

# Herald of Holiness

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## A Campaign Against Prohibition

**T**HERE seems to be a regularly organized campaign against the enforcement of a Prohibition Amendment to the Federal Constitution on the part of the great daily papers of the country. The dailies of the great cities are revelling in what they claim to believe to be an exposure of the divers evils of prohibition. The Constitutional Prohibition Amendment is being charged by them with all the sins in and outside the calendar. According to their pernicious misrepresentations, the great crime wave now cursing the country is wholly due to prohibition. Also, depriving the working man of his beer has caused all the labor troubles which are now such a menace. The Volstead law is also chargeable with the deaths from wood alcohol and the venomous homemade drinks. They parade with much ado, the breaches of the law, and forgery and fraud which have been so widely practiced to secure the release of prohibited beverages from government warehouses. These, it is claimed, show a situation sufficiently grave to raise a question whether after all, a dry America is not worse than a wet America.

We make answer most emphatically, No! The newspapers in question know perfectly well that they are dealing falsely and perverting and misrepresenting the facts, in their determined and concerted editorial policy of discrediting prohibition and breaking down the Volstead Act. To accomplish this nefarious end, these papers stoop to the low level of dictating untruths, ridicule, and aspersion on prohibition to all their writers and cartoonists. These papers are sore over the loss of enormous revenue from liquor advertising, and they seem inspired by a reckless mercenary spirit of getting back this revenue even at the risk of wrecking this country and damning the youth of the land with drunkenness and debauchery, and pauperizing the government by the enormous cost of supporting the liquor business by the lunacy, crime, and poverty which it creates.

We suppose these great dailies are only obeying the mandates of high-titled

Romish ecclesiastics who control them in adopting such an unpatriotic and treasonable policy. There is no remedy in sight as we see it, except for every patriotic Christian citizen of the nation to cease at once subscribing for, or advertising in, such papers. They have fallen so low as to be insensible to any appeal except that made to their guilty coffers. Will American Christians do this? We are sorry to have to say, we doubt it.

As a sample of the falsehoods in these dailies, we give the following. One of them professes to send out a "special investigator" who comes back with the report that, despite the eighteenth Amendment, there is more drunkenness in the United States than ever before." One conscienceless falsifier, bought by one of these dailies, can go forth and write up in a few hours a villainous article, whose refrain is the slander quoted above, on the eighteenth Amendment. Although he thus contradicts the truths and facts by countless thousands uttered and written by perfectly reliable hightoned gentlemen in the highest and best positions to know the facts, this vile slander, written by this bought traitor, is accepted and flared forth by all these great dailies as very truth, in order to murder the Volstead Act, in which lies our only hope to enforcement the prohibitory Amendment.

We have a battle before us. Against the Christian manhood, the moral conscience, the decency, sobriety, and the patriotism which stand for national prohibition, are lined up thousands of prominent Romanists, the brewery lords, millions of foreigners, and the drunkards, criminals, prostitutes, the Reds, Bolshevists, anarchists, and some prominent citizens eaten up with covetousness. The medium of publicity for this gang is the great dailies of the country, who are ever ready to sell themselves for money, to do any job, however vile and treasonable it may be.

We wonder if the editors of these dailies ever stop to think that they are nothing but anarchists in their war against this prohibition Amendment. They put themselves in direct line with Bolshevists, Reds, and Nihilists who propose to destroy the entire Constitution instead of a part of it. The eighteenth Amendment is as much a part of the federal Constitution as any provision in it. Any attempt to discredit or destroy this Amendment is simple anarchy and nothing else. The man or institution which undertakes such treasonable work is on a direct level with the lowest and bloodiest Red or Bolshevik, the like of whom we are trying to deport every day from this country. These domestic traitors who edit the great dailies are as guilty as the foreign brood and merit deportation as much as they.

#### TOO MUCH BUSINESS

SOME MEN COMPLAIN if business is dull, and they complain if business is brisk. If it is dull, they complain because they make too little money; often if business is brisk, they complain that they have not time to attend

church or look after the interests of their souls. Thus it seems hard to get business just to the likes of men. If business is very brisk, men excuse themselves from prayer because they say they are too busy to take time for praying. So it goes. In one way or another men manage to get out of all religious duties on the score of their business. They had better be careful however, for there is a fatal mistake often made just here. Dwight L. Moody expresses this mistake when he said on this subject that "if you have so much business to attend to that you have no time to pray, depend upon it, you have more business on hand than God ever intended you should have." Certainly men are in a bad way when they get more business on hand than God intended they should have. Yet multitudes of men are in just this state today. Too busy to pray or attend to the eternal welfare of their souls. What a calamity this!

#### PAYING THE BILLS

IT came high, but they would have it. We mean the inter-church luxury. It seems some of these bills were higher than they were first represented to be. We thought all along that the Northern Baptists had only engaged a million dollars worth, but it seems they made the biggest investment of any church, larger even, than that of the Methodist church. All these denominations are now in the agonizing throes of settling up. The final showdown develops the fact that the Northern Baptists were in this inter-church hole, to the tune of two and a half million dollars instead of one million. This is quite a distance from a mere sentimental form which they fondly dreamed they were doing when they signed the papers. Dr. SPENCER of the *Central Christian Advocate* says, "The only conceivable reason why the inter-church movement does not put on its best suit of clothes, and leap into the sea of oblivion, is the fact that it has n't got any best suit to put on." This is doubtless true, and a still sadder feature of the case is, that the inter-church can't borrow a suit in which to jump off, having gone to the limit of its credit. We do not think the Northern Baptists would lend them a suit. The *Congregationalist* says of the highly commendable act of the Northern Baptists paying out:

The Northern Baptists, who had underwritten the Interchurch World Movement to the extent of two and a half millions, are the first of all denominations which underwrote more than one million dollars to pay their obligations in full. On Nov. 19, the first payment of \$1,020,666.67, covering the first guaranty of a million dollars and interest, was paid, through the aid of Mr. John D. Rockefeller, Jr., who paid in cash his pledge of \$300,000 and made advance payments of other pledges sufficient to make up the difference between funds collected and the sum due. On Dec. 17 the second million and a half, plus interest, was paid by borrowing one million from the denomination's own New York bankers and withholding from the national societies and boards a sufficient amount out of their November receipts to make up the difference, together with \$140,000 which was in hand for the purpose. This the Northern Baptists themselves say is a case of "borrowing from Peter to pay Paul," but they rejoice that all their obligations outside the denomi-

nation are cancelled, and their good name preserved in the business world. All the organizations which co-operated in the New World Movement are now assuming their share of the debt to their own bankers and missionary societies, which must be specifically reduced.

#### TRUE EDUCATION

THERE is no true education where there is not a knowledge of the Bible. Men may think they know books of science or history, or philosophy, and many other things, but ignorance of the Bible stamps them as fatally ignorant of the very fundamental thing in all true education. This is the judgment of many of the wisest of men today. Many of the most highly educated men consider Bible knowledge the very basic element in their culture of mind and absolutely essential to any education worthy the name. Dr. Riley is a highly educated and symmetrically cultured and widely read man. Yet this is his view of the matter in hand. He says, "I don't care what you know, or where you go or what is your profession, if you do n't know the Bible you are not a truly educated man." This is a great truth plainly uttered and it is high time the world was admitting the truth. Let it be understood that Bible knowledge is fundamental in any true education. Let all men understand this and be governed in their actions by the fact. How can any man claim to be educated who is ignorant of God's infinite treasurehouse of knowledge? It is folly to suppose it possible. Today while education is claimed to be so widespread and in the reach of all in this country of ours, it is yet true as Scripture declares, that "my people perish for lack of knowledge."

#### GOOD RESOLUTIONS

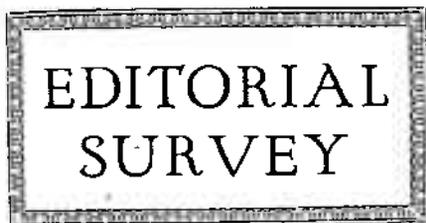
GOOD RESOLUTIONS are all right where they turn out right and are sacredly kept; but good resolutions do not make character or change our natures. There must be something that goes down deeper than these mere operations of the mind or expressed purposes of the will if there is any real transformation of men and women, and any really new character made. God must come into the arena and be heard and allowed to act if any real salvation is effected. Men must be twice-born to be rightly born, and become new creatures in Christ Jesus. Babcock says truthfully: "Good habits are not made on birthdays, nor character at the new year. The workshop of character is the everyday life." Character is made by life and it is character that lives.

#### ANOTHER CASE OF WONDERFUL SPIRITUAL DISCERNMENT IN MR. BROWN

HE was approached by a man who sought his aid in securing a home for a newborn babe of a near kinswoman of his who had been ruined by a man. This man talking to Brown claimed to be on his way to find the seducer and kill him. Brother Brown invited him to prayer and made him pray first. Studying him closely as he blun-

dered along in his prayer, he suddenly stopped him and said, "That will do. You can't deceive me, my brother, you are a guilty man, you are the father of that child and have ruined your niece." The man sprang to his feet and seized a chair and threatened to brain Brown with it. Remaining on his knees Brown looked up and said quietly, "You'll not touch me with that chair. I am in no danger; go to the father of that girl and confess your crime, and settle it the best way you can." Finally the man broke down and confessed the whole thing. He was guilty of one of the most dastardly crimes that a mortal can be guilty of.

This humble layman's life for thirty years has been filled and crowded with just such miraculous scenes as the above, together with numberless cases of conversions and sanctifications and healings in answer to his prayers.



#### "COMING AS FAST AS I CAN"

Perpetual readiness for the last summons should be our position evermore. If we are always ready we are then surely going to Him as fast as we can, as was said by one as the following incident shows:

It is related of one of the great ecclesiastics of the English church, who is also one of the great saints of the calendar, that his last moments were filled with excruciating physical pain. In his last prayer, his body wet with the sweat of agony, he sweetly called on Jesus, saying, "I am coming, Lord, as fast as I can." Not long after he passed to be with Christ, a halo on his face so it was seen even in the darkened room.

Happy possibility! Amidst all the experience of our life, all its pain, all its loads, all its happenings, all its disillusionings, come what may, as we go on we can sing to Jesus: "I am coming, Lord, coming as fast as I can." Let that be the experience of "the hours"—the heart's sweet compline, no matter how rough the way, how heavy the load, how fierce the storm, how sunlit and happy each day, in it all, saturating it all the anticipations: "I am coming, Lord, as fast as I can."

#### CHARACTER CONTROLS MORE THAN COMMANDS

Parents should be, and do, what they desire or require in their children. It will not do to say to the child, "You must do this or that" when the command is not enforced by the example of the parent commanding. If you attend church or Sunday school, your command to your children to do the same will receive a much readier compliance than when you command them but fail yourself to attend. *The Christian Herald* illustrates this truth editorially in a recent issue under the caption of "Johnny, You Must!":

It is Monday morning, and Johnny has just finished a satisfying breakfast of oatmeal and hot biscuits and griddle cakes and sausage, and as he wipes his mouth and prepares to leave the table, he says to his mother:

"I guess I won't go to school today, mother."  
 "Are you sick?" asks Johnny's mother, anxiously.  
 "Do I look sick?" Johnny replies. "No. But I don't like my teacher, and I don't want to go to school today. And I'm tired of hearing her talk."  
 At this point Johnny's father looks up from his morning paper and takes a hand in the conversation.  
 "What is that you say about not going to school?"  
 "I guess I won't go today," says Johnny, a little less positively than he said it to his mother.  
 "Not go to school! What is the matter? Are you sick?"

"No, father, but I don't like my teacher."  
 "What has that got to do with your going to school and getting an education? Nonsense! Next year you will be in the high school. You will soon change teachers. You can't have everything you want. Of course, you are going to school. Johnny, you must!"

Johnny meekly gathers up his books and starts for school. And his father says to Johnny's mother as he starts off down town to his business: "That was a funny thing for Johnny to say, wasn't it?"

"It certainly was," replies Johnny's mother. "Of course, he must go to school."

"Of course he must," says Johnny's father.  
 The week goes by, and Sunday morning dawns. Johnny again finishes his breakfast, an hour later than on Monday morning. It is an unusually good breakfast, and Johnny does it full justice. As he wipes his mouth, he says to his mother:

"I don't want to go to Sunday school this morning, mother, and I guess I won't go."

"Why, what is the matter? Are you sick?"

"Oh, no, mother. But I don't like my teacher."

"I guess you don't have to go. What do you say, John?"

The father emerges from sixty-seven pages of the Sunday paper and says, "What is that?"

"Johnny says he doesn't want to go to Sunday school this morning."

"Is he sick?"

"Oh, no. But he doesn't like his teacher. He says she is not interesting."

"Oh, well, he doesn't have to go. I never had to go to Sunday school when I was a boy. It's all right."

Johnny gets up from the breakfast table with a satisfied look, and disappears until dinner time. His father goes back to the morning paper.

Isn't it about time the fathers and mothers of America said to Johnny, "You must go to Sunday school!"

They say to him, "You must go to day school!"

Are arithmetic and geography and history more important than religion? Is a day school more necessary for Johnny than a Sunday school? You father and mother of Johnny, don't you think it is about time you said, "Johnny, you must go to Sunday school!" When Johnny is grown up, the chances are he will bless you for making him go. At any rate Johnny's father might think this over.

