction was upon the audience, we made the altar call, and God surely honored, and many seekers came to the altar and found either pardon or purity. We are glad to know there is a time to pull the net, whether the sermon is through or not.—This was our second meeting at Bradford, and we have a call to return in the summer for a month's campaign under a tent.

Our next meeting was at New Galilee, Penn., with Brother Frank C. Lehman, as pastor. The pastor and his good wife can surely sing and shout the glory down, but we must confess it was hard to get the glory down in that place. There are only 600 inhabitants in the town, and seven churches; almost everybody belongs to church, and does not want to be disturbed. With all the advertising we could do, and all the preaching and special singing our crowds were very small, with the exception of Sunday night, then we had a house full, and God gave us a few souls. Our meetings held in the factory, reached more people than did our church services, and we believe lasting good was done there. We have some saints in New Galilee, and God blesses them.

We are now in the midst of a great revival in this place, Grafton, W. Va., at least it seems so now. The break came last night, and we are here for another week yet; house is crowded, and much conviction on the people. All at the altar got through last night but one, and he had some straightening up to do, and went out today to do it, and we are expecting the fire to fall tonight;—great meeting in the Pottery today at noon.

W. W. HANKES and WIFE.

### Clintondale, and Nyack, New York

The Lord gave us a very good meeting at Clintondale, New York in the revival month of January. There were about 35 seekers for pardon or purity, and although many did not seem to come through very strong, yet eternity will reveal the good done. Most of these cases were raw from the M. E. Church in town. \$72 was raised for expenses of meeting; 5 subscriptions taken for the HERALD; \$15 raised for Foreign Missions. Much prejudice was broken in the town, many people attending that had never before crossed the threshold of the Nazarene Church. The superintendent of the M. E. Sunday school and his wife were gloriously sanctified. The outlook for this place is bright for the future.

We are now in a campaign at Nyack. Brother George Reid of this place has severed his connection with the M. E. Church and has opened a Nazarene Gospel Mission in a bright and commodious hall on the main thoroughfare. Last night was our first meeting with these people and the hall was crowded to the doors. The glory was sure on. Fire in the singing and blessing on the whole service. We are expecting victory here in the name of the Lord and a new organized Nazarene Church. Pray for us!

G. HOWARD ROWE.

### Wurtland, Kentucky

The Lord is blessing Wurtland in a remarkable manner. We have had twenty-three seekers the last two nights; twenty of which number prayed through to definite victory.

The revival was on when the writer took charge. District Superintendent Rev. C. R. Pollard, and Rev. C. C. Burton had been here almost two weeks before I came, and many had prayed through to victory. There is a bright prospect for a very strong Nazarene church at this place. Pray that the work may continue.

Yours for the spread of holiness.

J. W. MONTGOMERY.

### Indianapolis, Indiana

We have been privileged to conduct a revival for our North Side church here. Owing to the church being without a pastor the meeting was somewhat handicapped, but God gave us a good meeting anyway. A goodly number found God and the church was greatly blessed and pleased with the meeting. We enjoyed very much the visits and fellowship of our brother ministers, and the church treated us well financially and every other way. At the close of this meeting Rev. and Mrs. E. E. Turner took the pastorate here, and we are expecting in the future great things from North Side.

Following this meeting we preached one night for Rev. Chas. F. Pegram at Greencastle, Ind., one night for Rev. J. P. Ingle at Terre Haute, Ind., and after attending the great convention a few days at Olivet, we preached the following Sunday for Rev. T. W. Willingham at Danville, Ill. We were glad to be with each of these brethren and see that God was blessing their labors.

Personally, we feel perfectly in divine order, and are enjoying the battle immensely. Pray for us.

P. P. BELEW.

### College Corner, Ohio

Well amici. The best thing I have to report is victory in my own soul. I have just returned from Mandale, Ohio, where I spent one whole month in a battle for the Lord, every step being contested by the Devil, but glory to our God in the highest, there is nothing too hard for Him.

We found the church at a very low ebb spiritually,

but God honored His Word, gave conviction and some of the leading members of the church confessed to having lost out in their souls, went down to the altar in the good old-fashioned way and never let up till they struck fire. This led others to confess, and grudges of long standing were settled and old tomahawks buried we trust beyond the hope of any resurrection. This was indeed a great meeting, but could have been better had the people walked in the light, as God gave it to them. Pray for us we mean to press the battle till Jesus calls us to Himself.

Z. T. THACKER.

### Houston, Texas

We closed out at Port Arthur, Texas Sunday night, and will begin here tomorrow. We held three meetings during the World-Wide effort; beginning in December at Altus, Okla., where God gave us some results, though we did not have a great revival. The church was blessed and 82 sought the Lord in the altar. Then we went to Bethany, Okla., for the first of January, and to Port Arthur, Texas for the last of January. In the special effort we had 660 seekers in our altars, and 334 professions, and over one hundred came into the Nazarene Church.

We had been looking forward to the special World-Wide effort for months, and we do thank the Lord for the gracious victory He gave us. I mean to keep the fight up throughout the year, and make it as hard on the old Devil as I can. He doesn't have any mercy on me. Yours in the fight till Jesus comes, or He takes me home. Glory!

I. M. ELLIS.

### Ripples, New Brunswick and New Bedford, Mass.

Our last meeting before Christmas was held at Ripples, New Brunswick. The battle was hard for three weeks. About twenty came as seekers. God knows all the finders.

On new year's eve, we began with Brother Tom Brown at the Church of the Nazarene in New Bedford, Mass. The weather was ideal, but the attendance was variable. Some souls got blessed. The pastor and a few of the saints had a real burden, but for the majority, it was a comfortable two weeks' meeting. Pastor Brown is a faithful man, much loved by his church and all over the District, "an Israelite indeed."

We began a meeting Jan. 22, with Brother A. F. Gallup in the Nazarene church here at Danielson, Conn. You can see by the name, the pastor is no "slow-poke." In the two weeks the tide has been steadily rising and the people voted almost unanimously to continue the meetings another week. This is the fourth year for Brother Gallup here, and it is his most fruitful year. Both he and Pastor Brown value the souls of men more than the soles of their shoes, and both are having successful pastorates.

W. E. SMITH.

### Portsmouth, Ohio

Revival closed last night with "S. R. O." (standing room only) and many turned away. We have had a blessed five weeks refreshing from the presence of the Lord. Some forty claiming the various benefits of grace. Prospects for a very strong church. All encouraged to push on.

