

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

An Addition to Our Editorial Staff

THE Board of Publication at its recent meeting very wisely and kindly furnished me a coworker on the tripod of the HERALD OF HOLINESS, by electing Dr. James B. Chapman as one of our editors. We can not too strongly commend the wisdom of the board for their step. Their selection was a fortunate one and meets my heartiest approval and indorsement. Most cordially do I welcome Dr. Chapman as a colaborer in this most important branch of church service, the editorship of our church organ.

Dr. Chapman brings to this great service a well trained and filled mind, scholarly habits and application, organizing and administrative experience, and discriminating taste and judgment, all of which qualities will be helpful to him in his new field of labor. Better than all this, he has the great *sine qua non* for service in any department of work in a holiness church, which is a real experience of sanctification and true loyalty as a Nazarene. He was not a seeker for the position but the place sought him, which should ever be the case. Dr. Chapman is a brotherly, faithful, considerate, thoroughgoing gentleman, who will give to the paper the very best that is in him of consecrated service. The arrangement is for me to write the first and second pages, and Dr. Chapman the third page. We anticipate a most companionable and agreeable co-operation with him in the great work to which we are called. We will be thoroughly congenial and harmonious, mutually helpful, and by the blessing of God, through the prayers of the church, together we ought to make a paper which will be a credit to the church, and worthy the sacred cause of holiness for which it stands. We desire to make emphatically a holiness paper, broad, deep, scriptural, evangelical and evangelistic, and all on fire with holy zeal and passion for souls. We need and must have the prayers of all Nazarenes. Dr. Chapman will move to Kansas City and look after matters in the office of the HERALD.

The Good, the Enemy of the Best

HOW many sided are the possible applications of this old aphorism. We find one in a very unexpected quarter. To say that many of the great Christian denominations have illustrated the truth of this aphorism in their church processes ought to be a slander but it is not. It is the most patent and demonstrable truth.

Never before in the history of these large churches have they reached the high level of excellence in the vast sum

of money raised annually, and the prodigious amount of social, and benevolent, and reformatory work accomplished of which they can boast today. They are doing more home and foreign missionary work than ever before. They have more hospitals, orphanages, rescue homes, more colleges, and institutions for the uplift of humanity than ever before. They stress as never before and give more attention and labor to social welfare and the betterment of human conditions.

Who would dare say that any of these things were not good things? We dare not for a moment insinuate by one syllable that they are not good things, or that they are not even necessary things for a church to engage in. We do dare say, however, that these are not the *best things* to which the church is called, and in which the church should engage. We claim that the best things the church ever does and the cardinal work to which she is divinely called is the radical, conscious personal salvation and sanctification of individual human beings. We further claim that when this is made the constant and overmastering work of the church, that social, benevolent, and reformatory work, which are all good, will follow incidentally. The trouble is, the church has shifted these two classes of work, substituting social work for salvation work. Thereby she has made social work which is good, the enemy of salvation work which is the best.

We are reaping a tragically sad harvest from this fatal substitution of which the great churches have been guilty. The prospects all point to the fact that the conditions will grow worse and worse.

I could illustrate the point I make in this editorial in a hundred different ways from the activities and life of the great churches of the land until I had filled half this issue of the paper. I shall content myself, however, with pointing to one thing alone — the church college life. I shall not pause either to portray the woeful lack of real religious Bible instruction in church colleges, or the worldly, not to say pagan spirit and tone, of much of the influence of church faculties and colleges on the student life. This prevails to such a pitiful degree that there is no more dangerous place to put a religious young man or woman than in the average church college. In unnumbered cases where the young people carry to college with them sound religious experiences of salvation they have been totally wrecked in their faith and have lapsed back into sin and despair.

We rather in this article touch another phase of

this question, and stress the fact that so very many students go to these colleges with nothing but a profession of religion, without its possession. This fact betrays a widespread neglect of the pastors of these churches in taking young people into the church on merely an assumption of vows without being converted. This is part of the lamentable fruitage of what these churches are pleased to call "decision day." For many years they have used these "decision days" instead of conversion days.

A pastor of the Methodist church at Baldwin, Kas., who is also pastor of the Methodist College at Baldwin, writes a strong article for the *Western Christian Advocate* on "What the college student of today thinks of Jesus." He writes out of an exceptionally favorable and unique opportunity for study of student life. The facts he furnishes prove incontestably a woeful lack of proper indoctrination of these students, and a pitiable absence of real religious experience among them. We quote a couple of paragraphs from his article which show his view of the condition and the cause of it:

We have trained a generation of youth to think of the Christ as a leader and not as a Lord. We have taught them to look upon Jesus not as a Savior, but as an example. They have been led to believe that they are earnestly to follow the principles of the Christ in the evolutionary unfolding and development of their characters, and they have practically no conception of "a new creature in Christ Jesus." Most of them have seen a thousand decisions in the church, but have never witnessed a new birth. They think that a will to follow Jesus in the way of sacrificial service is the entire equipment of a Christian. The cross is, if they ever think of it at all, a supreme foolishness of these modern Greeks. The Holy Spirit is a hazy and indefinite fanaticism of a primitive age. I maintain that there is more than a change of phraseology involved in all this, and some day the church will awaken to see it.

One young man, after two hours' conference, said he would seek the new birth if he could believe that such a thing were possible. The psychological unfoldings of mind explain everything for him. He was reared in a parsonage. Three of four young preachers have said to me that they have nothing to preach but the ethics of Jesus. Two have said that in their uncertainty they went to the world war hoping that they would be killed. The leaders of the church have realized the critical need for workers, and have been trying to call our youth to sacrificial service. This has been necessary because the youth have been so largely in a position where Christ could not call them. When young people think of Jesus merely as a colleague of Buddha or Mohammed in a moral effort for the world's advancement, there is little inducement or coercion to make them forego the allurements of a selfish career in favor of the stench of paganism. I have the evidence that many are so thinking of Him. They have told me so. The difference that they make is that they hold the quality of the teachings of Jesus as much superior to the others. But they argue that as soon as the process of evolution works out a bit further, then will be the time to introduce the higher standard. The idea that the new birth of Christianity is the only hope

of the world is foreign to the thinking of the rising generation. The application of ethical principles, they say, is all that is necessary. Therefore why that foolish fear, "Woe is me if I preach not the gospel?"

ONLY TWO WAYS TO DO IT

There are only two ways to take care of the annual deficit on the *HERALD OF HOLINESS*. We have repeatedly tried to show that with the subscription list we have reached, or may reasonably hope to reach, the paper can not be published without an annual loss or deficit. There are only two ways to arrange to take care of this deficit. The first way is by endowment. If some one will give us \$100,000, or a few men together will give that sum, we could invest the sum at 6 per cent and the six thousand dollars interest would amply take care of the deficit.

The only other way that we can see is by a subsidy plan. Let a propaganda be organized by our Publishing House by which the local churches of our denomination can be induced to agree to put in their annual budget a specified amount to be raised and sent to the Publishing House to be known as the Publishing House Fund. For instance, suppose ten of our churches could be gotten to agree to raise annually thus \$150 each, ten other churches \$100 each, twenty churches \$50 each, eighty churches \$25 each, fifty churches \$10 each. Upon this basis one hundred and seventy of our local churches would pay six thousand dollars. If a large number of the remaining churches would raise annually only five dollars each, they would send in a sum that would make up if not exceed any amount the one hundred and seventy churches would fall behind in their apportionment.

Of course, it would be understood this was not an assessment made by anybody, but an apportionment suggested to the churches as amounts necessary for them to raise annually and send in, in order to float the *HERALD OF HOLINESS* without an annual loss and without an increase of subscription price. Is this not a feasible plan? Can we not trust the loyalty of our churches to agree to such a plan? We believe they would and urgently recommend its adoption. Something certainly must be done to do away with this annual deficit. *This is the most important need today that faces our church.* We appreciate the heroic support of a number of individuals like Brother Ed Roberts, Brother Bud Robinson and his party, and others, to increase our subscription list. They have done well, and deserve the gratitude of the church. We believe the Board of Publication and the church appreciate keenly all that these brethren have done. Their very loyalty and faithfulness is a strong appeal to us to stir ourselves to find some expedient by which to get rid of this annual deficit, which stands as a constant menace to the paper. After we shall have removed the deficit by the plan proposed, we will need the continued support of these dear brethren and all others in the work of circu-

lating the paper in order to keep it successfully going on its glorious and benign mission of spreading scriptural holiness throughout the world.

OIL NEEDED

A writer in one of our exchanges said he wanted to drive an iron bar through a piece of timber. He bored a hole of the right size, but the bar was rusty, and the hole was rough. He made slow progress and was beginning to split the wood. He thought of the oil can. He oiled the bar, and poured oil into the hole. Then a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, nor enlarged that of the hole. It merely relieved the friction.

This is just what the Holy Spirit does for the preacher or Christian worker. Earnestness will not do alone. Morbid conscientiousness will not suffice. The two combined will not accomplish right results, even when our message is absolute truth and much needed to be delivered. This combination will lead us to hammer perpetually, and possibly mercilessly, but will excite more friction than conviction unless inspired, attended, and applied by the blessed Holy Spirit. With his holy influence filling our hearts and saturating our message we will speak this great truth in love. We can hit hard if we hit in love. Love licks never hurt. It is speaking the truth in love that produces conviction, melts hearts, and kindles a hunger and thirst in souls for better and higher things. We can repel instead of winning by delivering right messages in the wrong spirit. No preacher, therefore, is properly equipped for his work until cleansed, filled and empowered with the Holy Ghost. His inward presence prevents friction, smooths the voice and softens the spirit and makes the message winsome, potent, and convincing. Education will not do this. Elocution can not confer this power. All the learning of the schools and the utmost skill of great professors are powerless to teach the mysteries of this sacred art. This lesson is learned only in the upper room. Waiting in that sacred resort until the fire falls and the Pentecost comes is the divine equipment promised, provided and waiting for every divinely called preacher of the gospel. Tarry, brother, until you receive Him. Then alone will you be able to do His work in His way.

Without this divine equipment the preacher's message will wound, not win; will enable the message to be strong in denunciation but fail in leading to renunciation on the part of the hearer. It will excite more resentment than repentance. Such preaching will make us soul stirrers, instead of soul winners, leading to beating the sheep, instead of feeding the sheep. Denunciation is a dangerous form of preaching. It is hard to denounce in love—to denounce sin and love the sinner. Only when filled with the Holy Spirit can this be done.

Let preachers be careful in driving the iron, not to split the wood. Only the oil of the Holy Ghost is needed for this achievement.

A CALL TO PRAYER AND WORK

The very greatest need of the world and of the church just now is a revival of genuine New Testament religion. The Board of Home Missions of the Church of the Nazarene is putting forth a commendable effort to make our people everywhere realize their responsibility in this matter. No greater test can come to us as a church than this — CAN WE HAVE A REVIVAL?

There is no patent way of having a real revival. Our present call is a call to humble ourselves in prayer before God for the outpouring of His Holy Spirit upon us. There is no call for a revision of doctrine, no call to some new and untried methods, but a call to prayer — prevailing prayer for the manifestation of divine energy through us. There ought to be more public prayer, but this will not fully answer. There must come upon us a burden that will enable us to give ourselves to crying out to God in secret for the salvation of the souls of men. There is not enough soul care among us. May God increase our concern until our souls will get to where we **MUST** see a deep and far-reaching revival!

The revival prayer always leads to the employment of means to secure the desired end. We must put ourselves out as never before to reach men with the gospel message. We must go out after souls. We must plan more meetings, bigger meetings. We must organize, plan, advertise; we must have better singing, better preaching, better personal work, better altar work. We must provide for getting converts into the church and for utilizing their fresh zeal for the cause of God and other souls. We must use our very best wisdom, our very best strength. **WE MUST HAVE A REVIVAL.**

A SANE INTERPRETATION OF THE SCRIPTURES

The habit of handling the Bible carelessly is a vice from which even good people are not always free. It is painful to see the preacher roll his Bible as though it were a newspaper, or toss it about as though it were an almanac that would soon be out of date, anyway, or mark it with light consideration as though it were a copy book for practice purposes. It is even distasteful to see him handle his Book with the same profane familiarity that he would use with his day book, or his ledger. The man who loves his Bible and reveres its Author should find it easy to use becoming manners in taking the Book in his hand, in holding it in the presence of his audience, and in replacing it upon the pulpit stand. A good Bible ought to last a careful, reverent, constant reader for many years.

The habit of applying the Scriptures without true regard to their real meaning is a vice all too common. Home "Bible readings" are a compilation of Scripture texts containing a certain word and frequently the meaning of the passages by no means bears upon a common subject. The word *regeneration* occurs twice in the New Testament, but surely Matthew 19: 28 and Titus 3: 5 do not refer to the

**BOARD OF PUBLICATION
ARRANGEMENTS**

At the annual meeting of the Board of Publication in February it was decided to have two editors for the **HERALD OF HOLINESS**. Dr. B. F. Haynes and Rev. James B. Chapman were appointed as editors. Rev. C. J. Kinne was appointed Sunday school editor, and Rev. DeLance Wallace was appointed general manager of the Publishing House. The officers of the board are as follows:

President, William E. Fisher.

Vice-President, James B. Chapman.

Secretary, John T. Benson.

Treasurer, DeLance Wallace.

BOARD OF PUBLICATION,
By WILLIAM E. FISHER, President.

same *regeneration*. Some preachers are better known for their ability to quote Scripture than for a wise classification of texts according to their meaning. To be able to quote the Scriptures is indeed an accomplishment worthy of all the effort it requires, but its advantage may be greatly increased by the use of wisdom in application.

The habit of giving fanciful interpretations to the Scriptures is a vice both common and dangerous. The followers of "Pastor" Russell hold that all the teachings of Christ were parabolic. This claim gives them license to explain away the existence of hell as a place of eternal punishment and to metamorphize Holy Ghost religion into a system of symbols and presumptions. The Adventists fancifully find the fulfillment of Revelation 6 in a historic meteor shower, and more than one "Specialist" in prophecy has erred in his application to current events. (I know a man who saw the anti-Christ first in the Czar of Russia, then in the Kaiser of Germany, and finally in President Wilson. But after all the war did not come as it should have come, and did not end as it should have ended, and has not resulted as it should have resulted in order to have done justice to the theories of the most of us. Our fancies, not the sacred prophecies, have erred.)

But even the desire to promote the truth or to emphasize an essential doctrine does not atone for the vice of misinterpretation. The Bible clearly teaches that men are sanctified after they are justified and the experience of Christians corroborates this truth; but the cause of second blessing holiness is not strengthened by the effort to make every Bible verse that contains a co-ordinate conjunction teach the two works of grace. There are enough texts that do not require *applying* for one to be expected to follow his fancy in discovering in a passage a meaning that the author did not intend. Isaiah 55: 7; 2 Cor-

inthians 1: 15; Hebrews 10: 9, and Hebrews 9: 28 are, to say the least, not *clear* second blessing texts, yet I have heard sermons on each of them that made this their meaning.

Thoughtful people want to know what the Bible means, what it was intended to mean; not how it may be applied. There is a conviction that the Bible is a sane book. No one can fail to discern the sense of appreciation with which the true interpretation of the Bible is received. Fanciful people like fanciful preaching. But sane people like sane preaching.