#### HIGH COST OF LOW LIVING

A great many people who complain loudly about the high cost of living seem utterly oblivious of another peril—the high cost of low living. Many of those who make the most noise in their murmur against the high prices of all the commodities that enter into the cost of living, are paying the most extortionate prices to the lowest plane of living. They seem blind to the moral and spiritual issues of life. Dr. JAMES I. VANCE says on this point:

It was not a preacher but a lawyer who said it. That makes it arresting. He said it in an after-dinner speech which makes it more arresting: The high cost of low living.

Low living comes high. The most expensive thing in the world is sin.

Let the young man who has wasted his substance in riotous living go on the witness stand and tell us what he thinks about it.

Walk through an alcoholic or a syphilitic ward in a hospital and look at the rotting bodies of the poor wretches who are paying the price of sin, and reach your own conclusion.

The cheapest thing in the world is just to do right.

But the money cost is the smallest item of expense in low living.

The man who stamps on conscience and crucifies ideals and follows the beck and call of the lower side of his nature, following on in the track of lust and sensuality, sacrifices the finest and noblest things of life.

His own nature is paying the price. He is dally dropping down into the animal. The law in his members is triumphing over the law in his mind.

People who live low usually drag others down with them.

If the sinner could be made to pay all the price of his folly, society might shut up; but the penalty widens out and the innocent suffer. This piles up the high cost of low living to a staggering sum.

#### THE SOURCE OF POWER

The Christian ministry is helpless without divine power. The history of ages abundantly proves this. Yet we are not to seek power for its sake. Holiness must be obtained before power is given. Prayer must precede holiness. The divine order is prayer, a clean heart through God's sanctifying blessing. Then power and fruit ensue. The whole work must begin, however, in earnest prayer. F. R. HARPER says in the *Christian Advocate* (Nashville):

The rapid rise of Methodism may have astonished many, the great power of Wesley may have made many to wonder, but the secret strength of one is the secret strength of the other.

I have studied deep into the lives of the most powerful preachers to find their secrets—to find how they attained or gained their wonderful power. I have studied the lives, the stumbling, hesitating lives of the twelve men who followed Christ from the Jordan to Golgotha (almost) and have wondered why they were so weak and unstable in their ways. Then, after that wondrous prayer-meeting in Jerusalem, into which streams of power from heaven flowed, I am made to wonder at the deeds of the chief men in that meeting. These powerful men but a few days before were weak; now behold what power. The secret is that they have been upon their knees asking God for power and have received it.

Not only these; but you find Finney, Spurgeon, Moody, and others who had great power; men of much power. They wrestled with God upon their knees. They pleadingly, beseechingly asked God for power, for the keenness of words that turned men out of the paths of sin into paths of righteousness; and God, seeing their tears, granted their request.

These men had power that was not of man. To many it was and is a strange power. These men had power that came to them by prayer.

Too much have we neglected the prayer life, and yet we wonder why we are so weak. We as a church were once more given to prayer than now. Then, according to number, we were stronger; we were gaining rapidly. Today the need is just as great, our men are just as polished, but some of them are weak in the pulpit because they are weak in the closet.

Men and brethren, after studying revivals and revivalists and men of great spiritual power, it is my conviction and belief that if the church is ever a saving force that will carry the world for Christ, it must pray down a storm of power. God has as much power as ever; and oh, how we need it, from the least to the greatest!

If the ministerial ranks are to be filled, it must be done by prayer. That is our Lord's way of getting men into it. Men, let's try it. If preachers are to preach as we should, as God would have us, and as the time demands that we must, it must be done by prayer.

#### LET THE READER ANSWER AS A WITNESS ON THE STAND

Dr. Garfield declares that he is as certain that Jesus Christ is in the world as that he himself is in the world. Can he prove that by you who read the words?—*Exchange*.

# THE PLAN OF REDEMPTION

*As viewed by One of its Subjects*

*A Series of Articles  
Prepared by*

REV. HENRY C. ETHELL

*of the North Pacific District*

## VIII. Entire Sanctification

THE term "entire sanctification," or "entirely sanctified," in that form, does not appear in the Bible. But Paul's expression, in 1 Thess. 5 : 23, "The very God of peace sanctify you wholly," means just that. This other word of his in Chronicles 3 : 13, "To the end he may stablish your hearts unblamable in holiness"; and James 1 : 4, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," certainly point to the same spiritual condition. So do many other texts in the New Testament, either in themselves or upon due consideration of the subject matter of the context. Examples: 1 John 1 : 7; 1 Peter 1 : 2; Luke 1 : 74, 75; Matt. 5 : 48. So the term expresses a scriptural truth.

The phrase "entire sanctification" would seem to imply that there may be such a thing as a partial sanctification. It will generally not be to the advantage of the cause of holiness for one of its advocates or witnesses to range through the New Testament, and point out to an inquiring friend every text containing the word "sanctify," in some of its forms, as referring to the second work of grace, which we call entire sanctification.

There are two classes of passages concerning which this mistake is sometimes made. I have not space to multiply examples or detail particulars. Paul addresses his First Epistle to the Corinthians "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." But in the third chapter he says, "Ye are yet carnal," and points out the signs of their carnality. They were sanctified, as a body, in one sense; and yet they, or some of them, individually, were partially carnal. It is not likely that any expression, in any of his epistles, describing a particular state of grace, would apply, at any one time, to all the members of any considerable church. In 7 : 14, same epistle, he says: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." Here he certainly does not mean that a work of grace is wrought in the stubborn partner or in the unconscious children; but that their relations are under the blessing of God, for the sake of the faithful one. Allow me to dismiss both classes of cases with this observation, that these uses of the word "sanctify" are a relic of the old law view; with this added to the first: regenerated persons were treated as separated from the world, and relieved of the stigma that attached to its life.

But returning to the central thought: dear reader, perfect purity is a condition of the heavenly life, and you must be perfectly puri-

fied if you would partake of it. Regeneration does not end the sin question. It puts an end to one kind of sin, but not to the other. It is not a state of perfect purity. God never intended that it should be regarded as a finality or a permanent resting place. Some holiness preacher breaks out every now and then, under the sting of false accusations that we are minifying regeneration to make room for sanctification; and for the next half hour he exaggerates the glories of the regenerated life. Probably the world is no better for it. Again, I heard a Methodist bishop say, at the conclusion of a tribute to the new birth, that, "as compared to it, sanctification was as the changing of a baby's apron." A foolish expression, I think, and unworthy of the dignity of his office or of the subject.

There can be no "second blessing" until after there is a first; and the first is more important, in one sense, on that account. But as to a comparison of one's spiritual possessions in the two states of grace: his light, his range and clearness of vision, the intimacy and sweetness of his fellowship with God, and all the fruits of grace, the advantage is immensely on the side of the second.

About the time that I became old enough to take a hand in the breaking of the prairie soil, my father commenced a great campaign for the enlargement of the farm. Up to that time less than one-fourth of his land was in cultivation. He had a title to the other three-fourths, and paid taxes on it, but his neighbors' cattle were grazing on it more than his own. I lived with him long enough to see the cribs and mows and bins and hogpens and the family purse filled with the fruits of those acres which lay waste when the great enlargement began. My father "entered" all his land directly from the government. A man could enter all he could pay for. But a settler usually announced his purpose to enter certain unoccupied and "unclaimed" land, and the settlers stood together against grasping intruders. Another illustrative chapter in the story: I was converted in the old home; I received the "second blessing" in the barn, which was across the line in another section; but they both belonged to the same farm.

Now for some applications: Friend, "Our Father is rich in houses and lands." "Rich enough to give us all a farm," as the old ditty went. There is no need for jealousy or envy. If your neighbor is ambitious enough to "claim" and "enter" larger spiritual possessions than you have yet acquired, if he has been willing to pay the price, why should you object? Why should you grumble at his, say hard things about him or try to hold him back? "There's enough for each, enough for all, enough for evermore." Christian brother, un-sanctified: do not allow the acreage that belongs to you to lie uncultivated and unproductive, bringing no blessing to the world and no glory to God. "Break up your fallow ground." Plow out to the line. To be "living beneath your privileges," as you so often confess, is sin, if you know it, according to St. James (4 : 17). Look it up yourself.

We have all heard opposers say in testi-

mony meetings: "You talk about your second blessing; why, I've had a thousand blessings." Usually not persons in whom an abounding spiritual life was manifest. And they always seemed to think they had said a smart thing, and had put an extinguisher upon us. But I have always regarded such persons as objects of pity. There are two great, outstanding works of grace, that deal with the two forms of sin. To level these two great works with the countless train of transient blessings, temporal and spiritual, which our heavenly Father lavishes upon us all along the way is a course of trifling unworthy of any Christian. Both regeneration and entire sanctification are sin-killing processes; growth, development, cultivation, and enlargement are not. They are not in the same class of blessings with these two. These two are a class by themselves.

St. Paul is authority for our use of the escape of Israel from Egypt, their journey through the wilderness and their entrance into Canaan to illustrate our escape from the bondage to sin and the stages of our passage into the Canaan of perfect love. (See 1 Cor. 10 : 11; Rom. 15 : 4, etc.). Now note that Israel came to Sinai within a few weeks after the passage of the Red Sea, and tarried about fourteen months. In that time they received the law, and were fully equipped and prepared to enter upon their life in the promised land, as a free people, under the protection of God. This preparatory interval was evidently necessary, the thirty-eight years of wandering was not. God gave them the signal when they should break camp at Sinai, and they might have marched in within a few weeks.

Something like that takes place in the course of the experience of every Christian. Some interval after our conversion seems to be needed, to enable us to get the fundamental principles of the law of God fixed in our minds and hearts; to get our bearings on our way, a kind of waybill; and, in the new light, to get an intelligent understanding of the nature of the traitor in the heart, that travels with us and wars against us. It is idle to talk about a man being thus equipped before he is converted.

Some observations concerning this interval. Only a few nights ago, in a meeting in which I was working, a woman professed reclamation from backsliding; and in the conversation following, before she rose, she asked, "Can't I be sanctified tonight?" Perhaps she could. A number of years ago, I saw a headlong young evangelist laboring with a man at the altar; and when the man professed to be forgiven, the evangelist urged him to seek to be sanctified before rising. I should not feel at liberty to do that. It is the province of the Holy Spirit alone to show the individual when the crisis has come in his experience that marks the need of sanctification. But that soul is in a delicate poise along here; and they whose duty it is to watch over him need to be alert and watchful, to be on hand, if possible, to stay him up and help him through when the crisis does come.

It was the text as found in Mark 12 : 30 that was used to notify me of God's call to holiness: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This began in from one to three months after

my conversion. I knew that I loved God. The experience was new and warm and tender. But "with all the heart!" That seemed to be too much for me. I knew there were things in my heart yet that were contrary to love. That was the Kadesh-barnea of my soul. And it happened to me as it did to the Israelites. Not from rebellion, but from lack of human guidance, which might have saved me a wilderness experience of several years.

I should say the significant point to be looked for is along here. The newly converted soul frequently starts off as if on wings; even the trees seeming to "clap their hands" in harmony with the song in his heart; and he may fancy that he is clean out of bowshot of the tempter. Then suddenly, one day, he is brought up against some power of evil which he is not able to withstand with his present equipment. The faithful Spirit takes this occasion to call him to "put on the whole armor of God."

My observations in altar work in the past thirty-two years, with close attention to the testimonies of hundreds of sanctified persons on this point, convince me that the great majority of persons meet this crisis in from six days to six weeks after conversion; probably nineteen-twentieths inside of six months; in very few individual cases does Kadesh come as long after Elim as in the case of Israel. I should say the first period is the normal one; below that or beyond the second is exceptional, if not abnormal.

What are the elements that make up the experience of entire sanctification? I answer: negatively, the cleansing of the heart from inbred sin; positively, the baptism with the Holy Spirit. These two received at the same time, and constituting, together, one complete work of grace. Baptism with water is outward and symbolic, the baptism with the Spirit is inward and transforming. Consecration puts us in a receptive attitude; the cleansing of the heart prepares His throne-room for His occupancy; then He comes in

and fully possesses and sways our being. His presence is the active principle in the sanctified life. He is the source of power. To speak of one as being "sanctified from all sin" is inaccurate. One is not wholly sanctified without the baptism with the Spirit. On the other hand, one can not be baptized or filled with the Holy Spirit apart from the cleansing of our inner nature from the race sin, as the Keswickians, including most of the disciples of the Moody schools, "do vainly talk."

What should we look for as the chief fruit or fruits of this great grace? Some features should be present in every case. Some one will be impressed upon the mind of one subject in his own case, while another will be more impressed by another. Some have expected that they would become dynamos of spiritual power, before whom the hosts of evil would fall prostrate. Some preaching seems to lead to that expectation, and, perhaps, to disappointment. St. Paul, in his lecture on the "armor of God," says in Eph. 6:13, "That ye may be able to *withstand* in the evil day, and having done all [or overcome all] to *stand*."

I remember, after the first few months of my experience, testifying in the old country church that what impressed me most, as to what the blessing had brought into my life, was *an even poise and serenity of soul in all conditions*. That is even a more marked peculiarity of my experience now than it was then.