E. E. WIGGANS.

### Kewanee, Illinois

The World-Wide Revival campaign began in Kewanee, with a watch-night service. God met with us in power in this first service, and our souls were blessed as we sang, prayed and testified. The meeting continued on through the month of January, closing on the 29th. We had a good old-fashioned revival meeting. Brother and Sister Pope, the pastors, had everything in readiness when we arrived. Mrs. Ida Everitt of Springfield, Ills., had charge of the singing and her ministry in song was a great blessing to the meeting. She is a splendid leader, and her solo work is inspiring and helpful.

The attendance throughout the meeting was good, the house being filled night after night. Never saw better attention. Conviction settled down upon the people, and God gave us some very bright cases of salvation. Many seekers knelt at the altar, during the meeting both for pardon and purity, and a goodly number united with the church.

God is wonderfully blessing the labors of the faithful, self-sacrificing pastors. The people love them, and the church is making mighty strides under their ministry. New and substantial members are coming into the church, many of them, heads of families, which will mean much for the future of the work.

MARTHA HOWE.

"I surely do think the HERALD is the finest paper I have ever read. Can hardly wait from week to week until it comes."—Mrs. Leota Eudaley, Ark.

## Among the Churches

### KIMBALL, S. DAK.

—We opened the battle at Kimball on December 4th. This is a town of about 1000 with four churches besides ours. This was no easy battle; the Devil has a good stand in at Kimball, but not so good with some now as he had before the meeting. There were over fifty seekers bowed at the altar during the meeting. On January 1st, a class of 11 were taken into the church with many more soon to come in, making a class here now of about thirty. One leading business man was saved and donated a lot for the building which was bought the last week of the meeting, and moved into town. We now have a place of worship valued at \$1000 that can be converted into a parsonage later; a building that will seat 100 people nicely, all for \$275. Arrangements are made for another revival in March with Minnie Morris as evangelist. Brother R. A. Cunningham, the pastor was a good help in the meeting. Brother Byrl Crouch was song leader and very good help in the altar service. We are trying to push ahead on the South Dakota District. Mrs. Brandyberry held a tent meeting at Kimball, last summer, out of which came the organization. She was in the meeting a few nights, and was much delighted with the progress of the church here.—M. T. Brandyberry, Dist. Supt.

### MOORELAND, IND.

—We have just closed a very successful revival here with Rev. R. L. Morgan as our evangelist. We had a hard struggle, but after fasting and prayer God came on the battle-front in a marvelous way. The Devil was stirred, the glory rolled, the fire fell, and conviction gripped the hearts of sinners, and many wept and prayed their way through to God in the good old-fashioned way. There were about 35 seekers at the altar, most of whom found victory, among them was a man and his wife about 70 years of age, who had never known God. Brother Morgan preached some wonderful sermons. The church has had a wonderful uplift in this revival, and we have purposed to press forward and fight the good fight of faith. We are expecting great things from God. He is able. Hallelujah to His precious name.—Arvel Emmert, Pastor.

### VILONIA, ARK.

—The church here is moving on to victory. Our pastor, Rev. L. Hibner is doing some very excellent preaching. He has the work on his heart and is doing his best to make things go for God. The interest in our mid-week prayermeeting is increasing. God is blessing us and we are asking Him for a great revival, which we are expecting soon. We earnestly request all who know the Lord, to join us in prayer for the unsaved of our town. The school work under the management of Prof. Earl Harris is moving on nicely. Our enrollment is not as much as we should like to have seen, but we have a working company of students. We are expecting great things from God.—Miss Dora Evatt, Reporter.

### MANNINGTON, W. VA.

—There was a note of victory in the watch-night meeting, Dec. 31st. The pastor preached the first week during the revival. We had been praying that the Lord would give us two souls the first day, and on Sunday morning, in the first service, two prayed through to victory, and another in the evening service. Thank the Lord, He always gives us more than we ask. Brother Elsner and wife came to us Jan. 8th. God was with us in mighty power, the Holy Ghost convicting men and women. About 125 were at the altar to be saved or sanctified, and a number were healed. Fifteen united with the church, and others are expecting to become Nazarenes. We secured 21 subscriptions to the HERALD OF HOLINESS. An offering of \$50.00 for foreign missions was given on the 16th. On Sunday the 29th, the fire fell while the evangelist and wife were singing, the people were blessed, the saints shouted the victory, marching up and down the aisles. The altar call was given and 7 came and prayed through. Thank the Lord. The preacher had previously announced that he would preach on sanctification, but he did not get to preach at all. The meeting closed with a crowded house, and 6 at the altar. Thank the Lord for the World-Wide Revival, may it continue.—Wm. McDaniel, Pastor.

### EVERETT, WASH.

—We are glad to report that God still answers prayer. The January campaign opened with a night of waiting on God, Dec. 31st. Evangelist Owen and Party led the church in a battle for righteousness and true holiness. Great crowds attended from the first service; the second Sunday of the meeting, scores of people were unable to get into the church. Brother Owen preached the old rugged truth with the Holy Ghost sent down from heaven, and such preaching on hell, I have seldom heard; and such deep conviction upon the people. During

the month, about 160 knelt at the altar either for pardon, reclamation, or sanctification, and many were the shouts of real victory. Many of the oldest members declare they never felt the Spirit of God so greatly manifested in the history of the church and no series of meetings were so far reaching, as the January campaign. Thus far we have received no additional members, but we look forward in the near future to receiving a fine class of new people, through the result of this meeting. We are believing God and pushing on for real victory, and expecting a strong flourishing Nazarene Church in this beautiful city of Everett.—Ernest L. Powlesland, Pastor.