**THE BIGNESS OF CHRISTIANITY—
RECEPTIVELY**

"I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it" (Psalm 81:10).

The psalmist here refers to a custom followed in the ancient feasts. The host commenced the feast by selecting a choice portion from the dish and putting it into the mouth of his honored guest with his own hand. When it was desired to show the guest special honor, a very large portion was selected; often the ability of the guest was tested to receive the magnificent offering. In the above text the Lord assumes the place of host and in anticipation of serving His people with mercy and grace, asks that they open their mouths wide preparatory to receiving the portion that He will give.

The alien from God has been provided the way of reconciliation by means of a gift of infinite value (Rom. 5: 8). It is difficult to think of omnipotence being straitened or of omniscience reaching its limit; but, nevertheless, in the work of completed redemption, Jesus Christ had no alternate (Rev. 5: 1-5). So great a gift as that of God's only begotten Son certainly does require the recipient to open his mouth wide.

Among all the roads to justification, only one is open and possible to the guilty sinner — that of justification by pardon. It is, therefore, a source of joy that God pardons *abundantly* (Isaiah 55: 7). This is the assurance of a clear record on the guilty past and of compassion and love for the trying future. Such a pardon is indeed a large and choice portion from the table of the Lord.

Perfect communion with Christ here, and acceptance in His presence hereafter require holiness of heart and life (1 John 1: 7; Matt. 5: 8; Heb. 12: 14). But the greatness of this need is met by a corresponding greatness in the grace of God; for He sanctifies *wholly* and preserves blameless unto the coming of our Lord Jesus Christ (1 Thes. 5: 23).

Needs, general and particular; needs, spiritual and physical; needs, tantalizing for smallness and overwhelming for greatness; needs, both without and within, press upon the humble follower of Jesus Christ, but "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4: 19). So long as you remain at the table of the Lord you are assured of receiving a portion that will require you to open your mouth wide.

WHAT IS CHRISTIAN PERFECTION?

By Evangelist T. S. Mashburn

There are four classes of perfectionists: (1) Roman Catholics. (2) Wesleyan Arminians. (3) Quakers. (4) The Oberlin School of Theology. But Calvinists and Lutherans absolutely reject this teaching. Naturally, the question arises, What is Christian Perfection? Webster defines perfection (1) Brought to consummation or completeness; carried through; completed, filled up; full. (2) Especially not defective; having all that is requisite to its nature and kind; without deficiency or blemish; finished; complete; consummate; as a perfect statue; a perfect likeness; a perfect work; a perfect system. (3) Hence, specifically, complete in moral excellencies. (Syn.) Finished; consummate; complete; faultless; blameless; unblemished. (Latin) To finish or complete, so as to leave nothing wanting; to give anything all that is requisite to its nature and kind; to make consummate.

Of all subjects none is more feared and ignored than this; and yet it is one of the most vital and momentous subjects that has to do with the whole structure of our salvation, both present and ultimate. It is God's own Bible standard to man, and is both reasonable and logical; and was provided for in the vicarious offering of Calvary's Lamb slain from the foundation of the world. It can, and may be obtained, and retained, all the days of our Christian life in this present world (Luke 1:70-75).

What is Christian perfection? We would answer by saying that it is not Adamic perfection, absolute perfection, and neither is it mental, physical, nor ethical perfection. Scholars tell us there are two words in Greek expressing love. *Agapa*—divine, and *Phileo*—human love. Agnostics scoff and ridicule the doctrine of Christ's atonement, in suffering the just for the unjust. The idea of one innocent man dying in atonement for the sins of the whole human race is an insult to intelligent thinkers, they say, and yet 712 years B. C., Isaiah said, "God hath made to meet on him the iniquity of us all" (Isaiah 53:6). And the angel said, "Thou shalt call his name Jesus for he shall save his people from their sins" (Matt. 1:21).

Back in the prehistoric age, God looking forward and seeing Adam in the garden, pure and innocent and in His (God's) own image (Gen. 1:27) and being as he is, the climax of all creation, God breathed into his nostrils the breath of life, whereupon man became a living soul (Gen. 2:7). Just how long before Satan, the adversary, appeared on the scene we know not; but we do know that he did his hellish work here just as he had previously done in heaven, before being cast out a fallen angel of light (Luke 10:18). God is now looking upon His broken command, and listening to the conversation of Mr. and Mrs. Adam as they hide away in fear and trembling, as they hear God calling, "Where art thou?"

(Gen. 3:9). By his own free will man has brought condemnation upon the whole human family, and has erected a middle wall of partition, constructed of sin which separates between himself and God (Isaiah 59:2).

We are told the Latin word for divine love means to bind us back to God. Six thousand years or more, man has never ceased to be a lone wanderer from God; hopeless, helpless; and a wrecked derelict floating on life's dark sin cursed, storm beaten sea; without God only to sink into an eternal hell with all nations that forget God. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:2, 3). As we believe it has been truthfully said, no human being can love as a mother; and yet she has been known to turn from, and refuse to look upon, or receive her newly born babe. Why? Because of sin and shame. Jesus, the essence of, and embodiment of divine, perfect love, said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11:28, 29). Chiefest of man's needs is soul rest. This is utterly impossible so long as he wanders on the dark cold mountains of sin. Hence, only by a voluntary act on his own part can he return to God, believe His Word, confess, and forsake his sins, and obtain forgiveness, or instantaneous regeneration through faith in the blood of Christ. For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:17). For by grace are ye saved through faith; and that not of yourselves: it is the gift of God (Eph. 2:8). By divine favor of God, now a joint heir with Christ. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent" (John 17:3).

Children may be, and are in most cases, born legally and physically perfect; and yet, with a depraved bent to sinning. This is the sin of the world, interwoven into man's inner heart life, the seed principle, which produces the fruit of all evil thoughts, words, and deeds. Sin inherited, can not be forgiven, yet it can, and must, be cleansed out by the baptism with the Holy Ghost and fire, which applies the blood of Christ who suffered without the gate that He might sanctify the people with His own blood (Heb. 13:12). The sinner has but one mind; one object, which is the world and himself. The converted man has two minds, which trend in opposite directions: one toward God, and the other toward the world. The carnal or fleshly mind is not subject to the law of God, neither indeed can be

(Rom. 8:7). An Indian said after he was converted he had two Indians, and the one inside would not behave, but just kept fighting all the time. Jesus said, "I have given them thy word and the world hath hated them because they are not of the world even as I am not of the world. Sanctify them through thy truth; thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:14, 17, 20).

Entire sanctification is a second definite work of grace wrought in the heart of the true child of God subsequent to regeneration. It deals death and destruction to the old man of carnality. Cleansing and purifying the heart by the baptism of the Holy Ghost and fire by faith in the atoning blood, and belief of God's Word. Christ's command to holiness or perfect love: "Be ye therefore perfect even as your Father in heaven is perfect" (Matt. 5:48). Again, "The disciple is not above his master; but every one that is perfect shall be as his master" (Margin) "Shall be perfected as his master" (Luke 6:40). "For this is the will of God, even your sanctification, that ye should abstain from fornication. For God hath not called us unto uncleanness, but unto holiness" (1 Thes. 4:3, 7). Christ loved the church—the called out. Why? "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26, 27). "Follow peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14). "Faithful is he that calleth you, who also will do it" (1 Thes. 5:24). "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

Sad to relate, the real fight against this Bible truth which is neither heresy nor fanaticism, comes from nominal Christians, and worldly church members. May God pity, bless, and help them, for we know how to sympathize with all such, having ourselves suffered while we lingered on Jordan's stormy banks casting a wishful eye. Oh, brother, sister, come on, plunge in, cross over and possess the land of your inheritance.

What is Christian perfection? Let Paul answer, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Getting the Blessing

By R. L. Hollenback

All of us doubtless feel that there is a great lack of pure, simple instruction as to how we get sanctified. This accounts for the fact that many who favor and believe in sanctification as being scriptural are very slow in approaching it. Some would even defend it with argument, but do not have it because the way to get it is often not made plain.

When we speak of the conditions upon which the experience may be obtained, immediately our minds center upon two prominent words: *consecration*, and *faith*. This is just as it should be—according to the Bible, and the experience of those who have sought and obtained the blessing.

But there are versions of opinion regarding both consecration and faith which differ widely in the strength of application; and some of which seem to me to be positively obstructive to the cause so dear to us. First, let us notice:

CONSECRATION

Consecration seems to stand in about the same relation to sanctification as *repentance* does to conversion, in that both are necessary prerequisites to faith. But to my mind, consecration, as taught by many, is robbed of its principal element. With many, consecration is held to be only an acceptance of God's will, as expressed in "I'll go where you want me to go," and "I'll do what you want me to do." If such an acceptance of God's will covers all there is in consecration, then we must say every believer is consecrated; for the supreme desire of every believer is to do God's will. Otherwise he would be a rebel.

It is true that "Thy will" is the keynote of consecration, and covers our *doing*, *being*, and *suffering*. These are all included in an embracement of God's will. But does not every regenerate person, to the limit of his power, do this? If so, then to instruct seekers to so consecrate for holiness is simply urging them to reiterate the same vows and promises they made when they sought forgiveness.

Consecration is not simply an acceptance of God's will; for this Paul did while he was yet carnal (Rom. 7: 22); and this came from his "inner man."

All other believers have done the same. But consecration for holiness must include also a deploring, and consenting to the death of, the tyrant within which seeks to hinder us from doing God's will. John Wesley's term—"repentance of believers"—seems to me to be more expressive of the act than our common term, *consecration*. There must be a repentance of the carnal warrings of pride, self-will, envy, anger, etc., within. The conviction, the sorrow, and the revenge one feels, who thus dies out to sin, often equals that which is felt when repenting of the past.

There is danger of holding consecration to only Romans 12: 1, and overlooking Romans

7, and Colossians 3: 8, 9. Consecration must embrace a negative side, as well as a positive. There must be a deploring and *putting off* of the "old man," as well as a *putting on* of the new. We must not only cherish and embrace God's will, but bitterly hate and cast off every element within us which is tyrannical to His will.

Here is how some instruct seekers at the altar: To those seeking to be saved, they say in substance, "Give God your heart, and trust Him to make your life clean." To those seeking holiness, they say, "Give God your life, and trust Him to make your heart clean." Peculiar, is it not?

FAITH

Then let us notice *faith* as it touches the experience of holiness. There is much weak instruction along this line, as well as the former.

It is often made entirely too propositional. Some encouragement to believe against hope

is timely; but it is easy to encourage deception. Often seekers are asked, "Are you all on the altar?" If an affirmative answer is given, they are then told, "Well, claim the blessing by faith. God can't lie. Believe you've got it." Suppose they do: who is judge that they have met conditions? They themselves. Perhaps God's judgment differed from theirs, and He saw that they were not on the altar. That kind of faith is a mere syllogism; altogether human, and grossly deceptive. Christ is the "Author and Finisher" of real-faith; and He will finish it when He sees that the conditions have been fully met. It will be much safer to encourage seekers to expect the blessing momentarily and hourly, than to urge them to claim it without evidence. Perhaps we are too anxious to see them get through at *our* altar before *our* meeting closes. The same God and Bible that persuaded them that the blessing was for them is able to persuade them when they have fully met the conditions. He will lead the truly honest and consecrated soul to a place of perfect trust; and "there the Lord commandeth the blessing, even life forevermore." Amen.

The Kind of Ministers Needed

By Rev. F. H. Bugh, B. S., B. D.

My subject can be discussed only in a general way, since the kind of ministers needed in a particular sense is as varied as the conditions existing in the different fields are found to be. However, there are some fundamental characteristics which I believe should be found in every minister. Some of these we shall mention as we may feel led.

Entering directly upon the subject, permit us to say, we need educated ministers. No minister can accomplish as much who has made no preparation as the one who has. No wood cutter can cut as much wood with a dull axe as he can with a sharp one. No minister with an untutored intellect—all else being equal—can accomplish as much as one with a trained mind. It is not always the man who has attended some college or seminary the longest who is the most truly educated, but he who has applied himself most diligently, whether in school or in his own private library, is the best trained man ready for the responsibilities of his calling. The man with but small natural ability, whose powers are concentrated by the focalizing power of the Spirit will become a far greater factor for God and humanity than the man with great ability whose powers are scattered through the channels of a divided heart. "God often works more by the life of the illiterate seeking the things which are God's, than by the ability of the learned seeking the things that are their own," says the great St. Anselm. But we must not stop here for how vain is mere intellectuality. How contemptible in comparison with the riches of the heart; for what are the hard, dry facts found in the storehouse of the mind? They are mere skeletons of opinions, a few dry bones tied together by the cords of train-

ing, if there is no spirit to quicken each fact into a living reality by adding to each dead skeleton substance and beauty, moisture and light, power and energy to stir the hearts and lives of men.

Again, we need ministers with business ability. There is no business under the sun quite so important as that pertaining to the kingdom of God. Then, why should not the minister whom God has chosen to look after His business be the most businesslike man found upon the whole earth? No president of the greatest combine that has ever existed has had so great a responsibility as the minister whom God has appointed to superintend this His branch concern found on the earth. Let me ask the question again, Should he not be the most businesslike man that can be found, methodical in all his affairs? You know, as well as I do, that God's cause in many places has suffered a tremendous loss simply because his ministers have failed to carry on the business of the kingdom of God in a businesslike manner. May God help us to be more businesslike in the building up of His kingdom.

In like manner every minister should be a humble man. For with the lowly in heart doth God dwell. "Blessed are the poor in spirit for theirs is the kingdom of heaven." No minister can fill his office acceptably without humility. Pride, the plague of the soul, will taint everything and renders everything loathsome to God. But the humble heart is like the rich fragrant vale watered by the stream of the river of God. But with this unassuming, unpretending humble spirit which every minister should possess there should be that wholeheartedness of spirit that causes one to put his whole soul, mind, and strength in his work.

Halfheartedness is the child of failure, while wholeheartedness is success in embryo. The whole-souled minister is an example to the intrepid. His influence is magnetic. He creates an epidemic of activity. Men will follow him into the very jaws of the so-called impossible things and thus make possible great accomplishments. Solomon said, "Whatsoever thy hand findeth to do, do it with thy might." Paul writes, "And whatsoever you do, do it heartily as to the Lord and not unto men." This is the quality that all men delight to honor. It is the energy which rises to all the emergencies of life. It is this oneness of purpose that no terror can shake. What is there that a minister whose whole soul is in his work, can't do, since all the resources of heaven are at his command?

Likewise we need ministers who are unselfish in all their acts — dead to themselves, working for the general good of God's kingdom. We find too many preachers who are intensely interested in their own needs or work, but who seem to be very indifferent concerning the outcome of the efforts of others. I have known pastors who seemed to be very anxious about their pastorate until they decided to leave, and then if the whole work was almost wrecked by the time the new pastor got on the field it seemed to be of little concern to them. That is not the kind of ministers needed. That minister who ties the hearts of his people to himself instead of God and then tries to take the hearts of every one of his church with him when he leaves, to the destruction of the church, is far from being what God desires his ministers to be. The spirit of John the Baptist is the real spirit all should possess. "I must decrease but he must increase." That is a magnanimous spirit. Ministers like that are sure to bless the world and honor God.