Lay this alongside of Arvid Gradin's testimony to John Wesley: "Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; the highest tranquility and peace of mind, with a deliverance from every fleshly desire, and a cessation from all, even inward sins."—Pl. Acct., p. 12.

That which meets what you conceive to be your greatest need will be apt to impress you most. Whatsoever that need may be, the supply is there. That is what the blessing is for.

depended on whether we did it or not? It ought not to be an extraordinary thing for thirty people to plant one church a year for five years. One soul apiece per year would do it. The thirty new converts in each new church would do the rest.

I dare say the average group of thirty Nazarenes could save up enough each year to go to a neighboring community and spend a week there winning souls, or at least long enough to win thirty souls; they might come tumbling in at the altar *the very first night!*

The world is never going to be saved or sanctified so long as we give perhaps our money but do not give ourselves. Let me add that the people of the United States will never be sanctified so long as the holiness people give themselves to personal work in the communities in which they live, but do not permeate the other communities. Preachers, evangelists, and missionaries we must have; but we will never take the world with preachers, evangelists, and missionaries. Nothing less than a mass movement of God's people will do it!

Of course some people are better qualified than others to win souls. But no one with the blessing is absolutely without qualification. Then remember the man who had so small an amount that he wrapped it up in a napkin (perhaps his own community or his own church) and laid it away.

Let me state the proposition so plainly that there can be no misunderstanding. Every Nazarene, without exception, ought to witness to God's sanctifying power in a community away from home often enough and long enough to win one soul each year away from home or five souls each fifth year away from home. Of course he ought not to go alone. Some single person might work for months before getting any results; but a group of ten would get ten in a short time, and then they might consider the mission done, even though one had won five and four had won none.

Some one will rise to object that we ought to win the people in our own community first. Perhaps so; but what would you think of parents who would debate the question, "Shall we feed Mary, our daughter, and let John, our son, starve, or shall we feed John, our son, and let Mary, our daughter, starve?" A neighbor overhearing would remark, "Why not feed them both?" Assuredly we ought to evangelize the people in our own communities. We ought also to evangelize the people in other communities, beloved of God as much as our own. And we ought to do this evangelizing ourselves, and not simply hire some preachers and special workers to do it.

California covers almost an infinitesimal part of the total of the earth's surface. And yet one-third of the oil of the whole world rises to the top of the ground in California. The Nazarene people are numerically an insignificant portion of the population of the United States; and yet they may represent one-third of all the wholly sanctified people in the entire country. Are we going to spread the story of full salvation to the people who will never hear it unless we tell it to them?

It is conceivable that we might take the story to thirty million people, and they might all refuse to receive it. That, however, is not our responsibility. Our duty is to tell it and to live it; the duty of those who have it not

## "And Ye Shall Receive Power"

By OSCAR SMITH

A GREAT scientist, working in the astronomical observatory on the top of Mount Wilson, has invented a method of measuring the stars. He has found that Alpha Orionis, a star which would appear like a mere speck of light if you saw it at all, is seven hundred eighty million miles in circumference. This is to say that if an aviator had started when Jesus was born in Bethlehem, and had flown a thousand miles a day from that day to this, he would still have to fly a thousand miles a day until past the year 2000 before he had covered as many miles as going around Alpha Orionis ONCE!

And yet God has thrown out millions of such suns into the universe much as a little child might blow bubbles and watch them float away into the sunshine. Perhaps this will help us to understand the mightiness of the significance of the promise, "And ye shall receive power after that the Holy Ghost has come upon you."

An evangelist went to hold a meeting for a friend. The free-will offering for the evangelist was taken after he had gone. In re-

mitting the offering the friend said, "I am sending you ten dollars. I am ashamed it is so small. IT OUGHT TO BE TWICE AS MUCH." The capitals are mine. Is this not suggestive of the attitude we sometimes take toward Holy Ghost power? We say, "I do not have enough power. I am ashamed of the smallness of my power. IT OUGHT TO BE TWICE AS MUCH."

Oh, let us get our eyes off man and see God! The earth is too small a yardstick to measure the power of God. "The HEAVENS declare the glory of God, and the firmament showeth his handiwork." Jesus told His workers that they would receive power after that the Holy Ghost had come upon them. But did they have any anticipation that three thousand converts would crown their efforts at a single service?

The Church of the Nazarene has undertaken to plant five hundred churches in the United States in five years. Without question we will do it, and more. But does any one doubt that we could plant five THOUSAND churches in five years if the lives of all of us

is to accept it when it is lived before them and explained to them and offered to them. Should thirty thousand Nazarenes be responsible for getting the story to thirty million Americans, that would be a thousand apiece.

Of course we could hardly expect each person to even tell the story to one thousand others, even in an entire lifetime. And yet if you conferred with one person a week for twenty years, that would be more than a thousand people. However, it is not necessary for us to hold ourselves personally responsible for so many. Once we begin to win souls by the thousands and tens of thousands they, too, will take up arms in this holy warfare, and before long we would be personally carrying the story of full salvation to a million a year.

"Ye shall receive power after that the Holy Ghost has come upon you." Let us pray for a Pentecost to fall upon our movement throughout the United States and throughout the world!

## The Lord's Prophet

By W. R. GILLEY

VI

**I**N addition to qualifications mentioned in previous articles, to successfully be a prophet of the Lord one must be *Spirit-anointed*. The work of the gospel is a supernatural work. The man of God must be supernaturally endowed and empowered. The preaching of the gospel and promotion of the work of the Church can not be done with the same means a lawyer, doctor, teacher, or mechanic can do his work. These do not have the spirit of the world, the carnal mind, and the Devil necessarily arrayed against them. But the man accepting the office and work of a prophet enters an arena of battle in which all the forces of hell are set in determined resistance and the fight is on. It is a fight to the death or defeat of one side or the other.

The teaching of the Bible is that no one can be successful in overcoming these forces of evil unless he is Spirit-anointed. To be Spirit-anointed means to be armed of God with supernatural weapons of warfare. There are various gifts of the Spirit mentioned in the New Testament, and more particularly in some of Paul's epistles, that are promised to the Church and especially to the ministry, that constitute these supernatural weapons.

To mention specifically a few of these gifts that are promised—and we are directed to covet (desire) earnestly—we name the gifts of wisdom, knowledge, prophecy, faith, and discernment. While these are all in a very real sense a miraculous endowment, they may be imparted in such different ways that in some instances they seem to be but natural gifts. For instance, the gift of faith in Timothy seemed to have been by heredity, as it dwelt first in his grandmother, Lois, and in his mother, Eunice (2 Tim. 1:5); also the gift of prophecy, implied in the word "eloquent," in Apollos (Acts 18:24). Timothy had another gift also received by the laying on of Paul's hands (2 Tim. 1:6), which shows us the gifts may be received in different ways.

The gift of knowledge no doubt is given through study and searching of the Scriptures, hence gradually. So it may seem to be but a naturally acquired gift. But it is also by the gracious aid and impartation of the Spirit, even as Jesus opened the Scriptures to the

apostles and opened their hearts that they might understand them. The knowledge of God and His ways of working salvation is something the schools and colleges, apart from the Spirit, can never impart. There are many preachers that have received a degree from a college that have no knowledge of how to save souls: There are many that know church history, homiletics, social ethics, and even the theology of doctrines, so far as the letter is concerned, that are not familiar with Christ and His ways of working and applying redemption through the Holy Ghost. The scriptural gift of knowledge is the power to know and apply the scriptural truths of salvation to the needs of the people from their lost and sinful state, through conviction, regeneration, sanctification, growth in grace, and keeping power, to the goal of heaven, or the second coming of Christ.

By the gift of prophecy we do not mean the power to foretell future events but the power to tell forth the message of God as His mouth-piece. This every preacher needs.

The principal thing to recognize is that there is need for the anointing of the Spirit with various gifts and that we may have them for the use of the work of the gospel. It is necessary to remember that they are not given for ornament or show but for utility.

To be Spirit-anointed means also to have that indescribable something called unction. The unction of the Spirit upon the gifts of the Spirit will lift them above the plane of human adornments to the realm of Spirit endowments and will assure their usefulness in the work of God. Without the unction of the Spirit upon the prophet of the Lord there is no applied redemption. There is no blessing upon the people and none returning to the heart of the preacher.

To sum up all we have said in this and previous articles, in one truth of Scripture, would be to say the prophet of the Lord must be a *Spirit-filled man*. To be Spirit-filled will mean courage, honesty, singleness of eye, and a gentle, kindly spirit. Other qualifications may not be the immediate result of the baptism with the Holy Ghost, yet since to be filled with the Spirit implies being led of the Spirit, it is reasonable to conclude that if one, being filled with the Spirit, is called to the position of prophet of the Lord, he will soon be brought to know the need of the other qualifications and to know how the need may be supplied. Paul's warrant of efficiency to the church at Rome, to which he hoped to come (Rom. 15:29), "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ," fairly includes the qualifications of the prophet of the Lord as mentioned in this series of articles, and should be the least guaranty and standard of efficiency for every one of the Lord's prophets today.

LANSING, MICHIGAN.

## Modern Thought and Scholarship

By V. MAY DORMAN

**I**N modern thought and scholarship is found the least faith, the least hope, the least love, the least incentive to joy, to example, to work, to sacrifice. In short, it fails to produce. The whole man-made scheme of salvation is prodigiously inferior to that to which it is opposed.

A perverted reasoning faculty will "reason in favor of untruth and to injurious ends." It must originate, institute, create, plan, apply, compare; it must penetrate, investigate, analyze, criticize. Here we have modern thought and scholarship; men too big for Christ or Christ's gospel, too big for faith or the works of faith, too big to receive the kingdom of heaven as a little child, too big for God. God pity them.

Great intellect and great learning are a great possession, but a greater possession is a soul "sensitive to the presence of God, to the thought of God, to the working of God." In this soul is found no room for unbelief, for it is God-possessed, faith-possessed, love-possessed, and heaven-possessed. On this soul Christ can leave the divine impress and bring it to the fulness of light and truth. He can lead it on up to where it hovers in His sight, to where He can communicate Himself richly in wisdom, in power, and blessing, and make known secrets which only the soul sensitive to the thought of God can understand.

Christ placed the understanding of the child above the understanding of the doctors of the law. Why? Because the child is satisfied to receive the light and truth without seeking to understand the laws which govern them, without reasoning from cause to effect, from the known to the unknown, analyzing, criticizing, comparing, drawing inferences.

A child stood gazing at a star.  
His little apron stretched out far  
To catch the light so singular.  
God's law which held in place the star  
His precious fancy did not mar—  
What mattered it to him?

A child does not demand "the linear measure of a principle, or the troy weight of an emotion, or the color of an affection, or insist upon finding the human soul with his scapel or microscope." Simple, trusting faith stifles all doubt and produces the vital and the fruitful.

So huly writ in babes hath judgment shown.  
When judges have been babes.

It is as one has said: "If we take the good we find, asking no questions, we shall have heaping measures. The great gifts are not got by analysis," not by the knowing faculty, but by the will and the heart. "When you sink deeper than all arguments you find that faith is a vital force and necessity of the soul, which doubt itself only tests and witnesses to." Faith deals neither with fact nor certainty, but with mystery and uncertainty, "with things of which reason and the senses have no cognizance. We require a state of doubt, mental suspension, improbability, strain, stress, heaped up difficulties, soul-searchings, for faith to get her hand in and do her work."

Again I would say that Christian experience, deep-rooted in the eternal and infinite God—an experience that lives and feels and sees beyond the glare of this world—is greater than great intellect or great learning and is priceless to the priceless soul.

"Well done" is spoken of and to "thou good and faithful servant." To one who not only recognized the gift within which must be extended to embrace others than himself, but who also set about doing such things as would bring "the joy of the lord" to others. Having received of his lord, he failed not in doing that others also might receive.

# Religious Toleration and Religious Controversy

By PAUL HILL

**T**HERE is some evidence that we are entering into a period of religious discussion. So many other things have been said and done by the Church during recent years that real religion has in many instances been lost sight of, and it is only to be expected that thinking men will ask the reason for the existence of religious organizations. This at the present time is taking place. Men are asking whether or not the Church of Jesus is more than a social function. Is she here to entertain? Is her gospel only one of social welfare, run by fashionable dames and catering to the demands of a worldly public, or has she a message of salvation through the blood of the cross?

If we are not entering into a period of religious discussion and controversy, it is very evident that we have, of late years, been in the grasp of a strong current of religious toleration. The Church has been so afraid of injuring the tender feelings of her foes that she has sacrificed the TRUTH for sentiment. She has fallen down in her duty to warn the rich and the poor alike of their sure destruction without supernatural religion. Conversion is no longer insisted upon in many churches. Entire sanctification is openly scoffed by masses of professed followers of Jesus, who died outside the gate that they might be sanctified. Much of this is done as a ploy on the part of the several denominations for the sake of holding the young people and reaching the masses. The result has been that the Church has lost her message, her prayermeetings, and has emptied her pews. She is powerless to stop the drift unless she call upon God and do her duty.

Every denomination has been built up around some doctrine. The Methodists had theirs, so did the Baptists, and the Friends, and all the rest. Their doctrines were opposed by able men, and as ably defended. The times of great revivals were times of religious controversy. By the power of logic men were driven from unscriptural grounds. They were driven into the open and their false positions were shot through while multitudes flocked to the side of the truth. Religious controversy, while perhaps frequently carried on in a spirit of bitterness, yet had good results. It produced great doctrinal preachers. There were giants in those days whose clearness of expression and depth of thought made them a terror to infidels, skeptics, and lukewarm professors.