### NEW GALILEE, PA.

—The five weeks' battle is over, the evangelists have gone to their next appointment, and we have settled down to our usual number of services, but thank God, the revival still continues. God still lives and answers prayers; we are sure of it for we just proved it in New Galilee. Our week of prayer began the last week in 1921, when we cried to God mightily night and day to revive his "work in the midst of the years." After a good watch-night service, the pastors began the Campaign Jan. 1st, assisted in the music by Miss Leah Tiseh of Canton, Ohio. Sister Mary Vitchistian of Pittsburgh came to us the last of the week, and her unctuous messages in the Spirit were a blessing and brought conviction. Several prayed through to victory, and some were healed. One Austrian Catholic was prayed with and anointed for his healing. How I thanked God for salvation and gospel light when dealing with him. Rev. W. W. Hanks and wife came to us Jan. 17th, continuing nearly two weeks. A few more prayed through clearly, and many heard the clean-cut gospel. How our hearts did rejoice under the burning messages from the evangelist. Prayermeetings were held every day; noon shop meetings were held in the brick yard, and every home in town received an invitation, and we believe many hearts are still under conviction. One backslider, who testified to having lived in a literal hell for 18 years, came through brightly. Several young people, who have been the subject of prayer for years, are now rejoicing in salvation. Our people are doing nicely on financial lines. We expect to go over the top on foreign missions, with more than four hundred dollars. The Sunday school has recently given \$25.00 to this great cause. The parsonage has been papered and they have given us a shower of needed things, besides keeping our salary paid up.—Frank and Helen Lehman, Pastors.

### YORK, NEBR.

—Our revival during the month of January, was a success. The best we have had here. Rev. A. B. Hotchkiss and Rev. A. C. Holland are as good workers as can be found. These brethren spent sleepless nights, praying for souls. Sixteen were either saved or sanctified, others seeking. This has been considered a hard place for years, but God is undertaking. Three joined the church. The revival spirit is still on. Difficult cases have been helped through to victory. The Devil has been defeated and God glorified. We are looking for greater things, and are believing God.—Anna Nutter, Pastor.

### MURPHYSBORO, ILL.

—The World-Wide Revival swing was in evidence during our campaign which ran through the entire month of January. The power of the Holy Ghost was manifest. The God of Elijah has made Himself known to this people. The Lord came to "show himself strong in the behalf of them whose hearts are perfect toward him." We encountered much unfavorable weather, but the interest and attendance were remarkably good. Our church unfortunately is at the edge of the city, but cars were provided which ran to and from the church, which gave free transportation. The influence of the meeting got across the river and over into the city. The closing service on Sunday night was a climax of victory. God's presence was felt mightily; house crowded and extra space filled with chairs. The altar was filled with mourners, who responded to the call of the Spirit, and real mourners they were, and not dry-eyed seekers. It was an inspiring scene to look upon—young men and women, husbands and wives, weeping and praying until Christ came with glorious pardon and forgiveness. The closing night looked like a victorious beginning of a far-reaching revival of the old-fashioned type. Evangelist M. F. Lienard will return to us at a later date when we can erect a tabernacle or large tent over in the heart of the city and put in a great campaign to establish our church where we can be in reach of the people. We are taking on new courage and say "Let the World-Wide Revival roll on in power and with great glory, and victory."—T. C. Grisby, MOREHOUSE, Mo.

—We have just closed a successful revival here. Rev. C. O. Fitzpatrick evangelist did good preaching and great conviction rested upon the people. About forty-five seekers bowed at the altar, twenty prayed through to pardon or purity. Our faithful pastor,

Rev. C. C. Sellards, put forth every effort to make this meeting a success. We thank God for sending him and his goodly wife this way. The interest and attendance in the Sunday school are increasing. We are praying and trusting God for greater victories for Morehouse church this year.—Mrs. Guy Owings, Reporter.

### HAVERHILL, MASS.

—The Church of the Nazarene of Haverhill is in the midst of a real revival. Brother Fred Domina, pastor is doing the preaching, and Sister Mabel Manning is singing the gospel, and the Holy Ghost is moving mightily in our midst. Largest number of people in attendance at every service in the history of the church. Many who have been backslidden for years are coming home to God. The church is revived, and a beautiful spirit of unity prevails. Many young people have lately been converted and sanctified. Brother Domina is a safe and sane preacher; his messages ring true, no uncertain sound, and his special Bible readings on prophecy, have had a blessed effect upon the people. Great interest in the city is aroused, and many strangers are coming to learn what is in the Book. Many who have been vacillating in experience are becoming established through this study of the Truth. The writer's own son, after resisting the Spirit, and trying to educate his mind in to unbelief, broke down under the mighty convicting power, and in a worldly band-room settled the question to go with God. He wept his way back to the God in whom his mother had taught him to believe.—Lillian M. Thackeray, Reporter.

### DURANT, OKLA.

—Our effort in the World-Wide Revival was a great success. We began our meeting with the watch-night service, and continued through the entire month. The writer had charge of the first two weeks of the meeting. Rev. J. M. Messer did some of the preaching, and his messages were greatly blessed of the Lord. Revs. Oscar and Nettie Hudson were with us for the last two weeks of the meeting, and certainly did some fine work for us. Their messages were freighted with unction and power, and the entire church was greatly helped. There were but few services through the entire month that there was not some one in the altar seeking the Lord. There were 71 prayed through to victory. We received a class of 13 into the church and there are several more to follow. The church here is in fine condition spiritually, there was never a more loyal and self-sacrificing band of Nazarenes any where than we have at Durant; this is our third year here and truly the Lord is blessing our labors. On with the work for God and holiness.—W. H. Minor, Pastor.

### SALEM, OREGON

—We have just closed one of the best, if not the best, meeting we have ever had here. The Smith Family were at their best in singing and preaching the gospel. There was a good attendance at every meeting and not more than four meetings during the month without seekers. There were ninety-nine different seekers. We do not count repeaters. Many who were saved at the first of the meeting came for sanctification at the last of it. There were at least fifteen hundred different people at the meeting during the time it was being held. They came from every direction and some came as much as ten miles to attend the meeting and several of them were saved. It has reached beyond any meeting we have had. There were fifty-three subscriptions to the HERALD taken. The meeting closed with great victory and the glory of the Lord was upon us.—A. Wells, Pastor.