Every minister should be a man-with a vision. The success of every man, whatever may be his vocation, is measured largely by the attitude taken toward these visions. They are mirrors in which are seen not only our opportunities and privileges, our duties and responsibilities, but the demands that are made of us in the accomplishment of the task. The successful business man first caught the vision and prepared himself to meet its requirements. The famous lawyer who has won honor before the great tribunals early had visions of his future career. For, "Heights by great men won and kept, were not attained by sudden flights, but they while their companions slept, were toiling upward in the night." They, like the great Apostle Paul, were "Not disobedient to the heavenly vision," but at once proceeded into Damascus. May God give more of us such a heavenly vision.

Again we need ministers with convictions. The tendency today is to go with the majority — to let down a little, but God is delighted in the man who stands for what he believes is right, though he stand alone. If we as ministers are not very careful we shall find ourselves becoming "broadminded" in the eyes

of the world, having lost that which once made us "a peculiar people zealous of good works." And when that time comes God will "spue us out of his mouth" and raise another people to carry on his work. We need ministers who would rather die than surrender their convictions. Men who are willing to live on corn-bread and water rather than to swerve from the old paths.

The demand is becoming greater every day for ministers who have an all-consuming passion for souls — whose one purpose, prayer, and desire is to get souls saved; ministers who will not permit the many duties of their calling to crowd out this one all important passion for the lost. Every minister should be possessed with a spirit like unto that of the Scottish preacher when, in deep agony of soul, he cried, with the sweat pouring out like that found upon the brow of our blessed Master, "Give me Scotland or I die." Or like that found in the heart of that great general, Moses. Hear him as he pleads, as he entreats, as he intercedes with groaning such as never before had been heard, with his life literally thrown across the breach to make up the hedge, "Oh, Lord, forgive their sin; and if not, blot me, I pray thee, out of the book which thou hast written." I need not tell you that God heard him; for, if need be, God would stop every angel in his hurried flight to hear and answer such an agonizing, unselfish prayer for souls. With a few ministers like this it would not be long till all hell would be aroused, the world would be saved, and Jesus and the angels would be heard shouting with great joy as they come back to earth, clothed with power and great glory.

We need ministers full of the Holy Ghost and faith. They may fall short in many particulars, but they must have Him. A minister full of the Holy Ghost and faith is unconquerable, undefeatable, undiscourageable, irresistible, and unstoppable, literally burning his way through the world till God gets the desired glory out of his life.

So in the midst of the cold, dead, spiritless, unctionless formalism which is wellnigh monopolizing the whole of Christianity, God needs: Ministers who have minds trained to the glory of God, prepared to "show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." Ministers who are working systematically for the building up of his kingdom. Ministers who are clothed upon with humility. Ministers who have their whole souls in the work. Ministers who are unselfish in spirit. Ministers who have deep buried, God given convictions. Ministers of great vision. Ministers with undaunted courage, not like Erasmus, who once said, "I will not be untrue to the call of Christ, at least so far as the age will permit me, but with a courageous spirit like Luther, who declared, "I will go to Worms though devils were combined against me as thick as the tiles upon the housetop," or, like Paul, "I am ready not only to be bound but also to die,"

if need be. Ministers whose love for souls is greater than their love for family or fortune — or life itself. Ministers full of the Holy Ghost, and faith, who are determined to spread scriptural holiness to earth's remotest bounds, though they may have to live in a tent and sleep in the straw. Ministers who will sing and shout, preach and testify "of holiness so true," until every soul of earth's utmost bounds shall know that God through Jesus' blood can satisfy every longing of the human heart.

MORRILTON, ARK.

"WHAT IS THE SADDEST SENTENCE THAT ONE CAN HEAR?"

By Rev. C. H. LANCASTER

The other day I was reading a magazine, and among the questions asked was the caption of this article, "What is the saddest sentence that one can hear?" Here are some of the answers given by different ones: "The ship is sinking," "Your mother is dying," "You have only one more hour to live." Others which are equally as sad might be mentioned, says another: "A fierce cyclone is coming," "We have lost control of the boat," and "Lost in the wilds." How sad it is when one must say the last good-by here on earth, and clasp the hand of a dying father, mother, brother, sister, or friend. The event is a sad one indeed. We are all aware of the fact that the time will soon come when our footsteps will be heard no more about the place, our voice will be missed in conversation, our usually occupied chair and place in the home life will be vacant. Life will end, our work will be over, and we shall begin our ceaseless journey through eternity. May we now ask, "What is the saddest sentence that one can hear?" Oh! reader, how will you feel when that cruel, subtle, and relentless monster called death begins rapping at your door? When he comes unblushingly and unhesitatingly into your presence? When he reaches forth his hand to grasp you, will you, with almost breathless horror and despair, withdraw from him? Will you be compelled to say, "Death, I am not ready for you; I am not prepared to die; I did not expect you to call so soon." Can it be possible that you will allow yourself to become careless, and finally come to such a death of horror as just described?

How sad to know that there is no hope beyond the grave, that the future contains no ray of comfort or cheer, and to know that one is being ushered into the great beyond in which no mercy is offered! This realization will produce feelings beyond expression. Think on this for a moment — a *Christless life, a Christless death, and a Christless eternity!* Words fail; mortals can not comprehend the grim, terrible, formidable destruction into which the never-dying soul of the sinner is ushered. Of all events this is indeed the sad-

Fads, Fakes, Freaks, Frauds, and Fools

By W. E. SHEPARD

FOOLS

THE dictionary defines fool as follows: "(1) One destitute of reason, or of the common powers of understanding; an idiot. (2) A person deficient in intellect; one who acts absurdly, or pursues a course contrary to the dictates of wisdom; one without judgment; a simpleton; a dolt. (3) (Scripture) One who acts contrary to moral and religious wisdom; a wicked person."

In the Bible the word fool (singular and plural) is found 112 times, and with its derivatives, 185 times.

Proverbs is the book of wisdom, and in it the word is found fifty-nine times, and with its derivatives eighty-one times.

In the Scripture sense the word is used many ways according to the various Hebrew and Greek words from which we get the translation—fool. Following are some of these shades of meaning as taken from Young's Analytical Concordance: "Self-confident, empty person, thickheaded, thoughtless, unwise, heedless, witless."

Let us notice some of the most striking statements in the Word regarding fools:

"Fools despise wisdom and instruction."

"Fools die for want of wisdom."

"The way of a fool is right in his own eyes."

"Fools make a mock at sin."

"A fool despiseth his father's instruction."

"Shame shall be the promotion of fools."

"He that uttereth a slander is a fool."

"It is abomination to fools to depart from evil."

"A fool uttereth all his mind: but a wise man keepeth it in till afterwards."

"The fool walketh in darkness."

"A fool's voice is known by multitude of words."

"He hath no pleasure in fools: pay that which thou hast vowed."

"Anger resteth in the bosom of fools."

"The fool hath said in his heart, There is no God."

"A fool also is full of words."

"See then that ye walk circumspectly, not as fools, but as wise."

"Thou fool, this night thy soul shall be required of thee."

"I have played the fool, and have erred exceedingly" (King Saul).

dest. What can compare with it? Not all of the shocking events recorded in the world's history. Again may I ask, "What is the saddest sentence that one can hear?" Another sad sentence is, *A lost life*. A young man who had been a nominal Christian lay dying. Passing his room door, his mother heard him say, "Lost! lost! lost!" She ran into the room and cried, "My boy, is it possible you have lost your hope in Christ, now you are dying?" "No, mother, it is not that. I have a hope beyond the grave, but I have lost my life. I have lived twenty-four years for the Son of God, and have done nothing for Him, and now I am dying. My life has been spent for myself. My life is lost."

The following are indeed sad sentences: "The ship is sinking," "Your mother is dying," "You have only one hour to live," "A fierce cyclone is coming," "We have lost control of the boat," "Lost in the wilds," and "A lost life." But the dying sinner will hear a sadder sentence than either of the above mentioned. "What is the saddest sentence that one can hear?" We quote from the lips of Jesus Christ when He says, "Depart from me, I know you not."

GREELEY, COLORADO.

"He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

If one will take the pains to study the antitheses of these marvelous statements, he will see the wisdom of not being a fool.

When we study this word from every angle, turn on it every sidelight, take it in all shades of meaning, who of us can honestly say, "The word has never applied to me"? When we look at all our own mistakes and foolish acts, and what we have seen in so many others, do we wonder at Carlyle's concise census of the population—"mostly fools"?

But after all there is some degree of consolation when we think of the wise statement of Abraham Lincoln: "You can fool some of the people all of the time, and all the people some of the time, but you can not fool all the people all the time." Thank the Lord for this ray of hope and cheer!

We may have occasion a number of times to use the word fools in this article, yet we do not wish to be misunderstood and considered to be flying in the face of our Lord's admonition, where He says, "Whosoever shall say, Thou fool, shall be in danger of hell fire." This is one of the peculiar statements in the Word which is much misunderstood. Matthew Henry, in his commentary seems to catch the proper meaning. "He tells them, that giving opprobrious language to our brother is tongue-murder, calling him 'Raca' and 'Thou fool.' When this is done with mildness and for a good end, to convince others of their vanity and folly, it is not sinful. Thus, James says, 'O vain man,' and Paul, 'Thou fool,' and Christ himself, 'O fools and slow of heart.' But when it proceeds from anger and malice within, it is the smoke of that fire which is kindled from hell, and falls under the same character."

So let it be understood that when we use the word in any of its meanings we do not use it in the sense in which our Lord condemns.

One day I was walking along the business street of Camden, N. J., with a pastor, and observed the people intently looking toward the top of a four-story building. We stopped and likewise gazed. On the top of that flat-roofed building was a man with common kitchen tables about three feet by four. Four of these tables were placed one above the other near the edge of the roof. The man mounted the topmost table and was handed two chairs which he placed face to face on the top table. He then stood on these two chairs and was handed the third chair, which he placed on top of the two. Then he stood on this top chair. He was then handed the fourth one, but there was not sufficient room to stand it up on the one top chair, so he simply put the back legs of this on the top one, then sat down and balanced himself on the two back legs of this top chair. His feet were clear off the chair, swinging in that awful space, and he balancing himself in that frightful position. It took about all my nerve just to watch him, and when he was through I turned to the pastor and said, "That's a fool." Was I not right? There are many ways of being a fool.

Read again the definitions in the dictionary and the biblical applications and we will try to keep ourselves within bounds.

If we apply the term to ourselves when we were tremendously fooled at different times in our lives, we may have more charity with others in some of their foolishness. Have we not been fooled in people many times? We thought they were pious but they were frauds. We thought they were holy, but they were holy terrors. We thought they were blessed, but it was put on. They raised a hallelujah in the meeting and a hullabaloo at home. We loaned a preacher some money and proved the adage, "If you want to lose a friend, loan him some money." You recommended him as an evangelist, and wished a dozen times you could recall it. You called him to become the pastor and he split the church. You invited him to preach and then hung your head as he did so. You called him an evangelist, and he besmirched the church with his immorality. The pure young woman married him as one equally pure, but his vile sin was entailed upon the offspring. You thought he had never been married before, and later heard of the other wife still living. He joined the church and you thought you had caught

a whale, but he was a sucker. Yes, sometimes we get fooled.

The agent after some psychological persuasion made you believe you would miss the chance of your life if you did not purchase right now, and you did so. Before he got out of the yard you felt like kicking yourself and him worse for making such a fool of yourself. You invested money on the crest of the wave in speculation in houses or lots, and then the slump came and you got tremendously left. Then you felt foolish. Gilt-edged stock was offered you and you had to buy so quick or it would surely rise, and you did not take time to seek counsel from God, but you had plenty of time afterward to see your folly. You bought your clothes at the wrong time of the year; had you waited a little longer you might have saved about half. The street faker handled the little article for sale so adroitly that you felt you must have one, and then you felt like me when I did it. How I longed for some invention that would help me in putting on a four-in-hand! I got so tired stiffening my neck, gritting my teeth, and setting my jaws (not in anger but in sheer necessity) when I put on my necktie, and then find I have either ripped the tie in two or pulled the collar loose. Well, I saw him do it so nicely on the street using that little patent concern. He got my 35 cents and I felt like less than that when I tried it all alone. I would be glad to get ten cents for the same thing now. I got fooled.

Thousands are following some cult to their doom. Some fraud or deluded person has a vision, gathers his dupes around him, and some new movement begins. No matter if the claim is the Messiahship himself, there are always enough fools to follow on. Probably there are enough pieces of wood purporting to be of the cross of Christ to make a wagon load of crosses, and enough shin bones and other bones of Peter exploited to occupy a small graveyard. The pope blesses this, that, and the other, and the poor deluded souls actually think the charm of heaven is resting upon it, but it turns out in the opposite way, and seems cursed instead.

The modern Elijah springs up and thousands of followers are forthwith at his beck and call, but after awhile he crosses the great divide, his sun goes down behind a cloud, and his flock begins to disappear. Another Elijah is seen on the horizon, but after awhile he drops out of sight behind the prison bars. A special illuminating vision comes to some woman in which she sees into the ark of the covenant and beholds special light around the Fourth Commandment. This means that Saturday must be observed instead of the first day of the week, and hence, the thousands who worship at that shrine. An angel from heaven reveals the spot where the golden plates are, which are found and translated by the use of the urim and thummim and a book, equal in authority to the Bible, is the result. A new religion with hundreds of thousands of fools following on, all accepting the Book of Mormon equal with the Bible. A man goes through a series of fits, in which he is carried to the seventh heaven and gets his instructions from God himself and produces another Bible, the Koran, and in the course of time hundreds of millions of poor fools are ready to make the rest of the world Mohammedans at the point of the sword. Through special revelations from God (not the revamping of Old World theosophy, oh, no!) a new science dawns upon benighted humanity. People now can get rid of sickness which never existed, by the operation of mind upon matter, which does not exist, and also rid themselves of sin, which never did have any existence, and so escape the Devil and death, neither of which exist. Result: Look at the beautiful structures called "First Church of Christ Scientist" which, in operation have no semblance of church, or Christ, or Christianity, or science—the great quadruple misnomer of the latter times.

And where shall we stop? The masses of the world have been fooled into false religions from time immemorial. The orient is teeming with them. The occident is about the same. Age-old cults and new-born cults and still they come. What fools mortals be! The great tidal wave of spiritism is inundating the world. The people are leaving the Old Book and the old paths which tell of the future existence, and have turned to "familiar spirits" which "peep and mutter" and rap and tap, and kick tables, and turn ouija boards, and produce half-formed apparitions, and weird sentences, and silly statements, and devilish doctrines, and hellish suggestions, and the fools believe they have heard from "Summerland." If

(Continued on page nine)

The Allison family gathered on the side porch at the appointed time the next afternoon. Mrs. Allison and Cynthia with their sewing, and Jack still working at his wheel. Katherine put down her dolls and went over to her big brother in the hammock.

"Are you ready to tell me about those baby bees, Dan?" she asked.

Dan closed his book and made room for her beside him.

"You remember I told you yesterday that each hive has a queen bee, who lays all the eggs," he said. "Well, she does not leave the hive, but moves about inside, followed by some eight or ten attendants, who bring food to her and wait upon her. She places an egg in each of the little rooms which the workers have prepared for that purpose. In a few days the eggs hatch into small wormlike creatures, who are carefully and regularly fed by bees, whose only duty for the time is to watch over the young. These bees are known as *nurses*. Five or six days later their charges refuse to eat any more, and spinning a wonderfully fine silken coverlet for themselves, they roll up in it, head and ears, and go to sleep. In the course of a week they wake up, and come out, small, perfectly formed bee babies."