Since the Wesley revival there have been spurts in the same direction. Good revivals have been held in every land; but for the most part the tide has run in the other direction until religious toleration has been the practice and custom. The cry has been, "Oh, well, what's the use? We are all trying to get to the same heaven. We all be brethren." A fine sentiment, to be sure, if it were not made in such a cowardly way. In the big union meetings (which hardly ever unite) an evangelist hardly dare preach a doctrine that is not sanctioned by his brethren. He is tied by courtesy. And if he does preach all the doctrinal truth he knows, the brethren will not stand for it. They want religious toleration

and good feeling instead of doctrinal preaching and revivals. What is the result? Family altars are fallen down. Conversions are substituted by "decisions" and "graduations," and a lot of men-made, fine-sounding phrases made to cover their poverty and their shame. It is true that in this eastern country, the land where the Pilgrim Fathers landed that they might worship God, there are thousands of young men and women who do not know that it is necessary for them to be converted. They do not know that there is any such thing. Sanctification is entirely beyond them. Many of them are in the Church, and any evangelist can tell of the number of young people who in a real revival will come to the altar saying they never heard of it before. Yet they are in the Young People's Society, and carry on much of the machinery of the church. Religious toleration has turned the trick. So little has been said along doctrinal lines that the two works of grace have been lost sight of entirely.

Not only so, but false doctrines have been allowed to have full sway. The modern re-

ligious cults are as void of sound scriptural basis as can be. They have no gospel, the belief of which fits the soul. They have to be made over by a long process of mental gymnastics. They are woefully lacking in love, peace, and joy in the Holy Ghost.

There seems to be a movement on foot, the rumbling of which the spiritual can hear, which has some of the earmarks of a religious controversy. Men are building private religious systems of their own, and men, who five years ago would not talk religion at all, will now talk it with enthusiasm. It is true that many of them have never poked their nose into a Bible to see whether they were right or wrong, but they have their convictions just the same. They are throwing out a challenge to the Church to produce a religion that is any better than theirs. They are asking what the Church believes. And the Church must answer or go out of business. The Church and the world are soon to compare notes. We predict that religious toleration is nearly over. The Church must answer, and do it with sound doctrine. The issue is coming on. Let everybody that knows anything about real religion tell it, for some are waiting to hear. We welcome the chance, the challenge, and the revival.

LYNBRook, N. Y.

## The Door

By W. H. MORSE, M.D.

**S**PENDING a recent Sunday in a city where there is a prosperous Church of the Nazarene, I went there both morning and evening to worship. The church building is a comparatively new structure, of brick, and quite pretentious, built on a principal street, and at the corner of a narrow street, called Mud Lane. Over the front door of the edifice is this text:

I AM THE DOOR

BY ME IF ANY MAN ENTER IN  
HE SHALL BE SAVED

It was a stormy day, and as the building is exposed to the strong north winds, the sexton had tacked a piece of paper on the door, which read:

"Go round to the other door."

I heard two inspiring sermons that day, but by the inscription over the door, together with the sexton's notice, I had a third.

"I am the Door," our Lord says. It is not "a Door," but "the Door." Nothing could be more plain than that; and yet there are those who to avoid doctrinal gales and creedal blizzards, will slip around — into Mud Lane.

There are many doors to "the church," but only one to salvation. Some of our Italian Protestants are notable for saying this in their characteristic way:

"Priests and tradition say the doors are many, but the Bible says that only Christ is the Door."

Those other "doors!" There is one that has written across it in large letters the word, "Works." No one has ever found salvation through that door, although crowds are always flocking in that direction. On its threshold we may read, "Not by works of righteousness which we have done, but according to His mercy He saved us."

Another door, elaborately carved, filigreed and varnished is known as "Ordinances," and

has seven shutters, all told. That door is nothing else than a mockery, for while thousands are constantly entering by it, no one has ever found salvation by that entrance. Shun the door of "Ordinances." It would be well were it to be nailed up, and a placard on it directing all to our Savior only.

Still another door is called "Church." Listen to the slogan! "No salvation outside the Church! The Roman Catholic Church!" And yet Peter, claimed by it as its first pope, says, speaking of Jesus Christ, "Neither is there salvation by any other; for there is none other name under heaven given among men, whereby we must be saved."

Christ is the one Door to the exclusion of all others. "By me if any man shall enter in." "By me," and not by works, ordinances, prayers, or "church" labels. "Any man!" What a grand word that is! Think of it! It excludes none. "Enter in" freely, boldly, unquestioned. The Door is never locked. It is a strong and heavy door, but it opens easily, and at the slightest touch of faith. "The iron gate . . . opened of its own accord." No narrow door, but wide enough to admit any sinner on this earth. "Shall be saved!" What a glorious declaration that is! Those who enter the other doors will be lost, unless they will turn about, come out again, and re-enter by the blessed Door. Find the right Door and there enter in. Sinners in all ages and in every land have entered there, and are saved.

HARTFORD, CONN.

Truth is absolute. The same Man who said "I am the truth" also said "I am the door." There are not many doors, just as there are not many ways leading to eternal life. All roads do not lead to the Celestial City, nor do all doors enter into everlasting bliss. Jesus is the door. Entrance by Him makes us unafraid of that future home into which this Door leads.

Dear Children:

**Y**OU remember, I am sure, the little story we had about *Useful Hands*. Suppose we have a further talk about hands, and learn more about them.

The first article we had on our page was on the subject of the human foot. And the same Great Mechanical Engineer who planned and built the foot also designed and made the hand.

I didn't say *human* hand, because you see there isn't any other kind. There are many varieties of feet in the world, but only *one real hand*, and that belongs to man.

"But what about monkeys and apes?" you ask. "We thought they had hands." Oh, no. Monkeys and apes have *feet*, four of them.

It is true that their front feet *resemble* man's hands; but they are really feet, made to walk on, and used for that purpose constantly.

It is very different with man. His front extremities are not made for *walking*, but for *work*. And he can do more kinds of work with his hands than can be done by any piece of machinery in the world.

"That which makes the hand what it is," says a great scientist, and different from anything else, is the fact that the thumb is long, can move freely, and has great strength; and that it can be placed directly against any, or all, of the four fingers, which in turn can so bend themselves as to meet it perfectly. It is because of this faculty of the hand, that a man can seize, and hold, objects, even the most minute ones."

#### PREHENSILE POWER

This faculty has a very big name—prehensile power. But it isn't hard to understand, for the reason that we are using it almost every moment of the day. Suppose you stoop and pick up something from the floor, a pin, or tiny bit of lint. In doing that you have used prehensile power, which has been given, *in its perfection, only to the hand of man.*

"Well," says some boy, "I never knew that there was anything so extraordinary about being able to pick up and hold things."

No, we get so used to the wonderful things which the Great Builder has made that they become common to us. Sometimes we think it a privilege to go through a big manufactory, or publishing house and take time to examine carefully the intricate and elaborate machinery which is turning out work in such a marvelous manner. But we seldom stop to consider the divine thought, and wisdom, and ingenuity, and skill which the Great Engineer puts into every piece of His work, so that the smallest thing He makes is away yonder superior to anything which man has done.

#### OTHER POWERS OF THE HAND

But prehensile power isn't the only one which the Great Engineer put into this perfect piece of machinery which He was making.

For He backed it up and strengthened it by other powers, which add immensely to the abilities and usefulness of the hand.

There are two of them which we will consider just now, and they also have long scientific names—pronation and supination. But these big words won't bother us when we find out that pronation is just turning the hand over, palm downward, and supination is turning it palm up, as we do when we are ready to receive something.

Try it now and *pronate* your hand, or turn the palm down, and then *supinate* it, by turning the palm up, and then hold it perfectly level. Do you know what you have done? *That which no other creature in the world can do but you and others of your kind.*

The lower animals do not pronate, or turn their feet downward; they are *made* in that position. And although the monkey's fore feet seem to be constructed much like our hands, he can only *partly* supinate, or turn them upward.

These turning, twisting movements are what we use in handling a screwdriver, or gimlet. In fact, we use them in hundreds of motions every day of our lives. What did you do when you picked up the pin from the floor?

You *pronated* your hand, or turned it down-

## THE HOME

Conducted by Mrs. J. T. BENSON

### Your Hands Again

ward. Then you used the *prehensile power* of the thumb and fingers to seize and hold a small object. And finally you *supinated*, or turned the hand entirely over, that you might look at the pin.

And along with these movements you used another power of the hand which we call the *sense of touch*. You see the Master Builder had in His mind just what He wanted the hand to be—a perfect tool, or instrument for the rest of the body. And if it was to be that the hand needed a very keen and delicate sense of touch. And that is just what He gave it.

For we find the sense of touch in its most perfect, usable form, located in the tips of the fingers. In this respect, then, the hand stands right at the head of the list of the Great Engineer's works.

#### AN ORDINARY ACT

It was a very ordinary thing to do, picking up that pin. You were not even astonished that you were able to do it, were you? And yet the powers you used in that simple act have meant everything to the human race. For they have made it possible for man to grasp and guide his tools so that he has been able to fill the world with the beauties and comforts of civilization. It is because of them that he can make the delicate springs and wheels of a watch, or swing, and bolt into place the immense girders of the bridge with which he spans a river.

It is because of them that he builds factories and fills them with machinery which turn out woolen, and silk and cotton goods, shoes, furniture, stoves, chinaware, eyeglasses, dolls, skates, sewing machines, automobiles, locomotives, and ships. It is these powers which enable the artist to use his brush; the sculptor his chisel; the writer his pen; and the housewife her slender shining needle.

#### THE BRAIN AND THE HAND

"But what about man's brain?" you ask. "I thought it was because man's brain is superior to all other creatures' that he could do these things."

Man's brain is indeed vastly superior. But think about it for a moment. Just suppose that man's brain, all filled and crowded with ideas that are struggling to express themselves, had only the monkey's fore feet with which to work those ideas out! Where would we be in the matter of civilization? Why, there wouldn't be a lead pencil, or a toothbrush, or even a hook-and-eye on this earth, much less a telephone, or a bicycle, or an airship!

We can see, then, that man's *superior brain*, if it is to do him the most good, must have a very *superior implement* to carry out the work it plans. And that is what it has in the hand. In fact, the brain has two of these perfect tools, or pieces of machinery at its disposal. One turns toward the man's body from the right, and the other from the left, the pair of them working together, and fitting into one another exactly.

Then what do you think the Great Builder did? He installed a small, but absolutely complete telephone system connecting the tools with the brain! There are bells, wires, a battery board, and an operator who never waits a second after the "hello" signal is given! Isn't it wonderful?

And one beauty about it is that even the smallest child can carry the whole arrangement around with him comfortably and easily all the time, ready for use at a moment's notice, night or day.

Are you beginning to see what the hand is to man, and to man's brain? Then I think we had better have one more talk about it, and find out

how the Great Engineer framed it, and put it together.

#### I DO NOT KNOW HOW TO PRAY

A young girl suffering with tuberculosis left her home in New York city to seek health in the Adirondack mountains, where a home had been opened for sick working girls, says a writer in the *Youth's Companion*.

She was a beautiful girl with large dark eyes, a lovely smile, and the refined manners of a perfect lady. And it did not seem as if the disease had obtained such a hold upon her but that there were good chances of her recovery.

And yet, so the story goes, in the solemn hush of the early morning hour, the night nurse awakened Mrs. Corey, who was taking the matron's place for a week. "It's the new girl. She's had a hemorrhage—a bad one. She can't last an hour, the doctor says, and they want you to come."

Tremblingly, the matron in charge dressed. Could that delicately vivid, charming girl of last evening actually be dying now?

"This is Mrs. Cory," the doctor said gently. The girl who was dying lay, beautiful as a star; it was her first night away from home in the great, murmuring north woods country! Straightway the sweet, sick eyes opened to her who stood in place of mother there.

"Pray, Mrs. Corey, please," she whispered. "Pray for them at home. Ask God to show them—it's—all right! And pray—that I—may die—bravely!"

It was very still in the room; a robin twittered sleepily in her nest outside the window. She was a splendid dancing partner—Mrs. Corey. Those ringed hands were valiant with the cards!

"I couldn't—I—"

"At home—they thought I would surely get well—here," the girl said. "Ask God—"

"I couldn't pray without my prayer book," stammered the woman miserably.

The look in that young, stricken face, where there was no time, no strength, for reproach, or even wonder, haunted the matron long afterward.

"Doctor," the faint whisper came again, "then you must—ask God—for them at home! And—for me—that He will take me—gently!"

"Little girl," the doctor said, white and greatly moved, "I would give my right arm to do this for you. But I don't know how to pray."

Time was short indeed now. The doctor lifted and held the hands that shaped to fold themselves in the old, childlike attitude of prayer.

"Dear Jesus—take care of them—for me! Don't let them—grieve—too much. Bring them—safe home—mother and dad and Bob; auntie and Alice, Jim and Baby Ruth—and all—the others. And—take care—of me—now—for I'm so tired! Amen!"

In the cool stir and the growing glory of the new day the Lord Jesus took, very gently indeed. His little one home.