### SALT LAKE CITY, UTAH, NAZARENE MISSION

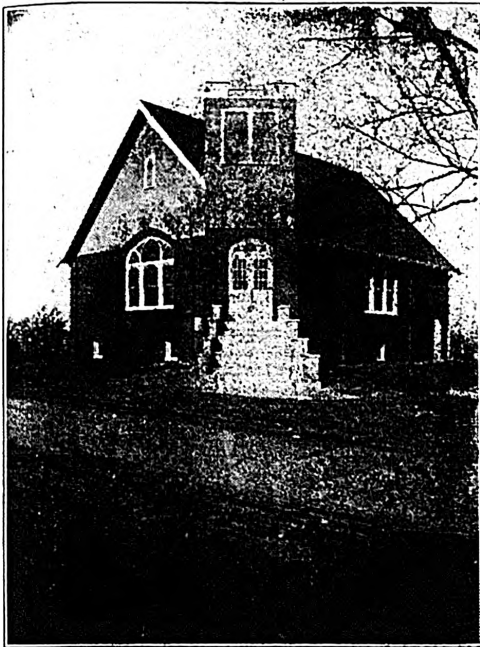
—We are still in the Mission work at this place with a mind to work till Jesus comes. We are still here and we are not without a real job. We have at present assigned to us the supervision of the bread line in Salt Lake City. We feed the unfortunate ones each evening at 5 p. m., except Sunday. Here we have a great opportunity of bringing to them a gospel message as well as feeding their bodies. We are able to do this work without funds, except the rents, lights, and heat, we get no remuneration whatever for this but we do it as a sideline from the regular work of the Mission. We are without an organization and with but few helpers. Recently one evening we gave to those needing them 21 pairs of shoes, 6 coats and vests, 5 pairs of trousers, underwear, socks, and many articles of children's clothing. It is useless to say that we are kept busy night and day and with wife on the bed of sickness we often wonder how we do it all. But God is our refuge and strength, in Him will we trust. Our Dispensary Department is a great asset to the work here in getting the attention of the city. Souls are finding God all along the line and we are encouraged to stick till Jesus comes.—J. R. Hunter, Supt.

### MT. STERLING, KY.

—Just closed a great revival meeting, but the revival is still going on. Sixty-five professions to



## Church of the Nazarene, Warrington, Ind.



REV. J. L. BASHORE, Pastor

We were called as pastor for this church at the last Assembly, and moved at once to the work. We found here about twenty-five consecrated and sacrificing Nazarenes who had been organized about a year, and already had a new church well under construction. The church was completed early in December.

We began a revival January 16th, with Brother C. L. Davis of Milltown, Ind., as evangelist, who continued the meeting to Feb. 1st, when Dr. Goodwin came and preached to Feb. 5th, when we dedicated the new church.

We raised about \$4400 in cash and pledges, the balance being otherwise provided for. The total value of property being about \$12,000.

Dr. Goodwin is a great preacher and won his way into the hearts of the people.

Brother Davis rendered us good service, preaching the gospel in all its purity and power. While the meeting was not blessed with many seekers, yet we have done much to break down the strong prejudice of the people against us.

We expect to build up a strong holiness work in this community. The people here are willing to work, weep and sacrifice for holiness. Praise the Lord.

God is with us and for us and we mean to preach holiness and fight the Devil and push the battle for God and lost souls. Pray for us.

J. L. BASHORE, Pastor.

date; forty-two new members, and the end is not yet. Praise the Lord.—F. E. Hill, Pastor.

## LOS ANGELES, CALIF., FIRST CHURCH

—Our special revival meeting began with a watch-night prayermeeting. Rev. A. P. Gouthy of Seattle, Wash., as special evangelist. From his first to last sermon, the power of God was manifested. Words are but a poor medium whereby to express the greatness, the far-reaching influence, the mighty effect of the Word, as it poured from the heart and soul of Brother Gouthy. At times the message was thrilling in its severity, like the ocean lashed by a storm, then again as calm as a placid lake. The "Old Book and the Old Faith" were so clearly and logically presented, the thousands who heard him will never again be the same men and women. The great mass meeting for "men only" was attended by over twelve hundred men, and fully three hundred responded to the altar call. Hundreds of seekers filled the altars. Mrs. Gouthy was present the last two weeks of the meeting, and charmed the congregations with her clear, sweet, spirit-filled singing. Our pastor, Dr. Babcock, was untiring in his efforts, praying, exhorting, urging, and co-operating with Brother Gouthy during every service. Choir leader, John E. Moore was to the front, marshalled his choir, and gave himself to the services without reserve. Sunday, Jan. 15th, a love offering of \$1000 was given for foreign missions. This amount did not detract from the offering for our evangelist, rather acted as a stimulus, as our people on Sunday, Jan. 29th, gave a very fine amount as a love offering for Brother and Sister Gouthy. As a congregation we praise God for the revival and are indebted to our pastor for securing Rev. Gouthy. A welcome awaits Rev. and Mrs. Gouthy, at First Church, any and all times.—Mrs. S. P. Richards, Reporter.

## SPRINGFIELD, LONG ISLAND

—We have just closed a good revival with Rev. Lyman Brough as evangelist. The church was greatly edified by the straight, forceful messages of this man of God. Our souls were mightily quickened by the presence of the Lord. Several good substantial people were saved and sanctified and we took in five new members. Prof. C. C. Conley was called to take charge of the singing, but he took sick before the first week was up and had to return home. Nevertheless God was with us, the Devil was stirred, but we went shouting on until the walls came down. We have a splendid people here, and God is with us. We expect to have a home campmeeting with Rev. Bona Fleming during the last part of May and first week in June. Pray for us.—M. C. Adam, Pastor.

## JERSEYVILLE, ILL.

—The two weeks' revival meeting with Rev. Geo. Cornelius, pastor closed Feb. 5th. The church had been closed, but through sacrifices and labors of this pastor, it was re-opened with regular church services, and Sunday school. There were about twenty seekers and some very bright cases of conversion and sanctification.—Ural and Alma Hollenback.

## ARMEL, COLO.

—The Beulah Church of the Nazarene has just finished a hard battle at Hale, and God gave us great victory. Praise His name. Brother T. C. Etherton, our pastor preached the old-time gospel in the power of the Spirit. Conviction seized the people and fifty-five sought the Lord, almost all of whom prayed through. Entire families were saved and family altars were erected. Seven Swedish Lutheran, several Methodists and one Campbellite were at the altar for pardon. Some Catholics requested prayer. A Sunday school was organized

with three preaching services each week. Our own Sunday school is on the increase and fifteen new members were received into the church during January. Our revival started Feb. 2nd, with Rev. A. E. Sanner as evangelist. We are praying and believing for an old-time revival.—Mrs. Stiverson, Reporter.