"How cunning they must be," exclaimed Katherine.

"That is what the nurses seem to think, for they crowd around the little new members of the family, caressing them tenderly, and supplying them with food. Then some of them clean out the cells which have just been used, and get them ready for other eggs and baby bees."

"Tell us how they build their combs," said Jack, who had left his wheel to listen.

"When a swarm of bees settles in a new hive," said his brother, "part of the bees begin to clean it out thoroughly—throwing out bits of dirt and trash. The others are scouring the country for a certain thick, resinous juice which they will need in making their varnish."

"Varnish!" cried Katherine.

"Yes, varnish," answered Dan. "You may not know it, Kitten, but men aren't the only creatures who clean, and repair, and paint the places they are going to move into. Well, when the scouting bees come back they find the hive cleaned and waiting. So they thrust out their legs and feet, all covered with a thick, sticky substance, and the housecleaners quickly strip it off and mix it into a varnish which dries very hard and slick, and is of a reddish brown color. It took some mighty smart men a long time to find out just what bees put into their varnish, too. Every chink and crevice is stopped up with it, rough places are smoothed, and when all this is done the hive is ready for the many-storied, many-roomed apartment house they are going to build. And they don't need bricks or lumber, as men do, for their building material is wax."

"Where do they get it?" asked Katherine.

"Why, the busy little creatures fly far and wide searching for sweet juices, and nectar, and when their honey bags are full, they come back and fasten themselves to the ceiling of the hive by little hooks on their feet. Others coming in hook onto the ones just above them, until a thick ball of bees is hanging inside the hive. But you needn't think they are idle, for all they are so quiet and sleepy looking."

"What are they doing?" asked the little girl, eagerly.

"Making wax inside their bodies. After awhile little plates of wax begin to push from beneath the scales on their stomachs. These are seized by the hind feet, passed on to the fore feet, and thence to their jaws, where they are chewed and mixed with a frothy liquid in the mouth. Sometimes they help each other in this work, for bees are often seen to grasp and pull the plates of wax from the bodies of those nearest them. When enough wax has been gathered, the foundation of a comb is laid by raising a large solid plate of wax to a half circular form, and then several channels are scooped out which are the right width for cells.

THE HOME

Conducted by Mrs. J. T. BENSON

A Little Girl and a Bee

(Continued from last week)

One bee begins this work, and others join in on either side, until a large number is at work. As soon as the lower cells of a comb are finished, two other combs are begun, one on each side, and when these are under way, other layers are started in the same manner. This plan makes it possible for them to use the largest number of workers at the same time. And let me tell you that the building they put up has never been excelled by the finest architects and contractors in the world. Talk about skyscrapers! Why, bees were building skyscrapers ages before men even thought of one. And the serious problems which confront the man who is planning one of these immense buildings, are the very same ones which bee builders have met all along and solved perfectly. And that is, how to get the greatest strength and the largest amount of room from the smallest quantity of building material. A comb which measures some seven by fourteen inches will contain about four thousand rooms! These rooms are built six-sided, which means that more of them can be put into a certain space than if they were made any other shape, and that there is not a particle of wasted room.

Not only that, but the structure is carefully and intelligently strengthened so that there will be no chance of some story in it caving in and killing a lot of their young.

After working on the problem for years, covering endless sheets of paper with figures and geometrical calculations, learned mathematicians have learned that it would be utterly impossible to construct a comb any other way, using the same quantity of wax, and get as many rooms, arranged as conveniently, and with as much strength, as bees do in their building."

"The clever little rascals!" exclaimed Jack, admiringly.

"Yes, they are smart, all right," said Dan, "so much so that men have spent more time, perhaps, studying their habits, and more books have been written about them, than any other of God's creatures. But in spite of all this, the busy little bees still manage to puzzle these learned gentlemen about a good many things they do."

"What?" asked Katherine.

"Well, for one thing, as to why they build as scientifically and accurately as they do. Scientists are not willing to admit that such a small insect can have any real intelligence. So they have measured its head, and studied the formation of its feet, teeth, and jaws through strong magnifying glasses. These are the tools with which a bee builds, and men have hoped to find something in the shape of these tools, which forced the little insects to construct their cells in their beautiful six-sided pattern."

"Did they find it?" asked Jack.

"No," said Dan.

"Do n't you suppose they are governed by what we call *instinct*?" inquired Cynthia.

"Please tell me what you mean by *instinct*," asked Katherine.

"It means that animals will do things, perhaps very clever things, because they are made with the natural impulse to do them, and not because they think, or reason, about them. Some scientists, perhaps most of them, tell us that the bee is guided entirely by instinct. Others, who have also studied them very thoroughly, are convinced that bees have real intelligence of a high order. It has

been clearly proven that they do not, always work by blind rule, for they know how to meet emergencies, and changed conditions."

"What do you think about it, Brother Dan?" asked Katherine earnestly.

"Oh, I am like the learned scientists, little sister, in that I do not really *know* anything. But I have some thoughts about it which give me a great deal of pleasure. A bee may not have any reasoning power, and yet it has undoubtedly pleased God to give it some sort of knowledge or wisdom which puts it in the front rank of earth's most scientific and accurate builders.

"And it makes me *proud* of my heavenly Father to know that just because He wanted to, He took a small head, and put something into it which has baffled all the wisdom and learning of men to explain. And that leads me to this thought. If the wisdom of men can not weigh, and analyze, and understand the workings of the mind of one of God's small insects, do you think it is possible for them to see into, and understand the mind of God himself?"

"No," answered Jack and Katherine.

"That is the reason I never let myself be influenced by what men say about God, however smart they may be—unless I find their opinions backed up by God's own words in the Bible. And now, little folks," said Dan, "if you, too, will learn this lesson, from our talk about bees, it has been time well spent. If men ever try to lead you away from the truth of God, by their own so-called wisdom, won't you just remember that none of them has yet been wise enough to really understand a little insect like the bee? Then you will have no trouble in deciding that it isn't worth while to pay much attention to what they say about the One who made the bee. Will you remember?"

"Yes, we will," answered the children.

LIFE OFFERS SUCH OPPORTUNITIES TO ALL

A prominent business man was accosted on the street by a boy who wanted to know where the public library was. The man went a little out of his way to show him, and as they walked, drew the boy out in conversation. He found that he wanted a book on electricity, went with him to the library, and saw that he got it. The little act of courtesy proved to be the means of starting the boy on a road that led him away from the street corner and the "gang," and finally landed him in a good technical school.

The busy life of the city is full of such opportunities, and probably richer ones, yet how few of us avail ourselves of them.—*Selected.*

CHRIST THE BURDEN BEARER

A beautiful thought comes to us from a native Christian of India. In that land there are resting places along the road which have a shelf above them on which the weary traveler may drop the burden he carries on his head. After he has rested, he can easily readjust the load on his head, and trudge on with renewed energy. Such a resting place is called a *sumatanga*: "Christ is my *sumatanga*," says the Indian convert. Cast thy burden upon the Lord, and he shall sustain thee. I came not to be ministered unto, but to minister, said Christ; not to have my burdens borne for me, but to bear those of others; I came to give my life a ransom for many.

THE SPIRIT OF HER MASTER

The Salvation Army reports an instance of the meek and quiet spirit with which Christianity can endue even a fierce Maori woman. Before her conversion she was famous for her combative spirit and was known as "Warrior Brown." Yet when she was being persecuted for her new found faith, and a large potato was thrown at her, which hit her in the back, she calmly picked it up and said nothing. At the next harvest festival she brought a little sack of potatoes which she had raised from that one aimed at her in derision.

FADS, FAKES, FREAKS, FRAUDS, AND FOOLS

(Continued from page seven)

people would only take the time and trouble to investigate this occult department, they could easily determine that about nine-tenths of the whole business is simon-pure fraud and trickery, and nine-tenths of the remaining tenth can be accounted for through natural causes, such as suggestion to the subconscious realm of the mind, mental telepathy (thought transference), hypnosis, and such like and the remainder the direct operation of the Devil himself. Yes, the Devil is the head of this cult, and knows just how to manage the hypnotic idiots, suggesting to their subconsciousness what he will, and managing the whole realm of spiritism to suit himself. Don't tell me there is nothing in it. There is power enough in it to backslide thousands of those who once knew God, and every one else who will dabble with any department of it. There is enough in it to fulfill the prophecy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4: 1).

We are certainly in times of peril. It behooves us to watch and pray. The Devil is going about seeking whom he may devour. False doctrines and "isms" are in evidence everywhere. The very elect will be deceived if not careful. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

I see that I have no more than got started on this subject. I wanted to call attention to much more in this article, but space will not permit. I would be pleased to give the people the benefit of a book embracing these five articles having some one hundred and fifty, or two hundred pages, if there was any demand for the same. In view of the many fads, fakes, freaks, frauds, and fools, it will stand us well in hand to cleave close to Christ, hold steadily to the "faith of our fathers," stand by the "old landmarks," "pray without ceasing," keep ourselves abandoned to the Holy Ghost and walk in every ray of light given. Amen and amen!

GIVE US PASTORS

Some peculiar problems confront any newly organized body. This is especially true of a young church. I have for several years pondered over a situation that we face in our church, and believe it should have the thoughtful consideration of every one.

The Church of the Nazarene has been providentially raised up to conserve the scattered work of holiness evangelism in this country. It came at a time most opportune for the launching of a church that would proclaim a full gospel. It has come to stay.

Its phenomenal growth is the best evidence of its timely appearance. The field was ripe. In a few years the lines of its organization were thrown out all over the country and even extending to the remotest parts of the world.

The foremost problem of the church has been to man its pulpits and its boards with godly and efficient men. Before a generation of workers could be raised up in the church and its own schools, the church has had to look elsewhere for its working forces.

On every hand men who had received the anointing were being discarded or shoved out by the parent churches. These were the assets of the new church. They gathered from every denomination. They have pushed the battle loyally and well. But this very situation has brought about a perilous condition that only time will correct. Many of these men, indeed, the majority of them, felt God's call to the field of evangelism. Many were still holding to the older churches seeing their work destroyed by hostile authorities. Some were pursuing an independent ministry. Others were organizing local and provincial work. All these were gathered in and articulated into one general whole.

OBSERVE THE RESULTS

Men who had been free in evangelism now found themselves bound to a settled pastorate. Men whose God-given commission had been one of evangelism, now at the urge of necessity in their private affairs,

Which First in Our Schools?

By A. K. BRACKEN

President, Bethany-Pentecol College

THE naturalist Darwin, before he died, said that he had lost all appreciation for the artistic and beautiful in life, except such as he came in contact with in nature. It would take a very large volume indeed to tell of the specific instances where men became so absorbed in study as to lose all appreciation for many of the great facts and fundamentals of life. One of the greatest battles the Nazarene schools have to fight is along this very line.

In fact, the demands of present educational standards are such that the closest watching and the most heroic effort are necessary to keep first things first in our schools. Education for education's sake is not the end for which our educational institutions are maintained. Certainly our cause and the doctrine that we are propagating are worthy of the very best methods that we can find, but the Enemy of our souls and of the gospel we preach will do his best to get us to make education first.

God has just as truly called us as schools into the evangelistic work as He has into any other department of our work. This may seem a strong statement at first, but surely it must be true.

Our schools furnish our foreign missionary board with missionaries. They must be evangelistic in spirit or they are worthless to the church. Our schools will to an increasingly greater degree furnish to our churches their pastors. If they are not evangelistic in their spirit they will not be acceptable.

Recently a layman asked one of our brethren to recommend a pastor for the church of which he is a member. He did so, and added a number of qualifications. Finally the layman said, "Well, brother, can he preach? Can he do the job?" He wanted a preacher, anointed of the Holy Ghost, whose preaching would feed the Christians and would get sinners to God.

The whole tendency of school work is toward conservatism—toward a conservatism that will rob our students of revival fire and union. Sooner or later our whole church will largely be what our schools have made it. If our church backslides it will do so first in our schools. Again, if our schools lose evangelistic fire and power our church is doomed to fail of its God-given mission. Let us not over-emphasize education! Let us keep evangelism first!

or the insistent call of the church turned aside to pastor these churches. This has been done in many cases with disaster to the men themselves, and to their charges. Little congregations all over the country, the results of earlier evangelism, have found that instead of a pastor, they have over them a zealous evangelist, who soon gets out of sympathy with his flock, fails to recognize their real needs, and harrides them as a backslidden people. Soon or later he gives up in despair and returns to evangelism, or to secular work. What of the flock? They grow discouraged, dispirited, do not know what is wrong, drift away or hang on forlornly to the barest spiritual existence.

THEY NEEDED A PASTOR

A pastor is as necessary to our salvation as an evangelist. I have yet to see an evangelist succeed as a pastor. A church does well indeed to survive this misfit.

We have churches closing their doors constantly, yet that we may not show to the world our own fallibility we refuse to hold an autopsy or to preach a funeral. Like the barbarians at Rome, we would rather turn the Tiber aside and bury our dead in secret, than show the enemy that we are mortal. It would be infinitely more to our credit if we faced the situation plainly and sought a remedy.

Let us look a little further and see why the evangelist can not serve as a pastor.

First, he mainly concerns himself with preaching the law. "The law is, indeed, our schoolmaster to bring us to Christ." But how tenderly, how carefully must the body of Christ be edified. For ten years I have been connected with our holiness schools and during that time I have seen an underfed, sickly people surfeited on an almost uninterrupted course of evangelism. During that time I have seen a strange perversion of scriptural order and processes. While holiness may be preached from lid to lid of God's Word, yet sanctification can not be preached only this side of the cross. In these years almost without exception sanctification of the spirit has been preached from Sinai. I am persuaded that these conditions exist elsewhere in the church. We can have no robust souls while our preaching of this crowning work of the Spirit comes from Sinai. He

who preaches the gospel of the Spirit must come down from Sinai and get even beyond the cross and get into the upper chamber.

The pastor must have this anointing. His ministry must be largely addressed to those of the household of faith. He must bring to his people that which under the inspiration of God is "for doctrine, for reproof for correction, for instruction in righteousness."

Let me plead with those who have charge over churches. Study your people. Study pastoral preaching. If you are called to be an evangelist, then get out and carry your message to those who need you. If you are out of divine order, you will be giving a scorpion to them who are crying for an egg. May our leaders be quick to correct these conditions wherever they can and may the church soon produce such diversity of labors within her own ranks as to rightly perform all her function is my earnest prayer to God for the work committed to us.

Rev. J. W. STOKES.

Professor of Science, Olivet University.

THE MISSOURI HOLINESS COLLEGE

The revival meetings which have been in progress here for the past three weeks closed last night after a wonderful day of Easter services. Many are saying that the morning services were the greatest Easter services they ever attended. It was a day long to be remembered because of the presence and power of God. Evangelist Dees preached on the resurrection and God was pleased to greatly bless and pour out His Spirit upon the congregation. The revival meetings were seasons of refreshing from the presence of the Lord, and a number were saved, sanctified, or reclaimed. The hearts of the people were warmed, our spirits were refreshed, and our faith was strengthened. The attendance at the services was good, the music, under the direction of Miss Sallee, was excellent, and the special songs were inspiring. We are going forward into the remainder of the school year full of hope by the power of the Holy Ghost. District Superintendent Dodson was with us and preached for us one night, and conducted two chapel services for us. He is planning to move to Clarence at once, in order to give his children the benefit of our school. He has secured a house, and expects to move his family here this week. We shall be glad to have them with us.