And then the writer concludes his words with this solemn question:

"In a world of such terrible emergencies, out of which each one of us must pass to the world beyond through the gate of mortal weakness, *how are we live so unprepared that we can not answer that last instinctive cry of human need?*"

#### LINCOLN'S ADVICE

"Discourage people in going to law," was his advice to lawyers. "Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often the real loser, in fees, expenses, and waste of time. There will always be enough business. Never stir up litigation. A worse man can scarcely be found than one who does this."—F. T. HILL, in *Lincoln the Lawyer*.

#### A PRAYER

Thou hast given me eyes to see  
And love this sight so fair,  
Give me a heart to find out Thee  
And read Thee everywhere.

—KEBLE.

## Home Missions and Evangelism

By C. E. ROBERTS

Home Missionary Secretary, Southwest Zone

"We that are strong ought to bear the infirmities of the weak."

SINCE last April it has been my privilege to be in the work of home missions. My time has been largely spent in the southwestern zone. There are great possibilities in this territory. The one great need is money. The Districts are too weak to evangelize the great territory allotted to them.

Northern California District embraces fully half of the great state of California and all of the state of Nevada. It is under the superintendency of Rev. Charles A. Gibson. Western Colorado-Utah District embraces all of Colorado west of the Rockies, and the state of Utah. This District is under the superintendency of Rev. A. F. Balsmeier. Eastern Colorado-Wyoming District includes all of Colorado east of the Rocky Mountains and the large state of Wyoming, which is superintended by Rev. A. E. Sanner. Arizona and New Mexico, also, are two of our weak but large Districts with Revs. Earle F. Wilde and Charles W. Davis as their efficient District Superintendents. There are about enough churches and members on these five Districts to make one strong District, and yet the territory is so large that it takes five Superintendents to successfully evangelize them.

But how are these five men to be salaried, and how shall they finance their evangelistic campaigns, if the stronger Districts do not assist the weaker ones? These Districts have been fortunate in securing enthusiastic, progressive, and evangelistic men as Superintendents who are doing their utmost to plant holiness in their respective fields.

The same conditions that exist in the Southwest can be found in many parts of the United States and Canada.

The purpose of the General Board of Home Missions and Evangelism was to create a fund from which these weak Districts could draw moneys to help pay their District Superintendents and evangelistic parties. Such a fund necessarily should largely come from the stronger Districts. If such a fund could be put behind the weaker Districts they would be able to go into the centers with the gospel of holiness, where thousands of souls could be reached, and our present membership doubled within a short time. This seems to be the only solution for the weak Districts.

"We that are strong ought to bear the infirmities of the weak." We should have a vision that not only takes in the home mission work of our own District, but be willing to assist those who need help. Let us help until every weak District, and every church on the weak Districts are made strong. Let us go forward in this great home mission work until a powerful Church of the Nazarene, that his world-wide vision, is planted in every town and city in the United States and Canada.

## Opportunity for Missionary Work in South America

Rev. ROGER S. WINANS

In our former article we found that over one-half of South America was considered as unoccupied from a missionary standpoint four years ago. Now let us consider what has been done during those four years. Nearly all the large societies were carrying on work in the "inadequately occupied regions," and have had their hands full in reinforcing their established work. This accounts for the fact that so little is being done to reduce the large "unoccupied area" which comprises the heart of South America.

It is hard to keep up with the happenings on so large a field, but so far as we know the greatest reduction of the unoccupied area has been on the west side. The Free Church of Scotland has entered Peru with a good force of missionaries, and after establishing a good base in Lima, they are now preparing to enter northern Peru. Immediately after the findings of the missionary deputation our own church opened work in northern Peru, just to the north of the field to be worked by the Free Church of Scotland. Other societies already on

## Labor That Is Not in Vain

By JAMES B. CHAPMAN, D.D.

President, General Board of Education

A LITTLE while ago I had occasion to remark that men who have money to give to the Lord's work are usually very exacting and careful about the conditions under which they give it. Later I thought of my own attitude in the matter of my service. I have never had anything but service that I could give to the cause of God, but I acknowledge that I am exacting about the conditions under which I give my service. Before I engage to help in a meeting or to assist in any undertaking I like to be assured that there is at least a reasonable likelihood that the undertaking will succeed and that the results of the effort will be preserved. My time is all I have to invest in the work of God and I am anxious to invest it so that the returns will bring permanent justification of my efforts. Then I considered that money is really just stored-up labor, and I felt that a man is, therefore, justified in requiring safety and results for the investments that he makes in the work of God.

I do not care to make broad general applications. The matter which I have in mind is particularly the work of education. There are persons who are interested in the training of our youth for the great work which must soon fall upon it; but they are not familiar with our various schools, or they are not certain about the safety of the ones they are familiar with. Some holiness schools have had

a prosperous history and then have ceased to function. So far as I know every such school as this had barriers to its success that were not always apparent—barriers that arose from their location or from their mismanagement. The marvel is that the percentage of failure among our schools has been so small. I think perhaps no other class of schools can show so small a percentage of failure. But, nevertheless, donors to education are justified in being careful and in safeguarding their gifts.

Persons who make their gifts to education through the General Board of Education have the fullest possible assurance that their money will do the work which they design it to do. Persons desiring to assist the cause of education in our church by providing for its support in their wills; or by putting their money to work on annuity or loan plans will be pleased with the assurances that the General Board of Education can give them. If you want to use your money to help build up the work of Christian education in the Church of the Nazarene, and if you want the fullest assurance that it will always, without regard to sectional considerations or local successes or failures, go on in its intended mission, investigate the plans of the General Board of Education by writing to the vice-president, Rev. DeLance Wallace, at 2109 Troost avenue, Kansas City, Mo., for such information as you desire.

the field are maintaining their work, and in some cases reinforcing it. Still if the said Missionary Deputation should again visit South America it is probable that they would not have to change their findings of four years ago very materially.

Two very outstanding facts about this "unoccupied area"—and perhaps we should add a third—are: *First*, it is the home of at least two-thirds of the Indians of South America. *Second*, it is the hottest and therefore the most unhealthful part of South America. *Third*, it is the region most isolated from the outside world. Therefore, while this "unoccupied area" is the most needy field, it is not by any means the easiest field in South America.

The three most prominent difficulties are language, unhealthful climate, and lack of facilities for travel. While in other parts of South America a good knowledge of Spanish or Portuguese is sufficient, here every missionary should attempt to learn at least one Indian dialect. In other parts of South America missionaries usually enjoy about the same degree of health as they would have in the homeland doing the same work. When they break down it is usually due to overwork or a weak constitution, rather than to the climate. In most parts of the coast of South America there are some facilities for travel, and it is not very difficult to get from place to place. In the interior one finds travel not only difficult, but in some cases almost impossible.

It should not be understood from the above that all the inhabitants in this section speak some Indian dialect; the fact is the contrary. The majority speak Spanish or Portuguese, but there are a few millions of Indians who speak only their own dialects. Though this section as a whole is the most unhealthful part of South America, yet there are many exceptions to this rule. And the Amazon river furnishes an exception to the general lack of facilities for travel. The difficulties, therefore, are not insurmountable obstacles. They are more like the little tests in the lives of the sanctified to prove the genuineness of their consecration. No prospective missionary would want to go to a field which did not present a few difficulties at least, and in this respect they will not be disappointed in the "unoccupied area" of South America.

The existence of the "unoccupied area" in South America, with all its difficulties for missionary work,

presents a remarkable opportunity to the Church of Christ. Here is a chance of proving our loyalty and obedience to our Savior. Obedience to the command of Christ is the highest motive and the greatest incentive to missionary work. Difficulties may come, poverty, sickness, persecution, apparent failure, and death may lie in the pathway of duty. Allen Gardiner was one of the greatest failures in missionary history, but his faithfulness to duty makes him one of the greatest successes of the ages. His example has served to arouse more missionary zeal than that of many a successful missionary.

The word "opportunity," from a missionary viewpoint, has a far different meaning from when taken from a worldly point of view. The greatest opportunity is always to be found where the greatest need exists. It is not pleasant to live in the midst of poverty, ignorance, sin, superstition, filth, and sickness, but perhaps that is the very place where we are needed most. The more intense the darkness, the greater need there is of light. We missionaries do not enjoy describing the darkness of the country in which we live.

South America is loaded down with a double portion of sin and superstition. All the evils of the pagan Indian system continue alongside of the idolatry and superstition of Romanism. The witch doctors carry on a lucrative business in all parts of the land. Strange beverages are prepared which send people crazy. Incantations against imaginary enemies are in common use, and rival witch doctors often fight imaginary battles at long range, rejoicing over their supposed victories or suffering terrible agony over their supposed defeats. Romanism has done her worst for South America. The evils of this false religious system are too well known to need mention here.

In the face of this great need, which constitutes a great opportunity, what action should we as a church take? We have already decided to have a part in the great work of evangelizing this needy continent, but we have not fully made up our minds as to how great a part we will have. Young people in several of our schools feel the call to this field. We can look forward a few years to a time when the present need for workers will be supplied. In less than four years we have succeeded in gathering a larger force of native workers than some of the older

## Brother Bud's Good Samaritan Fund



Beloved HERALD of HOLINESS Readers: You will remember in our last week's letter we wrote you from Oklahoma City. We are opening here fine. In our first service four souls were beautifully saved, so you see the Lord is still blessing in this great campaign. We just rolled up

a fine list of subscriptions in Little Rock last week, and sent in for subscriptions and the Good Samaritan's corner \$33.85, so you can see that the Lord is putting His approval on what we are doing. The Good Samaritan readers will remember that last week we were pleading with our people to send in an offering for our foreign missionary work; that is, to put the HERALD of HOLINESS in the different missionary stations. Our job is to increase the circulation of the HERALD of HOLINESS. That can not be done without funds and we have the funds, and nobody can give with more grace and shout louder and keep it up longer and give the biggest sum out of the least amount equal to the Nazarenes. After traveling within the last year thirty or thirty-five thousand miles, after going as far east as Boston and as far west as Los Angeles, as far north as Washington and Oregon, as far south as Kentucky and Arkansas and Texas, and then working throughout the central states we have never seen a people on earth that give with as much joy and satisfaction as the band that is now called the Nazarenes.

Now to encourage our new subscribers, or, in other words, to let them know the facts as they are, it will be a blessing for them to know that the Nazarene band now number nearly forty thousand. They have about eleven hundred good churches organized. We have ten or eleven splendid schools, we have not less than three thousand students in our holiness colleges. We have six or seven hundred getting ready for the missionary fields, and the ministry at home. We have one splendid Publishing House, with a great business manager, and a corps of as fine workers as the

nation can produce. Our Editor-in-Chief, Dr. B. F. Haynes, is one of the most beautiful editorial writers in the nation. Our Managing Editor is one of the finest all-round young men in the holiness move. He was at one time connected with one of the leading daily papers at Indianapolis, from there he went to the great Publishing House at Cincinnati, until he became an expert in the newspaper business. He united many years ago with our Nazarene band, and was for many years foreman in our great Publishing House. He went over the seas and assisted the boys at the battle front, and came back with a greater vision of the needs of a lost world than he had ever had before, and is now the associate editor—Brother C. A. Kinder is an expert in his line of work. He is helping to make the HERALD of HOLINESS one of the great journals of the nation.

We now have about sixteen hundred ordained elders, and more coming in every week throughout the length and breadth of the nation, so any man that will read the HERALD of HOLINESS will see that the Nazarene band has a wonderful outlook. We have a wonderful opportunity. In fact as a church, we have our own way in the United States. Nobody else much is trying to do what we are doing. Some men think that they haven't time to get souls saved, and they look on soul-saving as a kind of a low calling. They don't seem to know that a band of people who can have revivals anywhere, can go into a city and buy a church that has been locked up for several years and go in and clean out the dirt and dust and drive out the owls and bats and change it into a life saving station, and kindle a fire on its altars that never goes out and simply have a revival the year round, and give the Devil such a blow and such a puncture that he will have to get out of town on the rim. Now many of these big "fellers" at the head of the big ecclesiastical bodies imagine that we don't need such a band today, as these noisy Nazarenes. But we find that there is need of the Nazarenes; in fact, the good holiness people of America need the Nazarene church worse than the church needs them; and it won't be long until the Nazarene church will be without a doubt the leading holiness move in the world. I am not sure but what it is that now. But we will keep up the fight. Amen!

UNCLE BUDDIE.

churches in twenty years' time. With a good Bible school we should be able to train all the native workers we can support and superintend. As native congregations spring up (as they are springing up at present in the mountains) even the support of some native workers can be arranged for here on the field. God is opening before us a great opportunity, but the real question is, Will we make use of the opportunity? Will we throw our hearts and souls into the work? Will we pray earnestly for these poor people in heathen darkness, and for workers to be sent to them? Will we lack up our prayers with our gifts?