## OSKALOOSA, IOWA

—During the last week of December, our pastor, Rev. Samuel Linge, had a week of prayer, and spoke preparatory to the revival. On Dec. 31st the church began in full swing with the watch-night service. There was then a "sound of a going in the mulberry trees." On Sunday, Jan. 1st, Rev. M. Vayhinger, D. D., began his remarkable preaching under the Holy Spirit. The crowds were good from the first, and at times the church was well filled. The first week Dr. Vayhinger preached to us mostly on prayer, and the church got under the burden, and souls began to plunge into the fountain. Mrs. Lulu B. Carter ably led the song services, and Mrs. C. T. Williamson was privileged to be with us a few services also. Dr. Vayhinger's messages were from the Lord, they gripped the hearts of the people, and the Holy Spirit worked mightily. Our pastor faithfully labored among the people, and is a very able altar worker. Salvation began with the first day, and during the entire meeting every night service was fruitful except two. There were from one seeker to fifteen. One night the altar service was over, and those who had been saved or sanctified were testifying; the Spirit was still working, another altar call was given and 9 rushed to the altar, they were all sanctified in a few minutes. At another time, there was no preaching. The service opened with prayers and an altar call, and 15 hurriedly sought the Lord. One other service lasted till 3:00 a. m., when a soul prayed through. To the Lord be all the glory and praise. The church was much revived, young folk were saved and sanctified, and missionaries were called for various fields. There were 87 seekers in all, and the first Sunday after the revival 17 were added to the church. There were some of the clearest cases of salvation that the writer has seen. The altar services did not lag, and there was much praying, and the people lifted nicely. We love the Lord, and the pastor and his family that have been so providentially sent to us. When Rev. Linge came to us, we had an \$8000 debt hanging over the church. While all of it has not been paid in cash, the note has been lifted from the bank, and the amount greatly reduced, and in such a shape that it can be cared for regularly. The Oskaloosa Church of the Nazarene is moving with abiding progress. "Let us keep on a-keepin' on."—Church Reporter.

## DECHERD AND COWAN, TENN.

—We are gaining ground slowly and steadily. Both churches responded to the call for prayer and

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With its greatly increased activities the Publishing House must have capital. Our people have it—most of them just a little, a few in larger amounts. The Publishing House can make good use of this money, much of it now serving no definite purpose in the work of the Lord. We pay interest on time loans, and annuities, while donations, of course, are always acceptable.

Write for further information. Put your money at work for God.

Rev. D. L. Wallace, Manager,  
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gave their part of the missionary offerings. Since we accepted the pastorate of these two churches in Sept., we have held one revival without any help in the Cowan church. Several were blessed and one member joined the church. Then during the holidays, Dr. R. H. M. Watson from Meridian, Mississippi, held us a meeting, closing on Jan 1st. Several were saved, and one young woman who was sanctified feels called to the mission field. Brother Watson is a strong Holy Ghost filled man. Three or four are going to join. Brother Wise, our District Superintendent, held our revival in the Decherd church in November. Several were saved and we closed out with an overflow crowd and much interest. Brother Wise is planning to hold us another meeting for this church in the spring, with the help of other workers. Pray for this meeting. We are praying much and our soul is on fire for God. We are preaching the gospel of sanctification "strongly and explicitly," as John Wesley advised his preachers.—Mrs. Helen Bruner, Pastor.

#### EAST LIVERPOOL, OHIO

—Our World-Wide Revival services were conducted Jan. 1 to 30. God gave us the greatest revival in the history of the church. Souls were found seeking God from the very first Sabbath, until 385 seekers had prayed at the altar for pardon or purity. One very noticeable feature of this revival was that more men and women were at the altar. Our church was crowded to its utmost capacity and many turned away until we were compelled to go to the high school auditorium where we could accommodate twelve hundred people, and even then folks were turned away. God has surely put the Church of the Nazarene on the map in this part of the country, one visiting evangelist declaring this to be the greatest meeting ever held in the east by the Nazarenes. Our Sunday school has taken on new life and interest and we now have 250 in attendance, and new members coming to us each Sabbath until we will be compelled to enlarge our quarters to accommodate the folks. We received into the church during this revival forty-seven new members, with others coming which makes us a membership of 208 or an increase since May of seventy-six, all adults but one. Rev. and Mrs. C. C. Chatfield were our evangelists and God mightily used them in song and preaching, also in personal work in the congregation and at the altar. They are true Nazarenes and should be kept busy in the evangelistic work until they leave for the mission fields. The church never was in better financial condition, and the outlook for the future of the church never brighter. Perfect unity prevails among the entire membership. The closing message of the revival was delivered by Dr. J. W. Goodwin, General Superintendent. His great message brought conviction to his large audience which filled the high school auditorium to its utmost capacity, and thirty seekers responded to the altar call. The following visitors were present to hear Dr. Goodwin: Dr. J. Howard Sloan, District Superintendent; Rev. W. W. Hanks and wife, evangelists; Rev. F. G. Strickler, California, Pa.; Rev. and Mrs. Frank Lehman, of New Galilee, Pa.; Rev. R. P. Fitch and Rev. Geo. Ward, both of East Palestine, Ohio; Rev. and Mrs.

Theo. Elsner, evangelists; Rev. and Mrs. J. C. Albright, of Chester, W. Va.; Rev. Edna Banning, evangelist; Rev. Lulu Kell, Newell West, Va.; Rev. Mrs. La Geer of Indiana; Miss Tish of Canton, Ohio; Rev. John Mahan, West Point, Ohio; Rev. Robert Andrews, of Lisbon, Ohio; and Mrs. Lillie Davis of Illinois. We received 32 subscriptions to the HERALD of HOLINESS. The interest manifested in the World-Wide Revival effort, and the nights of prayer, have been mightily blessed of God and hundreds have found the Pearl of great price. Thanks be unto God who hath given us the victory through Jesus Christ our Lord.—O. L. Benedum, Pastor.

#### FORT SCOTT, KAS.

—We arrived here Sunday, December 18th, and received a royal welcome. We are delighted with our new field, and fell in love with the dear people right away. In the first service the glory of God fell upon us and it is still on, praise the Lord, and harmony and unity prevail. We began revival meeting on new year's eve, and continued four weeks, over thirty seekers for pardon or purity bowed at the altar, and a good number prayed through to victory, some have united with the church, and more will follow. We have paid \$642.00 on our property here, and put a new floor in the tabernacle, and some repairs on the parsonage. Last Tuesday evening the good people crowded into the parsonage and gave the pastor and his wife a "pounding" that they will feel the effects of the rest of the winter, and \$27.00 in cash. They know how to do things in Fort Scott. We are looking to God for a great year, and praying that many souls will be saved and sanctified, and God glorified and Jesus exalted. Amen!—R. W. Wilkinson, Pastor.