H. O. FANNING.



Brother Bud's Good Samaritan Fund

Beloved Samaritans: We greet you this week from Puget Sound. The Samaritans will remember that in almost any place in the United States that you go you can hear a sound, but at Seattle, Wash. you can see one.

Our convention in Seattle was a great success. We placed the HERALD of HOLINESS there in fifty-four homes for a year. Many precious souls were saved. The people enjoy the HERALD of HOLINESS very much at Seattle, and they are well pleased with the work that the Good Samaritans are doing. They think it is wonderful that we are putting the HERALD of HOLINESS in so many of the different institutions.

The Samaritans will be glad to know that at the close of our great convention in Seattle Uncle Buddie boarded the train for Yakima, Wash., and gave his hospital experience in the First Church of the Nazarene of which our beloved Brother Will H. Nerry is pastor. They have a beautiful church in Yakima. It was packed to the doors, and all the standing room was taken, and we had twenty-five precious souls to kneel at the altar and we prayed nearly all of them through. I secured eight subscriptions for the HERALD of HOLINESS. As this is my job, I felt I ought to work at it, and I let no opportunity slip of securing subscriptions for the HERALD of HOLINESS. This brings our list up since the 9th of November to the 21st of March, that we have already sent in, 911 annual subscriptions. The Samaritans will see that this is more than two hundred a month, and "the end is not yet."

I enjoyed my day and night with my old Yakima friends very much. We have no finer pastor, I judge, in the great Nazarene move than Brother Nerry. He and his wife are splendid singers and both are most excellent

workers. They have a splendid church and people. Between two hundred and fifty and three hundred enrolled in their Sunday school. They have from one hundred and fifty to one hundred and seventy-five often to their midweek prayermeetings. This is simply wonderful, when the average big church can not have a dozen out, and in many places the preachers can not even have a prayermeeting and don't try, and they imagine that the days of prayermeetings are over. They seem to have gotten the idea that the salvation of a man's soul is done away with and is now a thing of the past and that a good moving picture reel is worth more to the world than a good gospel message. But, thank the Lord, spiritual people know better. For anybody to have been to the Nazarene church on Monday night, March 21st, would have known that the multitudes are hungry to hear about Jesus and full salvation.

It will be interesting to the Samaritans to know that while in Seattle I gave my hospital experience in the great M. E. church, at which time twelve hundred people heard the message, and at times there was scarcely a dry eye in the audience. This goes to prove that the days of revivals are not over, for in the past twelve days our little coast-to-coast party has seen no less than 341 at the altar. We gave four days to Portland, Ore., and 136; six days in Seattle, had 180; and one day in Yakima with twenty-five, giving us a total of 341 in just exactly eleven days.

Any Samaritan that will read this report will see that our heavenly Father is still blessing the Word. The Nazarene band of Good Samaritans must begin right now to plan and pray for and expect to enter upon a worldwide revival. Our General Assembly called for it in the last session, our general boards that have just met have planned for it, and the Nazarenes throughout the world are looking for and expecting it. By the grace of God we are going to have it. Let every Samaritan come on with a little offering, not a big one, but a good little one, that we may send the HERALD of HOLINESS throughout the world to those that need it. *In perfect love,*

UNCLE BUDDIE.

"OUT OF THE MOUTH OF BABES"

Some of our Italian Protestant ministers have ideas which they express admirably, and which some other ministers are not apt to use. Coming into the Protestant faith from that of their fathers, they still retain the Roman Catholic indisposition toward using the church for anything else than worship, and in consequence are strongly prejudiced against anything that savors of desecration. With delight they use the text, "My Father's house is a house of prayer." And there is not improbably an innate disposition toward quietly applying the remainder of the text to the customs of some other Protestants! As we are not always privileged to hear these preachers, some excerpts from one interesting sermon is illuminating.

The text was from John 2:16 and Acts 1:13, "Take these things hence!" "They went up into an upper room."

"Jesus cleansed the temple." Today the janitor sweeps and dusts occasionally, and forgets to ventilate the church.

That early church prayed in the upper room. In our day and time the church cooks in the supper room.

The upper room has given place to the supper room. Instead of praying is playing—games.

In the place of fasting is feasting. Instead of bended knees and broken hearts are full stomachs.

Ice cream causes spiritual dyspepsia.

There is more fire in the kitchen range in the church basement than there is in the pulpit.

When a fire is built in that kitchen stove, the flue does not draw well, and it puts out the fire in the pulpit and the prayer room.

We pray for the Holy Ghost, the pentecostal blessing. If our prayer is answered, what will we be doing when the blessing comes? Will we be at prayer? Those early Christians were praying in the upper room, and not cooking in the supper room.

We say, "Let us wait on the Lord in prayer!" And then we—wait on tables.

We wait for the fire in that kitchen range. The disciples waited for the fire from above.

They who were with one accord together, were there detained by the hand of God, and not entertained by vaudeville, "sacred concerts," and Sabbathized movies.

They were filled with the Holy Ghost, and not stuffed with roast beef, rich cake, and ready-made pies.

The Lord's anointed had the benediction of the pure oil of gladness, and the twentieth century Christian is content with Scott's emulsion.

Jesus used a scourge of small cords when He did the housecleaning of the temple, while we use the Devil's vacuum cleaner.

Oh, put out the fire in the church kitchen, and build it on the altar!

Put out the cooking company, and put in the praying band!

Let the church have less ham and sham, and more preaching of the Lamb!

More piety, and less pie; more utterance of praise and less utterance of hot biscuits; more of the peace that passeth all understanding, and less canned peas; less preaching about things of this world, and more from the blessed Word.

Let there be more use of the Holy Book, and much less, or not any, for the cook book.

If amusements in church are "indispensable," what about having an Aaron's golden calf, and the bossy-calf dance! There is still the Aaronic in evidence, for Aaron, we are told, made the people naked to their shame, and those who pretend to worship decollete, must be his daughters, or perhaps daughters of his sons, who offered strange fire.

More love and more life!

Fewer dinners, and get after sinners!

The church full of waiters on God, waiting for His Son from heaven, and not cooking chops and arranging hops when He comes again.

W. H. MORSE, M. D.

HARTFORD, CONN.

"I feel I can not do without the HERALD of HOLINESS. It is food for my soul, and I want to keep in touch with the work."—Mrs. M. A. CHILDRESS, TEXAS.

HOME CAMPMEETINGS

C. W. RUTH, Field Secretary

1833 Nowland Ave., Indianapolis, Ind.

Burr Oak, Kas.	April 5 to 10
Kansas City, Mo.	April 12 to 24
Kearney, Neb.	April 26 to May 1
Mitchell, S. D.	May 10 to 15
Chariton, Iowa	May 17 to 22

THE PORTLAND CAMPAIGN

As seen by one of the workers

Wednesday night, March 9th, brought to a close to the mind of this writer one of the greatest campaigns ever launched in the history of our movement. The meetings were held under the auspices of the five Nazarene churches of Portland. From these churches were selected the several committees, such as advertising, finances, prayermeetings, open air and factory meetings, altar and personal workers, music, etc. Rev. A. M. Bowes, pastor of First Church, Portland, was chairman of all, and let me say in few words he is a man of prayer and faith and vision for our work. May his kind be greatly multiplied in our midst.

The meetings were held in the Municipal Auditorium at the cost of \$75 per night. It is said this is the largest auditorium of its kind west of the Mississippi river. The meetings were well advertised; the committee spending about \$600 in this manner. Fifteen large billboards lighted at night by electricity, in public places of the city, were used. Thousands of small folders were passed out by women and girls in factories and employees of large department stores and business houses; while street cars carried cards on the inside and outside advertising the meeting. It was said in Portland no union meeting was ever given wider publicity by the daily papers than this campaign. Two different reporters were engaged to write up the meeting. Extracts from sermons appeared daily along with pictures of the workers snapped by the news reporters.

The music was a great feature in this meeting; a chorus of 150 voices, led by Prof. R. A. Shank, of Cincinnati, one of the largest pipe organs in the Northwest, and a baby grand piano played by Mrs. R. A. Shank. Dr. C. L. Haynes, a physician, of Portland, played the pipe organ. "Glad Tidings in Song" was the book used, and 1,500 copies were sold during the meeting.

Large crowds were in attendance from the beginning. Hundreds of people of different denominations took part in the meeting. One night we asked for the ministers in the congregation to stand, and beside those on the platform, sixteen pastors of different churches in Portland stood up. There were 558 seekers for pardon or cleansing, the largest number at one time being seventy. Personal workers were placed over certain sections of the auditorium. This work was supervised by Mrs. Edith Whitesides, deaconess of First Church. The finances of this meeting came as easy as any meeting the writer was ever in, big or little. The collection plates were passed each evening, and the offerings ranged from \$50 to over \$100 at every service. There were only two special offerings taken, one to finish the budget and one for the workers. Total expenses were about \$3,300, which was all met. It was from every viewpoint a great campaign and came in answer to prayer and faith. To God be all the glory. Our only desire in writing this lengthy report is to show what can be done in our large cities, and that the multitudes welcome the kind of gospel we preach. The result of this campaign should be an incentive to our people everywhere to undertake great things for our Christ and His kingdom.

On the last Monday morning the writer was invited to speak before the Ministerial Association of Portland, where there were over 200 ministers present. We spoke to them on the "World's Present Need—a Revival of Bible Religion." This met with a hearty response. The Sunday afternoon services were conducted in the White Temple Baptist Church, one of the largest church auditoriums in the city, as the committee was unable to secure the auditorium for this service. The last Sunday afternoon people were standing on the main floor and the gallery, and to the response of a message on holiness forty-two bowed at the altar. A fine list of subscriptions were secured for the HERALD of HOLINESS. Steps were begun to place our First Church in a central location in the city.

The workers in the meeting were Rev. Bona Fleming and this writer as evangelists. Prof. R. A. Shank and wife, leaders in song. E. M. Cornelius, James M. Campbell, and O. C. Myers, musicians and singers, assisting in special singing and holding open air and factory meetings under the direction of the Y. M. C. A.

Let us all adopt the motto used in this meeting, "Attempt great things for God and expect great things from God."

U. E. HARDING.

MIRACLES OF MERCIES

I was converted under the preaching of a sanctified Presbyterian minister, and lived a justified life two years. These two years convicted me for holiness, and I was sanctified under the preaching of two holiness (Methodist) evangelists. This was a blessed experience, distinct from conversion; the Holy Ghost coming upon me burned through my body, leaving a sense of purity and holiness that I had not known. These were, to me, miracles of mercies.

I felt at once that I must preach, and so entered college. It was my custom to arise each morning at 4, go into the back yard and pray until 5, asking for a work. To reach the place of prayer from my room I had to pass through the dining room. One morning as I was passing through the dining room the Lord spoke to me, saying, "Can't you trust me?" I then had that which I was asking. Had He not heard me He would not have spoken, and "If we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." Whenever God speaks to me I can but call it a miracle of mercy.

Later it was revealed to me (Psalm 25:14) that my first work was to be the Heber charge. Heber was the county seat of an adjoining work, and among others I told it to a certain brother who went to conference with me, and, I understood, kept the elder from giving me work. When the appointments were read out, and I was left out, the brother came to me, saying, "I thought you said you were going to Heber." "I thought you were going to Heber." "You didn't go to Heber," etc. The next conference I attended the elder came to me and inquired, "Are you ready to go to the ends of the earth?" I said, "I'm ready." When the bishop read the appointments I heard him read out, "Heber charge, R. L. Stewart." Thus came to pass all that had been made known to me. Was not this a miracle of mercy, not only to make it known to me, but in spite of the enemy "perform that good thing which he had promised."

What saith the Scriptures? "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace" (Acts 18:9). "Jesus Christ the same . . . today" (Heb. 13:8).
R. L. STEWART.

SAN ANTONIO, TEXAS.

HOME CAMPMEETING, SEATTLE, WASH.

To the beloved HERALD OF HOLINESS readers scattered throughout the length and breadth of the earth:

We greet you this week from Seattle, Wash. We found things in fine shape in Seattle. Our beloved Brother McShane, with his faithful band of workers, had been giving one day out of each week for a day of prayer and fasting for several weeks preceding the convention, and they had the glory down when we arrived. We had seekers from the first service to the last. During our convention a hundred and eighty seekers knelt at the altar and many of them prayed through to victory. Many of the altar scenes were simply marvelous and beyond description. The District Superintendent, our beloved Brother G. S. Hunt, held their preacher's meeting in connection with the convention. They had a splendid service each morning which was owned of the Lord, and God blessed them in their plans for a great ingathering of souls for the coming year. Brother Hunt is building up his District and they are going forward, and the best of all, great revivals are being held throughout the District. They are getting ready for the world-wide revival by beginning right now at home.

During our convention the brethren arranged with the First M. E. Church for me to relate my hospital experience in. This was a very remarkable service; some thought we had as many as twelve hundred people out in that afternoon service. The offering was large and came easy, and we had twenty-seven grown people at the altar, and they shouted there in that big church as though they had been on the frontiers of Texas in an early day campmeeting.

Our crowds were unusually large throughout the entire convention. In this convention we had the best crowds, the largest altar service, and the largest offerings of any convention we have held in the entire campaign. We received here fifty-four annual subscriptions to the HERALD OF HOLINESS. We thought this was doing well for one week. Our Nazarenes are taking on such new life and large proportions that they have entirely outgrown their church, but they own the beautiful lot where the church stands and a nice lot adjoining it, making a very

Intelligent Co-operation in Our Work

By H. O. FANNING

THE annual meetings of the general boards of our church at Kansas City are designed to further the accomplishment of this desirable end. In these days of strenuous living, when the forces of earth and hell seem to be combined for the ruin of the race, and the overthrow of the work of God among men, it ill becomes us to allow any of our energies to go to waste for lack of intelligent co-operation on the part of our forces as represented by the various activities of our church. The spirit of co-operation we certainly have, and anything that tends toward a better understanding of the scope of our work, and improvements in the methods of co-operation employed by the various interests of our church, should be heartily welcomed, and will be by our workers and people everywhere.

With reference to our work as a whole, our institutions may be roughly divided into three classes or departments. The producing, the developing and training, and the distributing agencies in our work. Our churches through their revival efforts, their pastoral work, and their various activities, are engaged in producing the material out of which our workers are to be developed and trained. Our schools develop and train them, and our numerous boards distribute them over our various fields of activity, where they in turn become producers, and help to increase production in all departments of our work, at home and abroad.

The success of the distribution department of our work will depend upon the quality of the material they have to distribute. What a joy it is to our boards to be able to send capable, well trained workers into our various fields of activity!

The success of our production department will depend upon the quality of the material furnished them with which to carry on their work. How gladly this department welcomes efficient helpers!

The success of our training department will depend upon the support given to it, and the quality of the material furnished for it to work upon. The quality of the material furnished to our distributing and production departments will depend upon the quality of the work done by our training department.