What are our plans for the future. First of all, we plan to obey God. We want what He wants us to have. To ask for more than God wants us to have would be presumption or selfish ambition. On the other hand, to be satisfied with less than He wants us to have would be a lack of faith. Our present work needs to be reinforced in order to do justice to the field we are now trying to occupy. To the north of us is the Department of Piura, which was assigned to us, but which we have not been able to touch yet because of the pressure of our regular work. That department has over 200,000 population, with five good towns that have a population varying from three to ten thousand. Four of these towns are on the railroad, and the fifth is in the mountains. To the east of us lies the interior province of Jaen, with a scattered population of about 10,000 inhabitants. Beyond Piura and beyond Jaen exists the great beyond, with wide extended territories and varying density of population. There is the great town of Iquitos, which is the natural

center of interior Peru, without a missionary at present, and so far as I know no society is planning to open work there in the near future. Truly we can say, "There is much land ahead to be possessed." "Pray ye the Lord of the harvest to send forth laborers into his harvest."

## The Tithe--When, Where, and to Whom Paid

By WILL H. HAFER

The following paper was read before the Ohio District preachers' meeting, in session at Dayton, December 14 to 19, 1920, and by them unanimously requested to be published in the HERALD of HOLINESS.

Of the problems confronting the church today, one of the most persistent is the financial problem. For many years men have been working to formulate ways and means to raise money for the Lord's work. While some of these plans have been operated with a degree of success, they have not brought forth the desired results; and in many cases the church has lost the spiritual blessing.

The great need of the Church of today is not "new plans," but "Back to the Bible!" The best and most successful financial plan is God's own plan; i. e., "The bringing in of the tithe." God commands His people to give the tithe, or one-tenth of all their income. If the church will adopt and practice this plan, there will be no need of suppers, bazars, festivals, etc.

The law of tithe found its way into the writings of Moses, and was practiced by the Jews. As long

as they strictly obeyed and practiced it, the blessings of the Lord were upon them; but when they withheld the tithe, then the curse was upon them (Mal. 3: 8-10).

WIEN—There is much misunderstanding about "When the tithe should be paid." There is a class of people who advocate the paying of the tithe when they are entirely out of debt. They quote the Scripture which says, "Owe no man anything." This class believes in robbing God so they can pay man. Another class advocates the paying of the tithe after they have paid their rent, or payment on property, grocery, meat, clothing bills. They quote this, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5: 8). From this class the Lord would get very little in return for all the blessings which He has bestowed upon them. Remember the Bible says, "All the tithes are Jehovah's." Also, "Honor Jehovah with thy substance, and with the firstfruits of all thine increase" (Prov. 3: 9).

Another class believes the tithe is purely Jewish; therefore, it was done away with the Levitical law. They say it was fulfilled in Christ. Jesus found the Pharisees paying tithes. He commended them for this, while he reproved them for neglecting the spiritual things. He said that our righteousness should exceed that of the Pharisees. If the Jews gave three tithes under the law in the old dispensation, what ought the Christian to do in this new dispensation under grace? Much depends on the faithful carrying out of this great proposition. One has said, "Babies are born into the world with hands tight closed; in many cases it takes a lifetime to get them to stay open; in some cases life seems too short to learn the lesson of the open hand."

WHERE—With many that believe and practice tithing, there is a question as to where the tithe should be paid. There is much promiscuous giving; therefore much of the blessing is lost. We have found some that use the Lord's tithe to educate others, buy books to circulate, subscribe for holiness papers, to give to the poor, to assist other members in their own families. As we make a careful study of the Word concerning the tithe, we find that the teaching of the Word is that the tithe is to be brought in to the storehouse. "The first of the firstfruit of thy land thou shalt bring into the house of the Lord thy God" (Ex. 23: 19).

The storehouse was the tabernacle, or temple of the old dispensation; while the church is the storehouse of the new. "And of the Levites, Ahijah was over the treasures of the house of God" (1 Chron. 26: 20). "Since the people began to bring the offerings into the house of the Lord, we had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully" (2 Chron. 31: 10-12). "And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house" (Neh. 10: 39). "He sat down over against the treasury, and beheld how the multitudes cast money into the treasury" (Mark 12: 44). "Upon the first day of the week let each one of you lay by him in store, as he may prosper" (1 Cor. 16: 2).

A storehouse is a depository for the reception and holding of supplies until there is a need of distribution of the same; therefore the tithe is to be brought into the church, and let the church distribute as she sees fit. The Jews, under the law, were systematic in bringing in the tithe. What ought the Christian to do under grace? Many say, "I can do as I please and give wherever I wish with that which is mine." Listen! "All the tithes are Jehovah's," not yours.

If the individuals which constitute the church will bring all their tithes into the church, it shall be a prosperous and blessed body of people. No more hard pulls, no more begging, no more poverty. For "there will be meat in mine house." If all the Nazarenes would bring their tithes into the local church of which they are members, we would have meat in abundance to run the local church, paying the pastors a living salary, pay off debt on church or parsonage, double our missionary offerings, home missionary, and church extension, etc.

The Rev. Mr. Broughton put this to a test when pastor of a small church. The first year of his pastorate the church gave \$25 to missions under non-

tithing. On the second year they adopted tithing, and they gave \$250 to missions, the third year they increased it to \$600, and the fourth year they gave \$1,000, and built a new church. The Lord rewarded them by giving them 500 converts. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

To WITNESS PAID—We see that Jesus indorsed the paying of the tithe. And He did not prescribe any rule that was to be practiced in handling the tithe. Nor does any of the other writers of the New Testament, with the exception of Paul, who shows that we are to have system in bringing it in; that is, "Upon the first day of the week." Therefore the Old Testament rule can be practiced with good results. Read Numbers 18: 20, 21, 24, 26, 28. All Israel gave their tithe to the Levites, the Levites gave the tithe to Aaron the priest. The members of the church ought to give their tithe to the support of the pastors, the pastors give theirs to the District Superintendent, and the District Superintendent give his to the General Superintendent. If this was practiced all these would be provided for. Then the offerings, or second and third tithe, would go to promote our other great interests.

Remember the doctrine of "Tithing flows like a stream by the side of all other doctrines of the Bible, from Genesis to Revelation." The idea throughout the Bible is that God's children are to have enough pure and undefiled religion, and love for God, that they will bring of their own freewill the tithes and offerings into His house, and treasury that His work may prosper.

COLUMBO, OHIO.

## Home Campmeeting, Oklahoma City and Sherman

In this report we want to write two at the same time. That will help you all to help us to catch up with our reports as they are generally three and four weeks behind. You will remember, week before last we were in Oklahoma City, in the First Church of the Nazarene, of which our beloved Brother John Oliver is our splendid and faithful pastor. Brother John has a fine people. The convention was planned by our beloved District Superintendent, Brother Owens. They had everything in fine shape. Many of the pastors came in from over the District, many visiting friends were on hand to help us shout on the battle. We had with us, a number of times, the president and some professors of Bethany-Peniel College. The business manager, Brother J. C. Henson, was with us a number of times. Our beloved Brother Bracken, the president, was also on hand to help us shout on the battle. Brother C. A. McConnell and wife were with us one night only. His health being bad, he was unable to be out much.

In our week there we had forty-eight at the altar that prayed through in the old-fashioned way. A beautiful spirit pervaded the atmosphere throughout the entire convention. Our beloved Brother Ruth reached us on Saturday. As the readers remember, the day after Christmas, Brother Ruth fell on the stone steps at his home, owing to the fact that they were covered with ice, and his back received such a fearful wrench he was laid up for several weeks. Brothers Norberry and Robinson and the Wells' conducted the Maplewood, Little Rock, and Oklahoma City meetings until Brother Ruth joined us. Our offerings were not large but sufficient to cover the cost of convention.

On Monday night after the closing of our Oklahoma convention, this reporter boarded the train with our beloved District Superintendent and Brother Oliver and wife, and Brother Reynolds and wife, and a few more good friends, and went down to Norman, Okla., and gave his hospital experience in Brother McCain's church. Brother McCain is a beautiful brother, and has a most excellent people. We had the church packed to its uttermost capacity, and we did not have time for a regular altar service, owing to the fact that we had to catch the interurban back to the city; but there were eighteen hands raised for prayer, and scarcely a dry eye in the large congregation. They wept and shouted for an hour and a half. Just here let me say I must not overlook the great day on Sunday in Oklahoma City. This was one of the most beautiful Sabbath days we have had almost on our entire trip. It seemed that heaven literally opened on us, and the pentecostal glory was so manifest that the saints literally leaped in the air and danced with holy glee. It seemed that waves of glory swept over the crowd. It is a day that we

## NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

### SKILLED WORKMEN

NO more interesting study is open to the student of the Bible than the study of proper names and titles. For example the names of the twelve sons of Jacob; the Old Testament names of God; the Old and New Testament titles of Jesus; or the terms used to indicate and describe the followers of Jesus. As an introduction into the study of this last group we would suggest the second chapter of a Timothy. Read this chapter, underscoring every title used to designate or describe the work of the follower of Jesus. Now study these titles and in fair treatment of their import make an outline of the life and work of the true follower of the Lord Jesus.

Among these will be found the title of "Workman," a term evidently borrowed from the life of man as a laborer or producer. As such we may recognize a division of labor which comes down to us from olden times, that of skilled and unskilled workmen. A skilled workman being one who, having served as an apprentice in a trade has acquired a familiar knowledge of the trade, together with a dexterity in the application of that knowledge. An unskilled workman, on the other hand, being one who though perhaps familiar with a trade has nevertheless failed to continue in his apprenticeship until he had learned the trade or attained unto a certain standard of proficiency.

It may seem somewhat strange to attempt any such division of the workmen of the vineyard of the Lord, and yet we believe such is clearly supported by the teaching of the Word of God. The passage which we have cited above, a Timothy 2:15, is in itself a fair basis for such a division. Paul here exhorts Timothy to diligence in study that he may not only be a workman, but a choice workman. Again in the twenty-first verse, Paul describes the apprenticeship necessary to classification among the skilled workmen of the Lord. But the most emphatic teaching concerning this truth is to be found among the words of Jesus.

Among the parables of Jesus there are three which, because of many striking marks of similarity, as well as oneness of lesson taught, might well be grouped together. We refer to the Parable of the Pounds (Luke 19: 11-26), the Parable of the Talents (Matt. 25: 14-30), and the Parable of the Vineyard (Matt. 20: 1-16). These three parables give to us a comprehensive view of the teaching of Jesus on the important subject of work and wages in the kingdom of heaven. They teach in brief that in forming a just estimate of men's work, thus determining their place as workmen, the Lord takes into account three things, viz., the quantity of work done, the ability of the workman, and the motive or spirit of the workman. Thus we will observe that in no sense does caprice or an arbitrary choice determine one's place or one's reward as a workman of the Lord.

In the Parable of the Pounds the ability of each of the ten servants is the same, each one receiving one pound. Since the motive of the workman is not here brought into question and the ability of the workman is the same, the basis for judgment must be quantity of work accomplished by the different servants. The first servant to appear before his lord is one who through diligence has gained with his one pound, ten pounds. To him his lord replies,

"Well done, thou good servant: because thou hast been faithful in a very little have thou authority over ten cities." The second servant to appear is able to announce a gain of only five pounds and is consequently made ruler of only five cities. However, it is to be observed that his lord offers no commendation of his work. Though he might well be called industrious when compared with the wicked servant, still it is evident that with greater zeal he might have gained ten pounds.

In the Parable of the Talents we find the circumstances altered. As in the Parable of the Pounds, the amount of work accomplished varies; however, it is to be observed that in this parable it varies in direct proportion to the difference in ability of the servants. The first servant possessing the greatest ability receives five talents, and with these five talents gains five more. The second servant, of lesser ability, receives only two talents, but lacking nothing in diligence, succeeds in gaining with his two talents, two additional talents. Thus in the treatment of these two servants we note their lord rewards them alike; to both their lord making reply, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

In general, position and reward are determined according to the two elements indicated above, without any consideration to the motive or spirit that impels the workman. The world takes little note as to whether the man is impelled by love of self or love of his fellowman. It is enough for it that a man gets on, that he is able to bring to pass the big thing. But not so with God. As one has said, "In God's sight many bulky things are little and many things small are great. The reason is, that He seeth the heart and the hidden springs of action there, and judges the stream by the fountain. Quantity is nothing to him unless there be zeal; and even zeal is nothing to him unless it be purged from all vain glory and seeking—a pure spring of good impulse; cleared from all smoke of carnal passion—a pure flame of heaven-born devotion."

To set forth this last consideration by which the workmen in the vineyard of the Lord are divided, Jesus gives utterance to the Parable of the Vineyard. In this parable no mention is made of either the ability of the workmen or the quantity of their production. The laborer of a few hours is rewarded equally with the laborer of many hours. Also there is set forth the truth that many who were first to begin their work would be last in position and reward. Evidently then the basis for position and reward is the spirit and motive of the workmen. Whereas in the other two parables the wicked servant was marked by his slothfulness, in this parable he is marked by the innobleness of his spirit and the selfishness of his motive. His ability and zeal are such as to make him worthy of place and reward but he vitiates all by a base motive.

"Workers together with God." What honor and privilege! But is it enough in view of such clear teaching to know that we are only mere workmen? Let us then strive and pray that we be not only called workmen, but choice—skilled workmen. Ought we not to be able to speak as Caleb did on appearing before Joshua for his inheritance, "I wholly followed the Lord my God?"

will never forget. But on Tuesday morning, January 18th, we boarded the train for Sherman, Texas, where we have just closed a beautiful convention.