#### GARY, IND.

—Since last reporting we have been moving steadily up the road. We observed the all night prayer-meeting that was planned, and by God's help we have been able to realize some blessed results. We have gone over the top with our foreign and home missionary pledges. We have just closed a five weeks' revival. We did our own preaching with the exception of a little outside help and we had as singing evangelists Miss Grace McEmore and Miss Helen Peters, of Olivet, Ill. They certainly did endeavor themselves to us as collaborators. Their special singing rendered at each service was excellent. It blessed the saints wonderfully and sent conviction to the sinners. This meeting resulted in about fourteen seekers for pardon, purity or healing, and seven good solid members were added to the church. One of the main features of the meeting was the good attendance from the first service to the last. Dozens of homes were represented in this meeting who were never inside our church before and we believe while we have had some good immediate results, it has been especially a seed sowing time. We expect the revival spirit to continue. We have splendid prospects and we are going to improve our opportunities.—C. C. White, Pastor.

#### INDIANAPOLIS, IND.

—The revival flames at First Church, Indianapolis, were kindled on new year's eve and continued to give forth warmth and glow throughout the entire month. Our District Superintendent, Rev. J. W. Short was with us and preached for us, and was followed by short talks from the local preachers and other elders of our church. The last half hour of the old year was spent in prayer around the altar, and as the whistles sounded forth the fact that the old year had passed and another year had been ushered in, we lifted our voices in gratitude to Him for the manifold blessings of the year just closed, and beseeching the Throne of Grace in behalf of the World-Wide Revival and for a greater outpouring of His Spirit upon us in the coming year. The meeting continued the first two weeks through the efforts of the pastor and the local preachers of the church. The spirit of prayer was upon the people, which was especially true of our Young Men's Bible Class, who met at the church every evening at 6:30 to pray for the meeting. On January 16th, Rev. G. M. Hammond, of Wilmore, Ky., came to us to continue the meeting the remainder of the month. The attendance increased with his coming and continued good throughout the balance of the meeting. Dr. Hammond's messages were freighted with arrows of conviction for the unsaved, and also caused believers to examine themselves closely to see if they were measuring up to the Bible standards as presented by him. The services yielded fruit which we will be unable to reckon until the final day of awards. Music was furnished at every service by our own orchestra, and also special singing by our young ladies' quartet, as well as a promising young soloist of our own number. At the present time about twenty-five names are in the hands of our membership committee of those who seek admission to our ranks, the greater part of whom were saved and sanctified during the meeting. We are praising God for the refreshing shower in our midst, but by His

grace we mean to keep the revival fires burning. To this end our Young Men's Bible Class are continuing their Saturday night prayer services, and are making plans to carry on evangelistic services during the summer, possibly in tents in different parts of the city. To Him we ascribe all the glory!—Carrie M. Polen.

#### MCLEAN, TEXAS

—McLean Church held special prayermeetings the nights of December 3d and 31st. Our offering for missions was \$122.00. In spite of much sickness in homes of our members and unfavorable weather, we held ten days meeting, with pastor doing the preaching. During the ten days God's presence was wonderfully with us, freedom in preaching, conviction on many of the congregation. Sunday nights many people were turned away who were unable to find room in the house. We are able to report, seven reclaimed, two pardoned and three sanctified during meeting. One boy, fifteen years of age announced his call of God to the ministry. At present we have seven young people who say they have definite calls of God, three as missionaries, four as preachers. Our Young People's Society is attracting attention of the general public with its interesting, instructive and spiritual meetings. Our church membership is made up largely of school boys and girls. God is wonderfully blessing us in His service. Our desire is, 1922 our greatest year for Him.—S. R. Jones, Pastor.

#### LOMAX, ILL.

—We closed a wonderful revival here Dec. 15th. About 40 souls prayed through to victory; entire families were saved. Brother Chas. Brown organized a Church of the Nazarene of 16 members, Dec. 23d, and we have taken in 7 more since. Sister Nellie Lones is our pastor. We have no place of worship, only a store building, but we are hoping to secure a building of our own, and God is blessing us in our undertaking. Please pray for us that God will bless us in this effort.—Mr. and Mrs. Elias Jolly.

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## OLOGAH, OKLA.

—The work at Sallisaw is getting along nicely. We went down to fill one of our appointments, and as things were so arranged that our other date with them was to come the next Sunday; we decided to stay over and preach for them that week. We did not have a dry service. God blessed us with nine beautiful professions that week. We closed out Sunday night with a real old-time pentecostal shower, and how our souls got blessed while the saints shouted for joy! We took nine new members in the church. The saints took new courage, and are determined to "go over the top" for God this year. They are truly the salt of the earth. How we love to labor with them. We begin again the 17th of this month with Rev. F. R. Morgan, and L. C. Messer as evangelists. We are believing God for a great revival. We covet your prayers to that end.—W. H. Barlow, Pastor.

## HAMMOND, IND.

—Some weeks ago I received a call from the First Church of the Nazarene, of Hammond, Indiana to come to them as a co-laborer with the pastor in the work of God. After much waiting on God, I was led to know that this was His plan for me at this time. A beautiful spirit of harmony prevails among the people of the church at Hammond. Rev. A. M. Wells, the pastor, is a choice spirit with which to labor and the Holy Ghost is in our midst giving us a constant flow of seekers, and greatly edifying the body of Christ. A vast field of labor presents itself to us with hundreds about us that may be reached for God. As the Lord unfolds His plan for the future progress of the work here, will you not pray that God will use us for the salvation of many souls?—Leo C. Davis.

## MADILL, OKLA.

—These are really good days for us at Madill, for the Lord is with us confirming His word in the converting and sanctifying power of the Holy Ghost. He is also manifesting His power to heal the physical body, as well as the spiritual. The Lord has helped me to rescue one soul out of the tongues delusion since coming to this place, to Him be all the glory. We are looking up and going on with King Jesus as our Captain, who never lost a battle, if His soldiers obey orders; and we have learned that. "To obey is better than sacrifice," and though we have suffered, and are yet suffering; we read where "He left us an example that we should follow His steps," and again "Though he was a Son, yet learned he obedience by the things which he suffered." We therefore, covet your prayers, that we may stay true to God and continue to win souls to Him.—Wade L. Nelson, Pastor.