Thus our schools, more than any other department of our work, touch vitally every branch of our activities, and they in turn are dependent upon the other departments of our work for their support, and for the supply of the material which they are to transform into our most valuable asset for the carrying forward of the work of our church—trained workers.

Outside of the grace of God, there is no other agency that so vitally affects all of the activities of our church and movement as our schools. Our churches, our evangelistic and missions fields, are supplied with pastors, evangelists, missionaries, and workers who are trained in our schools. Our publishing interests, our editorial and other writers, those who manage our business affairs,

our Sunday school and Young People's Society workers, our educators and teachers, our workers for every department of our work must eventually be the product of our own schools. In the past we have received many pastors, evangelists, and workers who have been trained in other schools; but the time is rapidly approaching when we must depend solely upon the product of our own schools for our supply of workers for every department of our activities. The training received by the older men in other denominational schools was quite different from the training given in those same schools now. God has given us a work distinct from that of most of the other churches of today, and that by their own confession. In these days the issue of scriptural holiness is more generally and more closely drawn than it has been in other days. The issue has become prominent enough to attract and compel the attention of other churches and schools, and most of them have taken issue with the Scriptures on this subject, as well as they have with us on the question of doctrine and experience as a present possession.

We can not reasonably expect schools that are opposed to holiness to train workers to promote holiness.

They are not training workers for our work. As our work is different, so the training of our workers must be different. It is safe to say that our greatest handicap today is found in our lack of trained workers. Our hope for a supply is to be found only in our own schools. From no other source can we look for a supply.

Our General Board of Foreign Missions should be as interested in our schools and in the support and promotion of education as are our schools themselves. It is from them that they look for their workers. The same is true of our Board of Home Missions and Evangelism, our Board of Church Extension, our Board of Publication, our churches, our Sunday schools, our young people's organizations, and of every correlated activity of our church. Our schools do not exist for themselves alone, but for the promotion of the work of the Lord in our church throughout the world. Education is not an end, but a means to an end. It is not entirely clear that our schools have always realized this to the fullest extent, but it is time that we did realize it more fully. Every evangelistic meeting, every increase in our church membership, every improvement in our church work has its peculiar interest to us in our schools. The establishment of every new church, of every new mission station, the enlargement and improvement of our publishing interests, every increase in circulation and improvement of that which is to us the best of all holiness papers, our own HERALD OF HOLINESS, is of interest to us as enlarging our field of operations, and furnishing fresh opportunities for our output of workers. As our schools interest themselves in all of the activities of our work, they are promoted.
(Continued on page twelve)

large lot altogether and it is all free from debt. Now they need a great church or tabernacle on this lot that will seat a thousand people. This is no imagination of mine. Anybody that will attend the Nazarene church and see the great multitudes of people standing during the various services will be convinced that the greatest need there now is a church that will seat a thousand. And there are plenty of people there that will help them build, that are not even Nazarenes and may never be, but they have a warm side for us because the Nazarenes are doing things, and anybody will help the crowd that is doing the thing.

We gave one morning to the Seattle Pacific College, of which Dr. Tiffany is their president. We had a beautiful service here. Prof. Wells and wife sang, the Rev. C. W. Ruth brought the first message and Bud Robinson brought the second message, and made the altar call and thirteen young men and women came forward for prayers. Our Free Meth-

odist brethren there have a splendid school. I understood that they had near three hundred students enrolled and they have a very splendid student body.

Outside of our Nazarene preachers from over the District we had a number of other splendid preachers and workers in attendance at our convention. It was a great delight to our band of workers to have in attendance Mrs. A. P. Gouthey, the wife of the noted evangelist. Sister Gouthey is a beautiful singer, and sang beautifully in the convention and often played for Prof. Wells and wife to sing. She is also a splendid pianist. We enjoyed her presence, and her daughter Ada. She is a beautiful child and so lovable. We had Brother H. D. Brown and Sister Libby Beach Brown, who are in charge of the Lebanon Home. They enjoyed the convention much. Also our old friend, Brother Charles Rose, from Dallas, Texas.

In perfect love,

REPORTER.

INTELLIGENT CO-OPERATION IN OUR WORK

(Continued from page eleven)

ing their own interests. In standing by and promoting the interests of our schools, we are standing by and promoting the interests of every department of our work.

We have the men and women, the boys and girls, who have been called of God, and who have the brains, but need the training that can be secured only in our own schools. We have not a lack of workers, but a lack of trained workers. We need a great and general awakening to the importance of training. Our church as a whole needs to feel it. Our schools themselves need to feel it. Those who are called of God need to feel it. Our people will respond when they are aroused to feel the need, and see the importance of the work. Our people are interested in the work of the Lord in our church. They are interested in the promotion of this work in our own movement, and will respond to every effort for its advancement when they see the need.

As things now are, in many instances, our schools must use much of their energy in maintaining an existence, and it is little wonder if sometimes it seems as though that was the burden of our efforts. But down in our heart of hearts, every one of our school men realizes that existence is not our chief end. In some measure at least, we have a vision of the importance of the work, and are laboring for the advancement of the interests of the kingdom of God as they are represented in the church of our choice. We are honest men, and desire to see our accounts paid promptly, and our affairs conducted in a businesslike way; in a manner that will commend itself to the consciences of those with whom we do business. Our schools are not money-making propositions. Neither are they money-losing propositions. No work pays larger dividends, and no church has more available assets than its schools. In the great denominational colleges of our land, the students' tuition fees pay only a little more than one-third of the expense of their education. Our churches, our homes, our communities get the benefit of the training given to our students, and should bear the burden of the expense of maintaining our schools. Doing so is merely making some return for what they receive. Our government has found by experience that it pays to educate its citizens at its own expense. In the last analysis it is the chief beneficiary, and therefore should bear the expense. No government can afford not to educate its citizens in this enlightened age, and no church can afford not to educate its workers and its people. The government that does most to educate its people is most enlightened and prosperous. The church that does most to train its workers and people is most efficient in service and usefulness. "My people perish for lack of knowledge." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

CLARENCE, MO.

A GREAT NEED

General Superintendent Rev. J. W. Goodwin's appeal to the church in the previous issue of the Herald of Holiness for funds with which to back the General Board of Home Missions and Evangelism is timely. We are greatly in need of money, and especially the 10 per cent fund out of which we are to help the District Superintendent on Districts unable to adequately support them. We trust this appeal will be effectual.

N. B. Herrell, General Sec'y.

EVANGELISTS' SLATES

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

CHICAGO CENTRAL DISTRICT

The work on Chicago Central District is being owned of the Lord. Since last report we have been permitted to visit several more of the churches and do our best to help and encourage them. The revival tide still moves on, for which we thank the Lord. We were delighted to have with us for the closing few days of the Benton meeting and for the dedication, our General Superintendent, Dr. J. W. Goodwin, who gave some splendid messages and raised in pledges and cash at the dedication something over \$2,800. There were no less than 350 people at the closing service, packing the new church beyond its seating capacity. We had a quartet of the band boys from the university with us the closing three days, which did much good. Brother N. J. Hepburn, of Kansas City, was also with us. Mrs. Grace Edwards, the pastor, has a fine work in Benton. Dr. Goodwin, on leaving this place, gave a service each to Danville, Chicago Heights, Chicago First, and Racine churches respectively in the interest of home missions and the world-wide revival.

Olivet was blessed with the privilege of having Dr. R. T. Williams for a lecture course to the students and citizens the last part of February, the value of which can not be estimated. At the close of this our preachers' meeting convened at Georgetown, and we were fortunate in having Brother Williams with us in this, giving, in his characteristic way, his lectures to the preachers. The preachers' meeting, while good, was not what we had hoped for, so many of the pastors being absent. We earnestly pray that the day will speedily come when we will all see the value of these annual gatherings. However, we feel that great good was gotten out of this meeting by those who were present. A number of interesting papers and addresses were given to the edification of those in attendance, and we praise the dear Lord and press on in the battle. Pastor Belew and his good people entertained us royally. This session was closed by a week's meeting, conducted by Rev. H. J. Elliott.

The writer, together with Brother R. T. Williams, spent the week following this preachers' meeting on the District, touching Danville, Canton (where St. David, Dunfirmline, and Maples Hill churches with their pastors joined in), Springfield, and Shelbyville churches in the interest of home missions and the world-wide revival. To say that the churches appreciated the privilege of having Dr. Williams with them and that he did them great good is to put it mildly. We only wished we might have kept him longer to touch other places. God bless our General Superintendents.

Shelbyville is putting on a move to erect a new church building in the near future. We are looking forward to the summer campaigns where we expect to strengthen as many of our weaker churches as we can, and also open up new fields. We covet your earnest prayers that we may keep the blessing upon our own heart and help to spread it over the District.

CHAS. A. BROWN, Superintendent.

A REMARKABLE CASE OF HEALING

We feel that the case of healing of our good sister, Mrs. Elizabeth Ferrell, of Oklahoma City, should receive more than a passing notice. Sister Ferrell had been afflicted for four years, having consulted during this time twenty-four doctors. They could never agree as to the exact trouble, but it was located in the spine. The pain was so severe that she could not sleep, and so excruciating that at times she would scream, and since last July had not taken a step without her crutches. It was to this pastor a pitiable case. The worst I ever saw. On March 15, 1921, she was wheeled to the Church of the Nazarene, Oklahoma City, to attend prayermeeting, but was feeling so bad she did not know whether she could make it or not. But she came on, and after prayermeeting we called to prayer for her. She knelt at the altar rail, and after several laying hands on her and praying, she got up and walked up and down the aisle, rejoicing and shouting because God had touched her body. Her friends joined her in the rejoicing for nearly an hour. She has not used her crutches since, but is going about telling the good news of God's goodness in healing her body. A representative of the Oklahoma City News heard of the good news, hunted the writer and Sister Ferrell up, got the history and gave the writeup a prominent place on the front page of his paper. We should take fresh courage, stronger faith, and believe God, for verily the day of miracles is not past.

JOHN W. OLIVER, Pastor

"BE YE WISE"

The following incident happened at a Nazarene prayermeeting I attended. There was the usual worship in song at the beginning, then we knelt in prayer. The leader was a good man and full of the Holy Ghost, but he seriously lacked wisdom on this occasion, for he kept us continuously on our knees for perhaps forty-five minutes. I pitied the little children present who had to remain in a strained attitude for such a length of time, and I felt that the young people, and new converts were receiving unnecessary unfavorable impressions of a Nazarene prayermeeting. It would also seem that any unsaved strangers in attendance might be discouraged from coming again.

I firmly believe there are times when it is necessary for us to spend hours praying in the secret place, but I am as positively of the opinion that it is a great mistake in a public prayermeeting to keep people on their knees continuously for more than fifteen or twenty minutes at a time.

Now witness the more excellent way. At another Nazarene prayer service I attended the minister's method was to have about two people pray, then we would rise to our seats for a song. Again we would kneel, while perhaps two more prayed, then arise to our seats again for song. Such a plan avoids the weariness or exhaustion that may come from being in one position for a considerable length of time.

Beloved, I am not suggesting a minute's less of prayer at meetings, but I plead for a more sensible distribution of it. "Be ye therefore wise as serpents and harmless as doves"

E. WAYNE STAHL.

Our Responsibility

IN its work of producing and distributing religious literature and supplies the Publishing House fills a place of vital importance in the church organization. Collectively as a church and individually as ambassadors of Christ our endeavor is to fulfill the obligation we owe to the world as so beautifully expressed by our sainted leader, Dr. Bresee:

"We are debtors to every man to give him the gospel in the same measure as we have received it."

In the printed page there are possibilities greater than any of us have yet imagined. While we reach hundreds with the preached Word and spoken testimony, we may influence thousands with the printed message.

If this task of giving a full gospel to the whole world by means of the printed page is to be carried on effectively there must be the closest co-operation between the people and Publishing Headquarters. Our people must be channels of distribution through which we may penetrate into every nook and corner of the homeland and then on to the uttermost part of the earth.

Lack of space forbids us to say all that we would in regard to the great good that can be done in lending, giving, and distributing books, pamphlets, etc. Every one of our folks should have a Publishing House catalog at hand for ready reference. We'll send you a copy at any time you request, and if you will send us the names and addresses of friends they'll get one too.

Let us think about these things, that we may get a vision of world needs and the relief that is possible through the healing ministry of the printed page.

NAZARENE PUBLISHING HOUSE

A REPORT FROM REV. BONA FLEMING

I left my home in Ashland, Ky., the first of the year for the West. My first meeting was in Walla Walla, Wash., with the Nazarene church, with Rev. U. E. Harding as the pastor. We found everything in readiness for an old-time revival, as the meeting was preceded by weeks of prayer and preparation. The meeting was well advertised, and the main auditorium of the church was well packed the first service. The fire began to fall, and each meeting took on greater momentum until the climax was reached when about two hundred and ninety souls bowed at the altar for pardon or purity. A great number of these seekers were new folks at the church, from which a fine class was added. We enjoyed laboring with Brother Harding as the pastor, and his good church, and they treated us well in every respect.

My next meeting was in Pendleton, Ore., in the Oregon theater fine auditorium. This meeting was launched by a layman of the Nazarene church of this city, but found this a very hard field, but there were quite a number of seekers, among them an infidel by the name of Fleming, who was wonderfully converted. The pastor in charge, Rev. J. T. La Rose, stood by us in every way.

I came next to the great city of Portland, Ore., to what I believe to be the greatest campaigns the holiness movement has ever launched by the five Nazarene churches. Rev. A. M. Bowes, pastor of the First Church, is surely a man of prayer, faith, and backbone, as he rented the large city auditorium, the greatest of its kind west of Chicago. It covers one city block. He had the meeting well advertised, in fact the best we have ever seen in any meeting, expending over six hundred dollars. We had large crowds day and night, and the long altar and front seats were filled with hungry hearts. Many of the other churches of the city showed great interest, in that they dismissed their own services and came to the auditorium. There were near five hundred and fifty souls who bowed at the altar in this two weeks and a half campaign.

My co-laborer at Pendleton and here was Rev. U. E. Harding, whom we found to be a good, true man, and we labored together in perfect harmony.

One of the main features of this great campaign in Portland was the chorus of one hundred and fifty voices conducted by R. A. Shank, of Cincinnati, Ohio, who has been with me since the first of the year. The solos and duets by Brother and Sister Shank were a real inspiration and uplift to the people. At one time, as Sister Shank's voice filled the great auditorium, as she sang, "A Sinner Like Me," I was almost lifted out of my seat. Brother Shank's solos on the trumpet accompanied by the great pipe organ played by Dr. C. L. Haynes were much appreciated. The evangelistic trio consisting of O. C. Myers, James Campbell, and E. M. Cornelius, of Indiana, were a great blessing to the meeting. I go from here to Pasadena, Calif. Pray for us.

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Pasadena, California

Among the Churches

CANASTOTA, N. Y.

—God has been very gracious to us. Just closed a good revival of salvation with the Rev. Ira D. Archibald, of Quincy, Mass., as evangelist. Brother Archibald preached the Word with no uncertain sound, and won the hearts of the people. Attendance was splendid, and some real work was done. Hallelujah! Amen! A number of souls were saved and sanctified, for which we greatly praise God. This town of about five thousand is stirred, and God is breathing upon the Nazarene church here. Our present place of worship was too small to hold the people we might have accommodated. We must "arise and build," and that right early. There are a number looking our way to cast their lot with us, and "the ark is coming up the road." Our hearts are encouraged to press the battle on.—T. G. Gray, Pastor.