Our pastors here are Brother M. V. Dillingham and wife. They have a beautiful people here and our little band stands well in the city of Sherman. Our District Superintendent, Rev. P. L. Pierce, of Dallas, Texas, in co-operation with the pastor had made splendid arrangements for this convention. They secured the large Southern Methodist church, the largest and most beautiful church in the city, and we had the use of the church throughout the convention. Our convention here was unusually interesting from the fact our beloved General Superintendent R. T. Williams was on hand to deliver his beautiful address to the preachers every morning. We haven't heard anything for many, many years that was equal to these wonderful messages delivered to the preachers and fine congregation by Brother Williams. There were a number of old Methodist preachers who had been in the ministry for sixty or sixty-five years. These old warriors wept, and shouted, and hugged Dr. Williams often while he was preaching. One old brother said he had had the privilege of hearing the best preaching that was done in the world, and said without a doubt Dr. Williams was the greatest preacher in this nation. It was easy of course for 'us Nazarene boys to say Amen! to what this precious old father in Israel had said, for we believe that we have the men; we also believe that our men have the goods. We had unusually large crowds in our Sherman convention, but we didn't have as many seekers in the big church here as we generally have in our own Nazarene churches. In the big church here we had thirty-three at the altar and on Sunday morning at a great Sunday school rally in the Church of the Nazarene there were twenty forward for prayers, making fifty-three seekers during the week in Sherman.

We had many of our good men from over the state. My old friend Brother McGraw came up from Houston to join in the battle, Brother Upchurch from Arlington, Brother Waddle from Dallas, a fine delegation from old Peniel, Brother Oscar Hudson and Sister Nettie from the Orphans' Home, Sister E. J. Sheeks, our secretary from the Dallas District and secretary and treasurer of the Orphans' Home. Sister Sheeks is one of our best and most competent workers in the great Church of the Nazarene. Our beloved Brother Johnnie Douglas was on hand to lead the singing in the preachers' meeting, and sang a number of solos and duets, he and his little wife. Many of our friends from Oklahoma attended, some coming from two hundred miles to enjoy the feast of fat things in the Sherman convention.

Our local expenses ran to about one hundred and fifty dollars, which was raised in cash and the bills paid. Our offerings for the Coast-to-Coast campaign were not as large as usual, but let it be remembered it was not the fault of our faithful Nazarenes for they are the bravest bands that I have ever seen. But the state of Texas is well-nigh in the grip of an awful panic. It cost the people of Texas thirty-eight cents to make their cotton crop, and their best grade now sells for twelve cents, and the lowest grade for five cents a pound, and when they hire a bale of cotton picked, they can't sell it for enough to pay the pickers, therefore lots of it will never be picked. It will be interesting to readers to know that Texas is a great wool country, millions of sheep here; but wool has gone down so low that the wool growers are only offered twelve cents a pound for their wool. Of course the readers know it is impossible for man now to raise wool for twelve cents. Also Texas has been one of the greatest hide markets of any state in the Union. Today men are offering to gamble that a man can't carry enough cow hides on his back across the street to pay for one pair of shoes, so you can see that our beloved Nazarenes here are in the grip of a fearful and awful panic. We must love them good and pray for them much. There is no truer set of people on the face of the earth than the Texas Nazarenes.

Before we forget it we want to state to the readers of this doubleheader that in Oklahoma we received forty-four annual subscriptions for the HERALD of HOLINESS, and to my glad surprise here, when I get my names all checked up I find that Sherman, Texas, also has given us forty-four annual subscriptions, so you see in two weeks we have rolled up eighty-eight subscriptions, besides a number of dollars for the Good Samaritan Fund. A thousand blessings on the readers of the HERALD of HOLINESS.

*In perfect love and the fullness of the blessing.*

REPORTER.

## NEBRASKA DISTRICT

Since last reporting we have visited the churches at York, Newman Grove, Grand Island, Hastings, Kenesaw, Atlanta, Guide Rock. In each of these places we conducted from one to six services and saw several souls bowing at the altar of prayer and coming through to victory. The work is progressing quite well at most places and some of them have seen good revivals with seekers finding God and some added to the church. Mrs. Ludwig joined me at Hastings and has been a blessing to the several churches we visited from there, giving them three to five days each.

We stopped at Superior for one night, where we have a prayer band but no organization as yet, and had a good service in the home of Sister Dailey, with about thirty present. If they remain faithful we shall yet have a good spiritual church there.

At Jansen we gave them a longer meeting and saw quite a number bowing at the altar and praying through, and four came into the church. Brother Eckels, our new pastor here, is doing well and has won the hearts of the people. During the meeting they presented him with a suit, a pair of shoes, and a blanket to the amount of \$50. Some unusual problems to be met here, but a good and large class here in time.

From here we had the privilege of being at home for a few days and enjoying ourselves in our family circle, our son Sylvester being at home. Since the holidays we spent several days with the Nazarene prayer band in Omaha. They have a meeting in the home of Brother Paulsens each Tuesday night and are earnestly praying and anxiously expecting a Church of the Nazarene to be organized in that city of over two hundred thousand. God willing we expect to get in there for a tent meeting in the latter part of June.

We spent two nights at Beatrice and the Lord blessed in the services and otherwise. At Fairbury we arrived on Friday and remained over Sunday the 16th to dedicate the new church. Brother and Sister Aycock were in a meeting here with the pastor, Melza Brown. They were having a very good meeting with souls at the altar each night, and the new church, which seats about two hundred and fifty, was well filled for every service, and the last night was crowded. Twenty-two united with the church. God blessed and the meeting and dedication has been a great blessing to the church and its influence has been felt in the city and community in no small way. We took pledges to the amount of over \$1,000 to cover all the cost of the church and were able to dedicate it Sunday afternoon free of debt. We have a beautiful neat kelastone bungalow church here, a credit to our work, and we believe the church will go forward more rapidly than heretofore. Brother Melza Brown has done a good work and is loved by his people, which was shown in a pounding they gave him on Friday night, bringing provisions to the amount of \$110.

From Fairbury we came on to Curtis, where we have a few members left. Brother Crandell is shepherding the class. Mrs. Ludwig came on direct from Omaha and began the meeting a week ahead of my arrival. The attendance has been good, considering the situation. As high as one hundred and sixty have been out to one service. Several have prayed through and we are expecting great victory. We covet the prayers of all our Nebraska churches for this meeting.

We are expecting a great time for our home camp-meeting with the Ruth, Robinson, and Wells party in the Kearney church some time the latter part of April. The definite date has not been settled but will be given in due time. In connection with it we will have a preachers' meeting to discuss various topics of interest. We trust that all of our pastors will be able to make arrangements to be present. We would suggest that each church arrange to pay the pastor's traveling expenses. Since we must now pay full fare in Nebraska, it puts an extra burden on the pastors, which I feel sure the churches will want to bear for them. Be sure and send your pastor and as many others come as possible.

THEODORE LUDWIG, *Supt.*

## MISSOURI HOLINESS COLLEGE

We are beginning our second semester's work with bright prospects for a splendid session for the remainder of the school year. Our students are falling into line, and catching the spirit of the school, and are already proving a great help and blessing to the work. The Lord is sending us some of the choicest young people in the country to prepare for the work to which He has called them. They are making good in their studies, and we expect them to be heard from in the future as eminent servants of God in their various fields of labor. A number are here preparing for work in the foreign mission fields, and others are preparing for work in the home lands. The eyes

of many are turned in this direction, and inquiries are coming in from families desiring to educate their children here. Several are planning to move here in the near future, and give their children the benefit of the training offered in our school. We are bending all of our efforts in the direction of training for our students for the work of the Lord in our Nazarene movement. We need men and women trained to do the work God has committed to our care, and if we had thousands of them in training, God would have places for them as fast as they were ready to fill them.

This is a school for parents as well as for children and young people, and whole families are in training here. Fathers and mothers and children all come to school together, and it is hard to tell who are the most interested, the parents or the children. There is an eagerness and an enthusiasm about our adult students that bodes well for their success in the work to which God has called them. None are so old that they will not be benefited by training adapted to their needs. God makes no mistakes in calling His people. If He calls them and commissions them, they can fulfill the call and execute the commission by His grace. Brethren, pray for us.

H. O. FANNING.

## REMARKABLE CASES OF DIVINE HEALING

### SAN ANTONIO CHURCH

God has been doing wonders in our midst and we give Him all the glory. The time was when the holiness folks everywhere believed in, practiced, and preached divine healing, but it seems we are getting away from this Bible doctrine. Lord forgive us and swing us back to the old-time way of trusting God for our bodies as well as our souls.

A few weeks ago we appointed a healing service and one woman who for ten years had a very painful running sore on one of her limbs was anointed with oil in the name of the Lord Jesus, while the elders laid hands on her. The pain all left and she forgot to look at the sore for two days. When she did look it was healed and since then has had no signs of its return. Praise our God.

Two weeks ago last Sunday one of the members of the church called for the elders of the church to anoint her with oil and pray for her. Ten weeks before she fell from a stepladder and crushed her foot, breaking some of the bones. The foot was in such a bad condition that the doctor could not tell how much damage was done so he bandaged it up and came back the next day, when he found it in such a condition he could do but little with it. However, he tried his best to set the bones, and replaced the bandages. After four or five weeks in bed she tried to put her foot to the floor but it was so painful she could not do it; the foot also was somewhat out of shape. The pain continued night and day until after ten weeks the doctor said he believed an X-ray should be taken and then an operation performed. He told her the only day he could take the X-ray was Sunday and at once the Holy Ghost spoke to her not to desecrate God's holy day. She refused to have the X-ray taken and said rather than disobey God she would suffer all her life. The Spirit told her to call for the elders to pray for her. We called at her home the very afternoon that the doctor wanted to have the X-ray taken and after reading the Word she was anointed with oil in the name of the Lord. How the glory did come on us and she was enabled to believe God's Word. She laid down her crutches, followed us to the door, walking in the name of the holy Jesus. She put on her shoes and from that time has been doing all her work without any pain, and the foot is perfectly normal.

One of our brethren fell and hurt himself until he was unable to dress himself. His friend dressed him and he came to church. There are four elders in our church and we all prayed for him while Brother DeJernett anointed him with oil in the name of the Lord. At once the Holy Ghost quickened his body and all pain and soreness left him. To God be all the glory. The wonderful things that God is doing for us are being noised over the city until requests are coming in every day for the church to pray for the sick. Yesterday while reading the fifth chapter of Luke about the cleansing of the leper and the healing of the palsied man my heart was strangely moved as I read the twenty-sixth verse the words of the people, "We have seen strange things today." I see how God wants to visit us as in days gone by and do signs and wonders in our midst. We purpose to let the blessed Holy Ghost have His full way with us as a church.

CLYDE E. GREEN, *Pastor*

"The HERALD of HOLINESS is a feast to my soul. I can not hear holiness preached, but, thank God, He sends the gospel to me through the paper." Mrs. D. J. Wood, Oklahoma.

"My pastor, Rev. V. P. Drake, gave me a copy of the HERALD of HOLINESS so that I could see how I liked it. I like it very much, and herewith send \$1.50 for one year's subscription." Mrs. Calcha H. Brush, Kansas.

## Among the Churches

### FR. WAYNE, IND.

—Since October 17, 1920, I have been giving my full time to this church, which formerly had been linked with the Auburn church. Since that time the work has progressed in all departments, and God has signally honored us with His presence and wisdom in our undertakings. Missionary meetings have been held by Brother Dehabay, Brother and Sister McHenry, and Sister Schmelzenbach, and Sister Crooks. We had pledged \$100 for foreign missions, but as a result of these meetings we pledged \$500—and every cent will be paid. The revival in October, in which Rev. J. E. Williams preached the latter part, resulted in fifteen professions. Seekers are finding the Lord in our Sunday and mid-week meetings. In January we received five young people into the church, with others soon to join with us. A 50 per cent gain has been made in membership, \$1,500 raised and expended in church improvements, the Sunday school, under Superintendent Homer Vought, has a gain of 75 per cent, with the finances doubled, and a Young People's Society recently organized with twenty-three members, Sister Harriet Gaunt, president. God is with us, and we are going on.—Howard Paschal, Pastor.

### STOCKTON, ILL.

—Though the enemy stubbornly contested the battle, the Captain of our salvation was too much for him, and the revival began on the last night of 1920, with Evangelist F. W. Cox as leader, resulted in victory. A number prayed through to a definite experience, and the whole church swung heavenward. Brother Cox delivered the message with unction and freedom, and nearly every service was marked by the presence of God.—E. W. Larrabee, Pastor.

### FITCHBURG, MASS.

—The work in Fitchburg is being blessed of God under the faithful ministry of Brother Dearn. Since adopting the tithing system our finances have increased. By God's help we are going over the top for missions. God blessed Brothers Byron, Schurman, and DeLong, students of Eastern Nazarene College, who recently spent a week-end with us. They held five services, with seekers and finders at each service. This was a gracious opening for the revival which began with Brother and Sister Siefarth on January 16th.—Reporter.

### MAPLES MILLS, ILL.

—We have just closed a good meeting with Rev. L. N. Fogg as the evangelist. He brought the truth strong and searching. It was a hard-fought battle but the Lord was with us. Many were under deep conviction; some were moved to action, and prayed through at the altar. The prospects for the future are encouraging. The finances came easy; the people all marched, and laid a very liberal offering on the table the last of the meeting. We are going on.—Rev. J. D. Roach, Pastor.