## MANCUM, OKLA.

—Our January meeting began with watch-night service at which time the Lord gave us a very gracious waiting in His presence. We suffered some disappointments in the meeting but in the main we feel that our efforts were a success with much good foundation work done. Our first evangelist, Brother J. D. Wallace, was called home after two days service on account of sickness. We secured Brother R. R. Richey of Altus to continue our meeting over the

third Sunday. Brother Richey's preaching was of that clear concise yet forceful type which convinces people of the truth. We did not have a real break in the meeting though about nine made professions at the altar and others were helped. We feel sure of considerable lasting results. Two united with the church and we believe others will follow. The Lord leads on, we believe, to certain victory. We mean to keep pace.—H. L. White, Pastor.

## STEWART, TENN.

—We are still in the fight against sin. We did not have our revival on account of so much sickness in the town. This is a small work, but praise the Lord, we are moving up some on all lines. We have a good Sunday school and mid-week prayermeeting, and a ladies' prayermeeting. The day before Christmas, these good people presented us with a barrel of flour, and then later, gave us a real "pounding" of good things to eat. May God's richest blessings rest on these dear people. We are praying, and working, and trusting God for a gracious outpouring of His Holy Spirit, and that sinners may get saved and believers sanctified. Pray for us at Stewart.—A. J. McClanahan and Wife.

## DARBY, PA.

—The Young People's Convention, of the New York and Washington-Philadelphia Districts, held in the Darby church, January 31st to February 3d, was a big success. The morning sessions were given over to business, at which time, "Our Problems In Reaching the Young People for God and the Nazarene Church," was taken up and handled in a very able manner. It proved to be a very profitable discussion, and brought forth new light on our problems. The afternoon and evenings were devoted to evangelism. Our young preachers brought stirring messages which moved and blessed every soul. Best of all, seekers found their way to the altar and prayed through to salvation. These two district societies have the right vision, and are after the young people for the Nazarene church. Rev.

J. H. Parker of Landsdale, was re-elected District President of the Washington-Philadelphia Societies.—J. A. Ward, Pastor.

## BOSWELL, OKLA.

—Just closed our January revival with Brother I. D. Farmer as evangelist. Several prayed through to victory. Brother Farmer brought some stirring messages, with the unction and power of the Spirit upon him. C. Scroggins, Pastor.

## BLOOMSBURG, PA.

—The Church of the Nazarene in this city is still on the map by the grace of God. In the month of November, we had a gracious revival season for two weeks. Brother James Price, was our evangelist. Several all-night prayermeetings were held during the above meeting. A large thank offering was given for foreign missions Dec. 4th, after the all-night prayermeeting Dec. 3. The watch-night service was held Dec. 31st, and our January revival began new year's day. For three weeks the pastor, with Brothers J. Price and Joseph Stokes, did the preaching. Rev. D. E. Higgs of Baltimore, Md., and Rev. J. A. Ward of Darby, assisted us, preaching good Nazarene doctrine in an attractive, as well as a telling manner. Some real good cases of salvation resulted, that we believe will mean much for the church. To God be all the glory.—E. C. Krapf, Pastor.

## RYAN, OKLA.

—Rev. L. M. Payne, of Bethany, closed a successful meeting here, during which time 48 souls bowed at the altar, and were converted, reclaimed, or sanctified. The services were crowned with victory. Ryan had an old-time shout in the camp. Three joined the church the last night of the meeting, others were not able to be present on account of sickness and death.—Cassie Brown, Pastor.

## LANDSALE, PA.

—The work here, under God, has had a blessed year, regardless of the industrial depression. Nothing spectacular has occurred, but there has been steady, forward plodding, and that which we have gained, we have held fast. There is a good spirit prevailing in our midst, a united front presented to the world, the flesh and the Devil. Some souls have been saved, others sanctified, and some healed. While it has taken strenuous effort, we are paid up in our budget and meeting the various needs as they come, by God's help. Therefore, with confidence we push on, fighting sin and the Devil, purposing in our heart to be true until Jesus comes.—J. H. Parker, Pastor.

## MIAMI, FLA.

—The church here under the pastorate of Rev. J. L. Roby and wife, and splendid coworkers, is doing aggressive work. Rev. I. G. Martin brought rich messages Feb. 5th. We are uniting in the meetings conducted by Paul Rader and the Bosworth Brothers. I have recently closed two meetings, one at Grand Crossing, near Jacksonville, the other in our church in the city. The Word of the Lord through the power of the Holy Spirit had free course in some hearts. It was a benediction to be with that pioneer holiness preacher, Rev. D. M. Reed, pastor at Grand Crossing. Many have been refreshed in the Lord and brought to Christ through the ministry of this devout servant of Jehovah. We need more men of his splendid poise and unselfish energy, in these days of whitening harvest fields. Brother and Sister West, the new pastors at Jacksonville are pushing the battle, and causing the city to know God has planted our church in its borders. The pleasure and benediction of having Dr. B. F. Haynes and wife, under whose ministry I was brought into this life of entire sanctification, in our church here, will not soon be forgotten.—Leila Owen Stratton.

"I enclose a money order to pay for the HERALD of HOLINESS for another year. I feel that I can not do without it. I find such good inspiring messages, that it fills and thrills my soul."—Mrs. Sarah Trumbauer, Pa.

## NOTES AND PERSONALS

Rev. Lum Jones, states that on account of unavoidable conditions he has some dates which have been cancelled. He has March 3 to 19 and March 29 to April 9, open. Any one desiring his service at mentioned time, may reach him by wire or letter, at Kingston, Okla.

In a communication from Rev. T. H. Agnew, who is holding a meeting at Waco, Texas, he states that the pastor's wife, Mrs. O. F. Hatfield is seriously ill. We trust the readers of the HERALD will remember our Sister Hatfield, in prayer.

Mrs. A. J. Howe, of Hugoton, Kansas is praying earnestly, and solicits the prayers of the HERALD Family, that God will send a revival upon Hugoton. Sister Howe is the only Nazarene at Hugoton, and is praying that an evangelist will soon come to this needy field.

We note that Evangelist Jack Linn and wife just closed a splendid meeting at Empire, Ohio in Stratton Mission.

Rev. E. R. Kelley, pastor of the M. E. Church, Laclede, Mo., writes that their revival begins March 5th, with S. B. Renshaw to assist. Brother Kelley expresses gratification "at the excellent reports coming in from the field," and desires the prayers of the HERALD readers for the work at Laclede.

Mrs. J. J. Gleason, of Bridgeport, Kansas is rejoicing in a definite experience of full salvation, and in the healing touch of God upon both her and her child, and requests prayer that her husband may be saved.