FRESNO, CALIF.

—We closed a two weeks' meeting last night with our District Superintendent, Charles A. Gibson, as evangelist. Without a doubt this was the most powerful meeting held in our church. Thirty-two claimed victory during the meeting, and several more promised to continue seeking until they should be finders. Sunday morning the mortgage on the church property was burned, the last note of a thousand dollars cancelled, and the Superintendent dedicated the church free of debt. Hallelujah!—Rev. C. W. Wells, Pastor.

RACINE, WIS.

—The Lord is giving Racine an old-time revival in the regular services. Have had about sixty professions of justification and sanctification in the last eight weeks. A number of Catholics are getting to God, and almost all of the people who are being definitely blessed are new people. We have had thirteen additions to the church, with others to come in soon. The fire is falling in the services until the saints shout in the good old way. For all this we praise Him.—J. O. and Edna Wells Hoke.

DANBURY, CONN.

—We closed a successful three weeks' revival campaign last night, March 20th, with a full altar of seekers. Rev. Theodore Elsner and wife assisted us, beginning the second week and continuing over three Sundays. God blessed Brother Elsner's preaching, which was sane and logical, and full of holy fire. There has been no real revival here for years, they tell me, and this is an exceptionally hard field—no void of evangelistic spirit as any I ever saw. But God gave us victory and good congregations, with a goodly number of seekers. Not less than fifty bowed at the altar during the meetings, possibly some coming more than once. The meetings were a means of the breaking down of unjust prejudice, and getting hold of some new people. The last Sunday afternoon we secured the largest theater building in town and canvassed the city with announcements for a mass meeting, and about five hundred people came out to hear Brother Elsner. This place is stirred for holiness as it has not been in years and we are believing God for victory. Brother and Sister Elsner were a great blessing to us, and made many friends.—H. M. Moore, Pastor.

ERIN, TENN.

—Our two weeks' revival meeting closed Friday night, in which the Lord wonderfully blessed our precious pastor, Rev. S. W. McGowan, who did the preaching, assisted by Brother Robert Sullivan, pastor at Paris, Tenn. A goodly number were saved, reclaimed, or sanctified. To Jesus be all the glory! We are encouraged to press on "toward the mark of the prize of the high calling of God in Christ Jesus."—Mrs. Maumee Fossell, Reporter.

WICKES, ARK.

—God is graciously pouring out His Spirit upon our services. The midweek prayermeetings are special times of great refreshing and blessings. We have had four additions to the church, with others to follow. The church here is well blessed with preachers, and they are doing good preaching throughout the country, with good revivals as a result of their efforts to win a lost world for Christ. Rev. J. C. King and Rev. Mr. Brown have just closed a successful revival, with twenty saved and sanctified. Rev. E. G. Winfield and Rev. R. B. Sullivan have held two great revivals at Mineral, Ark., with thirty praying through to victory. We can truly say He is doing great things for us. Our Kings church is few in numbers but we are expecting great things from the Lord. We have secured our District Superintendent, Rev. A. F. Daniel, as evangelist for our summer revival.—W. O. Felt, Pastor.

LALANDE, N. M.

—Rev. M. P. Smith, of Greenfield, Okla., closed

a very successful revival here, March 17th, with some fifteen professions. The church raised \$170 for missions, pastor, and evangelist, and called Brother Smith for another revival this year. There are only six resident members now, but the work is on the upgrade.—Reporter.

MALDEN, MO.

—Sunday, March 6th, was a great day in Zion. It began with a good Sunday school, continuing on through the eleven o'clock service, and at the afternoon holiness meeting the glory came upon the people. After the Scripture reading, the leader opened the service to the people for a praise meeting. They testified, shouted, and sang, and at the close of the service three souls prayed through to victory. In the prayer room, preceding the evening service, two more souls prayed through, one in justification, and one in sanctification. Sunday, Brother Dodson, our District Superintendent, was with us in a home mission rally. He preached from the words, "Oil, fill, and go," as found in 1 Samuel 16:1. This sermon showed us the privilege of being "filled with the oil of gladness and our duty to go (or send)." As Brother Dodson told us of the needs of the great Missouri District he was all broken up and we saw the need as never before. The congregation joined in a hallelujah march and eighty-two dollars was laid on the open Bible. How we wished we could supply these needs. In the evening Brother Dodson preached and again our souls were blessed and our vision broadened as this man of God expounded the Word of God. We, as a church, are devoted to our Superintendent. We believe he is led of the Lord, and are confidently expecting this to be the greatest year in the history of the Missouri District.—Mrs. Erna Patterson, Reporter.

WAUSEON, OHIO

—We have just closed a good meeting, with Brother H. W. Welsh of Ironton, Ohio, as evangelist. Brother Welsh is an old-time preacher of the gospel, and preaches with the unction of God upon him. The church was greatly helped. Some prayed through for pardon and purity, in the old-fashioned way. Our little hall was packed to its fullest capacity, and many were turned away. We are planning and looking forward to the time when we shall have a church building. We have a parsonage with ample room on the lot for a church building, located in the center of town, for which we are grateful.—Rev. E. F. Bradford, Pastor.

BROOKSMITH, TEXAS

—We are glad to report victory on our charge. We held a meeting with our church at Brooksmith, and God gave us the victory. The church is in better condition than it has been for years. There were ten

A DYING WORLD!

DYING? Yes! dying. As these lines are being read, thousands are falling into unmarked graves, for lack of bread to nourish the physical body, and the world is putting forth every effort to relieve this condition. Splendid service! At the same time, millions are perishing for want of the Bread of Life that makes the *dead alive* and rescues souls to populate the Celestial City. Our duty in the latter case is as plain as in the former. We must establish a *bread line*. The printed page is the *one* effectual weapon against the onslaughts of Satan's forces. Are you using this method of succoring the starving ones? The *HERALD of HOLINESS* furnishes the food, but *you* must serve it. Can we depend upon you in this crisis? Sample copies sent.

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who prayed through. The second Sunday was a great day at our Indian Creek church. We had communion service Sunday morning, and it was one of the greatest services I have been in. Rev. Mr. McHam preached at night. These services reminded us of the long ago. The saints shouted, and cried, and rejoiced like they did in our young days. We are planning and praying for a great time with our folks at Trickham from May 15th to June 6th, at which time our dear Brother J. W. Montgomery will be with us. We are also expecting a great time when our beloved District Superintendent, Rev. E. W. Wells, comes to us, and trust that many souls may be saved. May God bless the readers of the best paper published, the *HERALD of HOLINESS*.—A. M. Mason, Pastor.

TROY, IDAHO

—God has given us a wonderful outpouring at Troy. We have just closed a five weeks' special meeting. Rev. Mac Budd was the evangelist. God marvelously blessed us. Twenty-nine different ones were seeking, most of whom were widows. Some in middle life were saved, who had never been saved before. The attendance was good throughout the meeting; extra seats had to be secured, and standing room was taken one night. We have received eight new members, with probably as many more to follow. The Sunday school is on the upgrade. We have now an enrollment of sixty-one. "The end is not yet."—C. E. Costney and Wife, Pastors.

MUKILTEO, WASH.

—We are glad to report victory here, through Jesus' name. We have a splendid Sunday school, averaging forty in attendance. The Lord has been blessing us good and the spiritual condition of the church is good. Souls have been to the altar since our last report, and have prayed through to victory. The work at Marysville, my other charge, is very encouraging. We are expecting great things from God.—J. W. Frazier, Pastor.

TOWNER, COLO.

—I have just closed a gracious revival at this place with Rev. W. E. Hall, an M. E. pastor, in which forty prayed through to a definite experience of salvation or sanctification. The people were greatly strengthened and encouraged, and received a new vision of our work as holiness people. I found a few loyal Nazarenes who hope that some day they may see the town out and out for God and holiness. I shall never forget the kindness shown me by the dear people here. May God richly bless them. I received three subscriptions for the *HERALD of HOLINESS*.—J. H. Crawford.

NEWBERG, ORE.

—Our meeting at this place was owned and blessed of God. Hearts were stirred, many giving up lodges, tobacco, wrongs being righted, and a mighty seeking after and turning to the Lord. One hundred different souls bowed at the altar, and sixteen united with the church.—F. B. Smith and Family.

DELMER, KY.

—We just closed a very successful revival with Rev. J. W. Montgomery of Plantersville, Miss. We found Brother Montgomery to be a very wise and tactful preacher of the Word of God. He was recommended to us by the District Superintendent, Rev. C. R. Pollard, as a man full of the Holy Ghost, and a loyal Nazarene; and we found him to be a man of prayer. When the saints of God began to hide away with the Lord in secret prayer, things began to move, and sinners got under conviction. God wonderfully answered prayer. Two men at the age of sixty-five prayed through, and many young people were saved and sanctified. There were one hundred and twenty-four that found victory, for which we praise the Lord. Some prayed through in the parsonage, some in the woods, and altars were erected almost everywhere, and the glory of God was manifested. The church was of one mind and of one accord. Such harmony makes the church victorious and makes it easy for the saints to get their prayers through. There were thirty-four baptized at the creek. This service was turned into a praise meeting, and there was much shouting and praising God. Fifty-six united with the church, which has doubled our membership, for which we praise God. A Young People's Society was organized with about thirty-eight members, who are all full of fire and the Holy Ghost. We raised for all purposes \$318. The revival spirit is on here in old Kentucky, and we are expecting this to be the greatest year this Delmer circuit has ever witnessed. Praise the Lord, we are looking for greater victories, and the Lord is wonderfully blessing in the work.—W. W. Stover and Wife, Pastors.

CISCO, TEXAS

—God has given us some gracious revivals since our Plainview Assembly. In a meeting with Brother

G. W. McCluskey and wife at Altus, Okla., God honored His Word in the salvation of souls. Brother and Sister McCluskey are pure gold, tried in the fire and they have a noble company of people who stand faithfully by them. At Medford, and Tipton, Okla., God blessed His Word to the good of all. Several were converted, and two sanctified. We hope to establish a strong Nazarene church at Medford at the close of our campaign there, May 20th to June 12th. We have just closed a great revival at Hollis, Okla., with Rev. J. D. Wallace as pastor. Brother Wallace and wife had all things in readiness for this special meeting. We are now in Cisco, Texas, with Brother and Sister E. H. Greer, for a siege meeting, and conviction is on. Eight requested prayer last night. We are praising God for the great messages we are getting through the *HERALD of HOLINESS*. Please remember us in your prayers.—J. Walter Hall.

OSAGE CITY, OKLA.

—The work of the church is doing nicely. Good attendance at Sunday school, and good collections. The Tuesday and Friday prayer meetings are times of blessing. The pastor has been preaching some excellent sermons. We are looking forward to still greater things, and are willing to press the battle for God. All praise and glory be to Him.—Mrs. E. F. Wilson, Reporter.

LOUISVILLE, KY.

—We have just closed a good revival here, with Evangelists George and Effie Moore in charge, and God greatly blessed the church. During the seventeen days of the meeting, about fifty souls found definite blessing at the altar. An aged woman of eighty-four years, who had never been saved, was converted in this meeting, and a brother seventy-eight years of age was sanctified. The congregations were large and the interest fine throughout. Sister Moore did the preaching, and Brother Moore led the singing, and rendered excellent service about the altar. The messages were timely, searching, convicting, and edifying; and God set His seal upon them. We are deeply grateful to God for His presence and the glorious results of this meeting. We expect General Superintendent Rev. R. T. Williams, and District Superintendent Rev. C. R. Pollard with us April 8th. Let us have a good rally on that occasion.—H. G. Trumbauer, Pastor.

NEW BEDFORD, MASS.

—On Washington's birthday, Rev. E. T. French, of Lynn, gave us a very blessed all-day meeting. February 27th, Sister Jennie V. Cooper preached in the evening and souls sought the Lord for salvation and healing. March 1st, our Ladies' Auxiliary held a splendid missionary rally, at which Sister Mary E. Cove gave us a soul-stirring message. A "Do Without" offering brought in about \$75 for India Hospital Fund. The New England preachers' meeting held here March 2nd and 3d, attended by over thirty preachers, was a time of great blessing. Pastors brought reports of struggles and victories that made our hearts burn. Inspiring accounts of the meeting of the General Boards at Kansas City were given. Rev. N. H. Washburn read a splendid paper on Home Missions and Evangelism, and Eastern Nazarene College problems were presented and discussed in a spirit of faith and victory. Seasons of mighty prayer and joyful praise abounded. Rev. I. D. Archibald and Orval J. Nease were the preachers at the evening services. We have just closed a two weeks' revival meeting with Rev. G. W. Siefarth as evangelist, assisted by his wife. Brother Siefarth preaches the gospel—Sinai, Calvary, and Pentecost, with clearness and unction, and has the gift of knowing how to stop at the right time. Congregations were good, church crowded on Sunday evenings. There were about forty seekers, a number of whom prayed through. We have blessed good times in the Lord. Satan tries to hinder, but we have a risen, all-conquering, loving Christ to lead us on victoriously. Praise Him!—T. M. Brown, Pastor.

LOWELL, MASS.

—The church at Lowell is still on the map, and doing business at the same old stand for God and

souls. Pastor Gould is preaching his best. The people are not coming in crowds, but souls are being saved, believers sanctified in our midst. Prayer-meetings are good, class-meetings never better, and the Spirit of God is with us, and the saints are being blessed.—Secretary.

MURPHYSBORO, ILL.

—We, as a church, are still forging ahead. The slack of work in the steel plant, and coal mines, and other industries is causing depressing conditions at present; but nevertheless we are having victory, and we are confident of coming out on top. Just closed a good meeting with the pastor of the Christian church. Several prayed through to victory and the spiritual outlook is much better.—John Emmerson, Pastor.

GEORGETOWN, ILL.

—Just closed a revival campaign of four weeks' duration. The first two weeks was a time of waiting before the Lord in prayer, the writer preaching at night, laying a foundation for the District preachers' meeting, which was held March 7th to 11th. This gathering was a great blessing. The papers were well prepared on interesting subjects, while the discussions were practical and helpful. One very special feature was the lectures by Dr. R. T. Williams. The night services were evangelistic. These services were continued more than a week longer by Rev. Harry Joseph Elliott, whose ministry was well received. The night he related his experience the largest audience was present that has attended in years. We were assisted in song by Brother Charles Buss and wife of Olivet, whose duets were owned and blessed of the Lord. The church was helped; a number were saved or sanctified; twenty subscriptions were received for the *HERALD of HOLINESS*. The preachers' meeting was financed; the workers paid, and some money left in the treasury. To God be all the glory.—P. P. Belew, Pastor.

ROSWELL, N. M.

—Our services here are steadily gaining in interest and attendance. The Sunday school has more than doubled in attendance, and each Sunday new scholars are added. The church services are also increasing rapidly in attendance. A mother whose daughter has been attending our Sunday school came to church for the second time, Sunday night, and was sweetly saved; the daughter has also been seeking the Lord.