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Published Every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

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

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## WANTS

Wanted—Elderly Christian lady, preferably Nazarene, to make her home with us and assist in care of children. Rev. J. L. Bashore, Warrington, Ind.

Wanted—Experienced farm hand on large farm. Work begins March first. Single man 25 and wife without children. Nazarene preferred. J. A. Gundy, Carlock, Ill., Route No. 1.

WANTED—Second hand books for second year minister's course. Fred Irving Stevens, 1843 Lundy Ave., Pasadena, Calif.

FOR SALE—Rare bargain, my beautiful home at Olivet, Illinois, adjoining the school of that place. Modern, in every respect. Must be seen to be appreciated. Owner on premises for a few days only. Investigate at once and call on owner, O. C. Floyd or C. A. Brown, Olivet, Ill.

## SUNDAY SCHOOL LESSON REFERENCES

Feb. 26. ELISHA'S HEAVENLY DEFENDERS. LESSON: 2 Kings 6:8-23.  
Golden Text: The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34:7.  
Devotional Reading: Psa. 34:1-8.  
Mar. 5. JEHOVAH'S MERCY TO A HEATHEN CITY. Lesson: Jonah 3:1-4:11.  
Golden Text: Let the wicked forsake his way, and the unrighteousness man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55:7.  
Devotional Reading: Isa. 55:1-9.  
Mar. 12. AMOS WARNS ISRAEL. (Temperance Lesson) Lesson: Amos 6:1-8.  
Golden Text: Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise. Prov. 20:1.  
Devotional Reading: Psa. 15:1-5.  
Mar. 19. THE DOWNFALL OF ISRAEL. Lesson: 2 Kings 17:1-18.  
Golden Text: Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14:34.  
Devotional Reading: Psa. 1.

## ANNOUNCEMENTS

NOTICE—To all licensed preachers, Arkansas District—You are advised to secure questions on Course of Study, published by the Publishing House, 2109 Troost avenue, Kansas City, Mo. This is in place of those which the Board has been putting out. Students who are well along in the course already may finish those studies with old questions, but each new subject to be pursued under new system.—J. Sam Curtis, Secretary.

NOTICE—Mr. G. F. Latter, 1054 54th street, Oakland, Calif., has been appointed to fill the vacancy in the office of District Secretary of the Northern California District, Rev. O. F. Goettel former secretary having resigned said office owing to his leaving the denomination.—Chas. A. Gibson, Dist. Supt.

## DEATHS

YOUNG—Miss Betty Ann Young, daughter of Wm. J. and Cora B. Young, died Jan. 21 at 3:15 P. M. in her home at Hammond, Ind. She was born Jan. 16, 1898, and lived 24 years and 11 days. Betty was converted and united with the Church of the Nazarene about six years ago and remained a faithful Christian and worker in the Master's vineyard until her death. At the time of her death she was church pianist, Sunday school teacher, corresponding Secretary of the W. F. M. S., Good Samaritan of the Y. P. S., and was always willing and ready to do anything that she could. Miss Young leaves father, mother, three sisters, one brother, many relatives and a host of friends to mourn her departure. The large audience and profusion of flowers at her funeral were ample proof of her many friends and we were made to exclaim: "How the people loved her."—A. M. Wells.

RICHARDSON—Mrs. Nona Richardson, of Skedee, Okla., was called from her labors to her reward and went to be with Jesus from her home in Skedee, Jan. 25, 1922, and was laid to rest in Skedee cemetery Jan. 26, 1922. The writer conducted funeral service using as a text, Psalm 90:1. Mrs. Richardson was 31 years, seven months and one day old. She died in the triumphs of a living faith and there is no doubt but that she is on the banks of sweet deliverance.—E. H. Matlock, Pastor.

KERN—Vina Odessa, three-year-old baby daughter of Mr. and Mrs. R. P. Kern, of Spearman, Texas, was suddenly transplanted to God's garden above, on Christmas day, 1921. She had been absent from the care of the mother only about thirty minutes, and when found, it was discovered that she had pulled a blackberry vine over, which struck the back of her neck, causing instant death. Little Odessa was a sweet, loving child and the pride of the home. She leaves a father, mother, three brothers, two sisters and a host of friends to mourn their loss. The funeral services were conducted by Mrs. Ada Thomas, of Booker, assisted by Rev. Z. B. Pirie, Internuncio of the Hansford cemetery.—Mr. and Mrs. J. M. Glover

HAHN—Gretchen Lyle Hahn, wife of Rev. W. C. Hahn, of Sioux City, Iowa passed to her home above Jan. 13, 1922. Sister Hahn was a real saint. Her face, at times, "was as it had been the face of an angel." The writer visited her shortly before her passing over, and we prayed and rejoiced together in the Lord. Her relatives and friends will know where to find her. She leaves two small children, and a devoted husband, with other relatives, and many friends to mourn their loss.—C. K. Spell.

"I am a true Nazarene, and a shut-in, so I can not do without our paper. It gets better and better. God bless each one connected with the work."—Mrs. D. E. Colvin, La.

## TELEGRAMS

HERALD OF HOLINESS: Akron, Ohio  
Three weeks' revival closed tonight. Mrs. Carrie Crowe Sloan evangelist. Over two hundred saved or sanctified; a number healed. Thirty-two joined church, more to follow. Greatest meeting in history of the church.

H. B. MACRORY, Pastor.

HERALD OF HOLINESS: Grafton, W. Va.  
Revival running at high-tide. Greatest meeting in history of this church. The break came Sunday night. Every meeting brings more seekers. One man 77 years old, also another 52, first time they ever bowed at an altar of prayer; both beautifully saved. The entire community stirred. W. W. Hanks and wife are our evangelists. Brother Hanks doing great preaching.

REV. B. R. RUSSELL, Pastor.

HERALD OF HOLINESS: Hamlin, Texas  
Doctor R. T. Williams will give course of lectures at Central Nazarene College February twenty-eighth to March fifth. Free entertainment for preachers and their wives. Notify pastor if coming.  
T. C. LECKIE.

HERALD OF HOLINESS: Vero, Fla.  
Meeting Winter Haven beginning the nineteenth. Sanford and Guyn band.

D. M. COULSON.

HERALD OF HOLINESS: Conway, Ark.  
A great revival on at Vilonia. Several have prayed through. A great message by the pastor Sunday, and a wonderful service. Saints were blessed and souls prayed through.

MISS DORA EVATT.

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