The Bible and Missions

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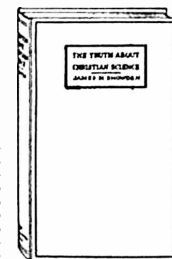
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HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE
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Rev. B. F. HAYNES, D.D.,
Rev. J. B. CHAPMAN, D.D.,
Editors

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NOTES AND PERSONALS

Rev. J. O. and Edna Wells Hoke, of Racine, Wis., write as follows: "We have resigned the work here to take effect May 1st. Mrs. Hoke, in her broken-down condition of health, is not able to bear the burdens of pastoral work and to remain in this climate. We will consider some evangelistic calls. We expect to be ready for work after June 1st."

Mrs. W. C. Johnston, of Webster City, Iowa, sends in the following statement: "We have about fifty volumes of 'Best of All' song books. Any one desiring these books may have same by paying parcel post and a free-will offering. Write me at above address."

Rev. M. Porter, pastor of the Methodist church of Enid, Okla., commends the work of Dr. Robert L. Sells, conference evangelist, especially his series of sermons on "The Nature of the Devil." He considers any church fortunate indeed that secures Dr. Sells for this series of sermons.

The following note has been received from Prof. Stephen S. White: "Having accepted a position with the Bethany-Peniel College for the next school year, I shall do evangelistic work between now and then. Have some open dates. Address me at Bethany, Okla., in regard to meetings."

Brother C. E. King and son Ernest, of Flower Memorial Church of the Nazarene, St. Louis, were welcome visitors at the Publishing House March 28th.

Rev. Robert Loeb, of Caspar, Wyo., a local preacher of the Northwest District, was a recent caller at the Publishing House. He has secured Rev. Mrs. DeLance Wallace for a revival in his home town. The meeting is now in progress.

Rev. Oscar Hudson, manager of our orphanage at Peniel, Texas, spoke in the interest of the work of the General Orphanage Board in First Church, Kansas City, on the night of March 30th. Brother Hudson will convince any one of the importance of orphanage work and of the fact that he is called to do it.

Rev. Pomeroy, pastor of the Wesleyan Methodist church at Leroy, Kas., was a pleasant caller in the HERALD OF HOLINESS office on March 31st.

Rev. N. B. Herrell arrived in Kansas City March 31st and is arranging for his work. He visited the work undertaken by the general board at Salt Lake City, Utah, on his way to the Publishing House, and reports the work is moving on with promise. He will remain at Headquarters the most of the month of April.

WANTS

WANTED—Consecrated Christian workers for institutions. Two certified nurses, and ten young women over 18 years of age for rescue home and baby home assistants. Apply by letter to Pacific Coast Rescue and Protective Society, Rev. W. G. McLaren, General Supt., 155 Burnside St., Portland, Ore.

COOK WANTED—Peniel Orphan's Home, Peniel, Texas, needs a strong, healthy, sanctified woman to oversee the kitchen and dining room. Great opportunity for God's service in teaching orphan girls to keep house. Address Oscar Hudson, Peniel, Texas.

EMPLOYMENT WANTED—Student wants work through June, July, and August with farmer, carpenter, or cement contractor. Christian employer preferred. F. Woolley, Clarence, Mo.

among other seekers. Thus we are reaching some through the Bible school. The people express themselves as being much pleased with the way the Lord is blessing the work. We are encouraged and are expecting greater things in the work of the Lord here. Our greatest need at this time is a church and parsonage of our own as we are paying such high rent. Our many friends scattered abroad will also be glad to know that God has wonderfully healed us and renewed our strength. Praise His dear name! "Onward" is our watchword.—A. W. and Lillian Wilson, Pastors.

GREELEY, COLO.

—On Friday, January 28th, the members and friends of the Greeley Church of the Nazarene, numbering about sixty, assembled at the parsonage and agreeably surprised us by presenting a beautiful roll top desk in token of their love, and appreciation of our services. The beautiful desk was given as a birthday present, it being our thirty-eighth birthday. We had special songs and music by members of the party, and all seemed to enjoy the occasion. Refreshments were served. We do not have words to express our appreciation of the thoughtfulness and kindness of these dear people. God is blessing us in our pastorate here. We have never served a more thoughtful, appreciative, responsive, loyal, and devout people. Sunday, February 6th, was a good day in the service of God. A splendid missionary service in the morning. Mrs. Lancaster conducted the evening service and quite a number were at the altar, and three seekers were happy finders. The saints shouted and praised God for His presence in our midst. These are good days and we feel like pushing on to see the end of a Christian's race.—Rev. C. H. Lancaster.

OKAHUMPKA, FLA.

—We closed another and our final revival in Florida for this season, with the pastor, W. T. Evans, at Okahumpka, Fla. Brother Evans is a pioneer among the holiness evangelists, standing for the old-time doctrine of the Wesleys. We were with Brother Evans and his church a little less than two weeks, being detained a week in the big brown tent at Miami, where God put His seal upon our efforts there by giving us many seekers at our altars, with some getting through after the old-fashioned order. At Okahumpka we enjoyed seeing old-time conviction, repentance, conversions, and sanctifications. Praise the Lord! The last day of the meeting was a fitting climax, with an all-day service and the altar full of hungry souls twice. The people were unanimous in their belief that the church has not only been revived, but that the community in general has been benefited by the influence of this meeting. We are now en route to Princeton, Ind., where we open our next campaign with our old-time friend, Brother Quinn, of the Nazarene church. We are expecting another victory.—Howard W. Sweeten.

CANON CITY, COLO.

—The two weeks' special meeting we recently held with Rev. L. E. Grattan, of Colorado Springs, as our evangelist, was a great blessing and uplift to the church, as well as being the means of the salvation of many precious souls. There were about thirty-

five seekers at the altar during the meeting, most of whom were happy finders. Our church building was too small to accommodate the crowds, so a large hall uptown was secured for the meeting. Rev. R. C. Gray, our pastor at Florence, rendered valuable assistance in the meeting by leading the song services in a very efficient manner. Also a number of his congregation were on hand to help push the battle. The Sunday following the close of the meeting our dear Brother A. O. Henricks was with us the whole day. While he represented Pasadena University, he also represented the kingdom of Jesus Christ in such a way that our altar was lined again with seekers and the shout of victory was in the camp. The afternoon service was conducted in the First Methodist Church, so kindly offered us for that meeting, which was more especially along the line of the orthodox in education. Evangelists Cornelius, Campbell, and Meyers, who were just beginning a meeting with our church at Florence, came over for this service, and sang several of their inspiring songs, which was a great contribution to the success of it. At its close a good offering was received on our District budget for Pasadena, and a number of our young people came forward to offer themselves for any special work to which the Lord might call them. These meetings have left the church in fine condition, and a large class of new members is expected to be received into the church on Easter Sunday. A word of commendation would surely be in order just here for the character of the work of our Brother Grattan, as an evangelist, which was of a very high order, and therefore greatly appreciated by the saints, and will render his labors with us of lasting good to the community. This worthy man should have no lack of calls for work.—R. J. Plumb, Pastor.

DUNCAN, OKLA.

—Our spring revival, conducted by Rev. Lum Jones, closed March 27th. God wonderfully used Brother Jones. He is a good preacher of the old-fashioned type. The meeting never reached the outside as we would have liked for it to. However, we had some twenty-five professions, and the church was greatly strengthened. This meeting is a good fore-runner for the summer tent meeting. We will take a nice class into the church next Sunday. Duncan furnishes a good opportunity for the cause of holiness. This place is the headquarters for the coming oil field of the South.—W. B. Walker, Pastor.

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In Church and State

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TELEGRAMS

HERALD OF HOLINESS: Greeley, Colo.
Coast-to-Coast convention here great success; great preaching by Ruth and Robinson; great singing by the Wells; large attendance; victorious services and salvation at altar; thirty-eight prayed through the last night. Seventy-four seekers during convention; great blessing to Greeley church and Eastern Colorado District. Finances easily raised.
A. E. SANNER.

HERALD OF HOLINESS: Jacksonville, Fla.
Campaign moving on, forty forward for prayers last night. Many praying through. We stay for victory.
C. B. JERNIGAN.

HERALD OF HOLINESS: Florence, Colo.
Third and greatest revival this year, closed tonight; held in First Baptist Church. Evangelists Cornelius, Campbell, and Myers great workers. Eighty definite victories; three hundred dollars given workers, also love offering for pastor. Thirteen new members. We are working plan suggested by General Home Mission Board.
RALPH C. GRAY, Pastor.

HERALD OF HOLINESS: Guthrie, Okla.
Great revival on. The Aycocks at their best. Church crowded. Altars filled. Shouts of victory as penitents pray through. Good class united with church. Number subscriptions for the HERALD. Meeting continues another week.
W. P. OLIN, Pastor.

HERALD OF HOLINESS: Minneapolis, Minn.
Minneapolis campaign closed with victory, forty-three charter members. Rev. E. E. Wordsworth, former District Superintendent of Ohio, secured as pastor. Dr. J. W. Goodwin, Mrs. Esther Williamson, and Balsmeier party did excellent work. Great prospects for the First Church of the Nazarene of the Twin Cities.
W. L. BREWER, Dist. Supt.

HERALD OF HOLINESS: Fort Wayne, Ind.
Great three days' convention with victory, forty-two charter members. Rev. E. E. Wordsworth, former District Superintendent of Ohio, secured as pastor. Dr. J. W. Goodwin, Mrs. Esther Williamson, and Balsmeier party did excellent work. Great prospects for the First Church of the Nazarene of the Twin Cities.
HOWARD PASCHAL, Pastor.

HERALD OF HOLINESS: Denver, Colo.
Three and one-half years ago, twenty in Sunday school; Sunday, April 3d, five hundred and fifty-eight in attendance. One thousand our goal. Marvellous interest. Waves of glory and salvation at high tide.
A. G. CROCKETT, Pastor.

HERALD OF HOLINESS: Minneapolis, Minn.
Mrs. S. J. Wordsworth, mother of District Superintendent Wordsworth of the Ohio District, went home to heaven after a lingering illness. She went from East Palestine, Ohio, to the glory world, March 26th.
E. E. WORDSWORTH.

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HERALD OF HOLINESS: Washington, D. C.
Revival with Evangelists Pierce and Lewis closed tonight with a number at altar. Over one thousand dollars given by local congregation for church building. Expenses of meeting came easy. Five thousand now paid on church. Saints greatly encouraged. Brothers Pierce and Lewis have been a great blessing to us.
L. B. WILLIAMS, Pastor.

ANNOUNCEMENTS

NOTICE: Pastors of Missouri District—The treasurer of our General Board of Ministerial Relief notifies me that there is a deficit of \$113.20 on the 1920 apportionment for ministerial relief from the Missouri District. Will the pastors kindly attend to this? A personal letter has been sent to each pastor, but I take this method also to notify you. Send all money to our District treasurer, Mrs. Emma C. Jones, 2109 Troost avenue, Kansas City, Mo.—Erna Patterson, District Secretary.

NOTICE: Western Oklahoma District—There will be a great holiness convention held by Dr. J. W. Goodwin, General Superintendent, at Guthrie, Okla., April 21st to 24th. The District advisory council will be held in connection with this convention, Friday, April 22nd. All members of the District board are requested to attend the advisory council. We urge all pastors and Christian workers from nearby churches to attend this great feast of good things.—S. H. Owens, Supt.

NOTICE: Hamlin District—In order to complete our record of the Hamlin District Church of the Nazarene we want the minutes of the Hamlin District Assembly for 1914, 1915, and 1916. Notify the secretary at Mineral Wells, Texas. If you can furnish these copies, will pay the expense of sending them and cost of minutes if any charges are made. Please let us hear from you at once.
Rev. ALLIE IRICK, Dist. Supt.
Rev. W. B. PINSON, Dist. Sec'y.

DIRECTORIES

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Office, 2109 Troost Avenue.
Residence, 10 Summit st., Haverhill, Mass.

District Assemblies
Washington-Philadelphia (Bloomington, Pa.).....April 27-May 1
New York (Syracuse, N. Y.).....May 4-8
New England (Haverhill, Mass.).....May 11-15
Pittsburgh (Pittsburgh, Pa.).....May 18-22
Ohio (Columbus, Ohio).....May 25-29

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

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

Spring District Assemblies
Arizona (Phoenix).....June 1 to 5
Northern California (Modesto).....June 8 to 12
Southern California (Los Angeles).....June 15 to 19
West. Colorado-Utah (Grand Junction, Colo.).....June 22 to 26
East. Colorado-Wyoming (Boulder, Colo.).....June 29 to July 3
New Mexico (Portales).....July 6 to 10

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

J. W. GOODWIN.....Pasadena, Calif.
1850 North Sierra Bonita Avenue.
(Send all mail to 2109 Troost Ave., Kansas City, Mo., until May 1, 1921.)

Kalama, Wash. (dedication).....May 18 to 22
Spring District Assemblies
North Pacific (Seattle, Wash.).....May 25 to 29
Northwest (Spokane, Wash.).....June 1 to 5
Idaho-Oregon (Nampa, Idaho).....June 8 to 12

North Dakota (Place given later)
Campanieling and Assembly.....June 15 to 20
Alberta (Red Deer, Alta., Canada)
Assembly and Campanieling.....June 20 to July 10
Manitoba, Sask. (Morse, Sask.)
Assembly and Campanieling.....July 13 to 24
North Dakota, Convention.....July 26 to 31
Nebraska (Hastings, Neb.).....Aug. 3 to 7

Campanieling
Frankfort, Ind.....August 11 to 21
Convention.....August 22 to 28

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

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DALLAS—P. L. Pierce.....Pendle, Texas
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LITTLE ROCK—A. F. Daniel.....Marshallfield, Ark.
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NEW YORK—E. E. Angell.....Plattsburg, N. Y.
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WESTERN OKLAHOMA—S. H. Owens.....Bethany, Okla.

CHICAGO HOLINESS CAMPMEETING AUGUST 4-14, 1921 CHICAGO CALL FOR PRAYERS

Wanted, 1,000 persons to form a Prayer Band to prevail with God, and master the art of intercession, for the Chicago Holiness Campmeeting. We must have God.

The opening date for the camp is August 4th. Let each member pray at least once a day from NOW until the close of the camp.

PRAY for the salvation of sinners.

PRAY for the reclamation of backsliders.

PRAY for the sanctification of believers.

PRAY for the workers that they may come to us with a full realization of the seriousness of their obligation and responsibility, and that they may come in a spirit of devotion and prayer.

PRAY that the Holy Ghost may be poured out upon the camp in mighty tides of glory.

In order to have the hour the same throughout the United States, it is suggested that by eastern time it shall be 11 a. m., central time 10 a. m., mountain time 9 a. m., and Pacific time 8 a. m. This will cause an unbroken offering of prayer from the Atlantic to the Pacific to arise unto our Father. If this hour should be impossible, choose some convenient hour near this time.

If all who join our prayer band will lay hold upon God, with the holy violence and unconquerable persistence of faith-filled prayer, we will see mighty wonders of divine grace and power wrought in our Chicago camp.

God's standing challenge, "Call unto me, and I will answer thee and will show thee great and mighty things which thou knowest not" (Jer. 33:3).

All those who will join our prayer band are requested to send a postal card with their name and address immediately to the secretary, J. Iva Hilyard, 357 W. 63rd St., Chicago, Ill., so that we may keep in touch with you from time to time. Also send us the name of those for whom you are praying.