### NEOESHA, KAS.

—We report another new church for the family of Churches of the Nazarene, as a result of the campaign by Evangelist B. H. Edwards and helpers in Neoesha, Kas. Not a large church, but healthy, and enough alive to speak, plan, and act like Nazarenes. Already lots have been purchased in a splendid locality, lumber hauled, and a church edifice is in full progress. A good pastor, Rev. M. S. Blair, of Kingman, Kas., has been called and is on the ground to care for the flock. The saints are praying and looking forward to another good meeting as soon as the new building will permit.—Rev. Charles R. Dick.

### FLOWER MEMORIAL, ST. LOUIS, MO.

—Another great feast was ours to enjoy in the rally and farewell service Monday night, January 3d, held by the Coast-to-Coast campaign party. They closed the five days' convention at the Maplewood church on Sunday night with much victory and glory, and seemed to gather momentum as they passed on our way Monday night. The church was packed to the utmost capacity and standing room was at a premium. Professor Wells and wife were not able to be present, and Professor Sutton led the host in a rousing song service. Brother Childers sang a special selection with much of the blessing of God upon singer and congregation. Rev. John Norberry was introduced to the audience and responded in his usual genteel, humorous, whole souled spirit. Rev. Rud Robinson brought the message, as only "Uncle Buddie" can. Conviction seized hearts and a good altar service followed. The blessing, power, and victory of this service is truly "better felt than told."—Nora F. Milligan, Reporter.

### KINGSTON, OKLA.

—Since Sunday night of January 2d, Brother Lum Jones has been preaching every night, and we've

had about forty-five saved or sanctified, and the end is not yet. We've had two to come without solicitation, and fall into the altar, and one man struggled for three and a half hours, and it seemed that the pangs of hell had hold of him, but the Lord won the victory, and he was gloriously saved, and the following night wholly sanctified. Our present pastor is Rev. Eugene Binford, who came to us from the M. E. Church, South, this being his first work in our church. He is a godly, sweet-spirited man, and an excellent pastor, visiting and praying in the homes of the town. His wife is a woman of most wonderful faith in God, and this outburst of revival may be due largely to her intercessory prayers interceding at the throne of grace for the salvation of the lost of our town. About five have been saved, and joined the church prior to this meeting since the Assembly, and counting those who will join next Sunday we will have taken into the church since the Assembly about thirty on profession of faith. The church is in the best spiritual condition of its existence, and we have about twenty men, heads of families, active members of our church.—J. Hamp Willis, Reporter.

### BAKERSFIELD, CALIF.

—We have just closed one of the greatest revivals in the history of this church. Forty seekers at the altar, many of whom prayed through in the good old-fashioned way. Rev. Louis A. Reed and Rev. Charles A. Gibson were the evangelists, and Robert and Pauline Kennedy singers. The evangelists brought to the people such messages that stirred the soul and brought sinners to the altar crying for mercy. When Satan would block the altar call the singers would sing a heart searching song and God would use it to move the hearts of the people. Pray for us.—J. Leslie Freels, Pastor.

### BETHEL CHURCH, CATTIN, ILL.

—This church was organized on January 16th as a result of a meeting held by the writer, assisted by helpers from Olivet University. Following a good morning service and sermon by Rev. Leo Davis, Rev. J. E. Gaar, pastor of University Church, Olivet, being authorized by the District Superintendent, officiated in the organization. Miss Dance, teacher of Expression in Olivet, offered the prayer, and Brother Harrison and wife, Brother Appleby, and other workers were also present. The charter members, a splendid class, number twelve. By their unanimous choice Brother Davis becomes their pastor.—R. S. Griswold.

### AUSTIN, TEXAS

—We are delighted with our new pastors, Brother and Sister J. S. Sanders, who came to us from the Shreveport church. The first of the new year was full of the blessings of the Lord, and soul stirring sermons were given with good altar services both morning and evening. With seekers getting through.—Reporter.

### CHICAGO HEIGHTS, ILL.

—The work here is moving along nicely. We have just closed a gracious revival, Evangelist E. F. Miller in charge. There were twenty-six seekers, four taken into the church, more to follow, and the work has trebled along all lines since our coming five months ago. Seekers find God at every service.—Alfred L. Ford, Pastor.

### CORNVILLE, ME.

—In answer to prayer, Brother Stephen Strout has been sent as our shepherd. After spending a few days among us, calling and conducting special meetings, God gave a gracious revival, with eight seekers at the altar. Brother Strout will continue to conduct services for us on Sunday throughout the winter. The church gave Brother Strout a love offering consisting of a barrel of flour, groceries, berries, and ten dollars in money.—Mrs. H. D. Walton, Reporter.

### OSAGE, OKLA.

—These are good days for the church at this place. Our congregations are growing, the Sunday school has reached an attendance of eighty-four. A number of seekers have been saved or sanctified in the regular services, and seven new members have been received. The message delivered by our District Superintendent upon a recent visit was much enjoyed.—F. C. Savage, Pastor.

### MIDLAND, MICH.

—God has brought the church here steadily onward until now we feel that the work of the denomination is well planted in Midland. Since the Assembly we have had a meeting conducted by Brother E. E. Wood which, though conducted while the weather was very bad, helped the church and resulted in twelve seekers. On the first Sunday of the new year seven substantial members joined with us, making a total membership now of thirty-two. During the last two weeks we have had six seekers. Our people

## A Baker's Dozen

1. It carries the gospel to all homes alike, rich and poor, educated and uneducated.
2. It enters homes where other Christian workers may not, or can not go—always carrying the gospel message.
3. It affords splendid opportunities for direct contact—personal salvation work.
4. It is one form of "Go ye into all the world and preach the gospel."
5. It is God's work and brings untold blessing to all who engage in it as well as to all to whom it is brought.
6. It reaches invalids, shut-ins, and many mothers so burdened with home cares as never to attend church.
7. It goes into "the highways and hedges," compelling attention to the claims of Jesus.
8. It is in nowise opposed to any other form of Christian effort as it supplements the work of pastor, evangelist, Sunday school, and Young People's Society.
9. It can be carried on in city, village, or country—winter and summer.
10. It affords a means of developing a class of sturdy workers who will become capable soul-winners.

11. It is a decidedly definite line of work and insures results for time and eternity.

12. It enlists men and women to obey God's command, "Go ye."

13. It enlists other men and women to obey the Spirit's call to "send them."

Of what are we speaking?

Colportage and tract work.

The opportunities are unlimited.

Are you planning to assist this work?

Remember Easter Sunday.

Watch the HERALD.

*Yours for getting the gospel to the whole world by the printed page.*

EVANGEL COLPORTAGE AND TRACT SOCIETY  
2108 TWIGG AVENUE  
KANSAS CITY, MO.

are pulling loyally through the labor difficulties. For parsonage and church we pay \$25 a month, and the pastor and family receive adequate support.—Charles H. Hare, Pastor.

### HOUSTON, MISS.

—The work here is getting on well, and the Sunday school is improving. Our pastor is a Spirit-filled preacher, and all who have heard him love him. We are going through with Jesus.—M. E. Gassaway.

### MENA, ARK.

—Owing to scarcity of houses we did not move to our work. The Sutton and Caney churches are alive and doing good work, and the Lord is blessing with the salvation of souls in our regular services.—A. M. Gilbert, Pastor.

## Second Annual Meeting, Correlated Boards Church of the Nazarene

The last General Assembly adopted the following resolution:

**WHEREAS**, It is evident that we are entering upon the greatest epoch of progress in the history of our church in the next quadrennium, which entails much planning and detail, making it positively necessary that all of the work of the General Boards of the church be fully correlated in their plans and efforts; be it

**Resolved**, That the General Assembly instruct all of the General Boards to hold their annual meetings at the same time and place.

In harmony with that action the General Boards of the Church of the Nazarene will convene in their second annual session at Kansas City, Missouri, at 9 a. m., February 16, 1921.

It is the desire of these boards to co-operate fully in seeking the best plans and the highest good of the whole church. The boards will thoroughly appreciate counsel coming from the church, but in order to give it proper consideration it should be placed before them in writing. Hence, if you have any suggestions to offer to any of the General Boards relative to the future work of the church, will you kindly write your communication to the proper board and mail it to the undersigned, by whom it will be delivered to the designated board. Such communications should reach Kansas City not later than February 15th.

Signed,

E. J. FLEMING,  
Secretary, Correlated Boards.

### ANNOUNCEMENTS OF ANNUAL MEETINGS

**General Board of Social Welfare.**  
The annual meeting of the General Board of Social Welfare will be held in Kansas City, Mo., the first session convening at 9 a. m., February 16, 1921. All members are urged to be present.

Rev. J. HOWARD SLOAN, President.  
Miss LEE MILLER, Secretary.

**General Board of Foreign Missions**  
The General Board of Foreign Missions of the Church of the Nazarene will convene in annual session on Monday, February 14, 1921, at 9 a. m., at missionary headquarters, 2109 Troost avenue, Kansas City, Mo. All members of the board are urged to note this early announcement and arrange to be present at the opening session of this meeting.

H. F. REYNOLDS, President.  
E. G. ANDERSON, Secretary.

**General Board of Home Missions and Evangelism**  
The General Board of Home Missions and Evangelism will convene in Kansas City, Mo., Wednesday morning, February 16th, at 9 a. m. This is the regular annual meeting of the board, at which time reports will be heard and plans made for the ensuing year. Each member of the board is urged to be present. Any one having business that he desires to refer to the board should correspond with the president, Rev. L. Milton Williams, 1903 East First street, Long Beach, Calif.  
L. MILTON WILLIAMS, President.  
N. H. HENRELL, Secretary.

**General Orphanage Board**  
A special meeting of the General Orphanage Board is hereby called for Tuesday, February 15th, at 9 o'clock a. m., in the Church of the Nazarene at Kansas City, Mo., preceding the Correlated Boards meeting. There are very important interests to come before the board and every member is urged to be present at this meeting. Do not fail to make arrangements and come.

THEODORE LUDWIG,  
President of the Board.

**General Court of Appeals**  
The General Court of Appeals is called to meet at the Publishing House in Kansas City, Mo., on Monday, February 14th, at 2 p. m. The object of this meeting is to hear any appeals which may come before us and formulate rules to govern the proceedings of the court. Each and every member of the board is requested to be present.

H. D. BROWN, President.

**General Board of Publication**  
The General Board of Publication is hereby called to meet at Headquarters, 2109 Troost avenue, Kansas City, Mo., February 14, 1921.  
Wm. E. FISHER, President.

**General Board of Mutual Benefit**  
The annual meeting of the General Board of Mutual Benefit will convene at Kansas City, Mo., at 9 a. m., February 16, 1921, in connection with the meeting of the Correlated Boards of the Church of the Nazarene.  
E. J. FLEMING, Secretary.

**General Board of Ministerial Relief**  
The annual meeting of the General Board of Ministerial Relief will convene at Kansas City, Mo., at 9 a. m., February 16, 1921, in connection with the meeting of the Correlated Boards of the Church of the Nazarene.  
E. J. FLEMING, Secretary.

**General Colportage Board**  
The General Colportage Board will convene in annual session with the other General Boards of the Church of the Nazarene at 9 a. m., February 16, 1921, at Kansas City, Mo.  
CHARLES A. KINDER, Secretary.

**Mutual Benefit Society, Church of the Nazarene**  
The annual meeting of the Mutual Benefit Society will be held at Kansas City, Mo., at 2 p. m., February 17, 1921, in connection with the meeting of the Correlated Boards of the church. At that meeting six directors will be elected and any other business transacted that may be deemed necessary in the interest of the society and its work. The by-laws contain the following provision: "All members of the society, present in person or by proxy, shall be entitled to one vote; but the number of proxies which may be held and voted by any one member shall be restricted to five." This section applies to all members both ministers and laymen.  
E. J. FLEMING, Secretary.  
GENERAL BOARD OF MUTUAL BENEFIT.

**General Board of Church Extension**  
Notice is hereby given that the General Board of Church Extension of the Church of the Nazarene will convene at General Headquarters, 2109 Troost avenue, Kansas City, Mo., at 9 a. m., February 16, 1921. All members are urged to attend. The Executive Committee will meet at 9 a. m., February 15th.

DR. EDWIN BURKE, President.  
JOS. N. SPEAKES, Gen. Sec.

merically. The prayermeetings are well attended and the people are much interested in Bible study. The Sunday school has an average attendance of fifty.—Ernest Eckels, Pastor.

#### PITTSBURGH, FIRST CHURCH

—Since our last report we have had many and specific guaranties that our Lord accepts us as a people. The last Sunday of November, 1920, at which time we had served one year as pastor, our people, having set the church edifice in full floral decoration, gave the morning hour over to an anniversary service, during which time it was announced to us that our salary had been raised to \$50 per week. Such carefulness for our earthly comfort moves us to more diligent labors. Every phase of our general church work indicates improvement quite distinct. Sunday school interest increases with unusual vigor. For the last three months we have had an attendance of more than one hundred and fifty, our offerings averaging \$22 a week. At our Christmas program we enjoyed much the best crowd of our history, and our offering for the poor was near \$40. The watch night meeting was well attended, and with great interest till past midnight. Our third quarterly missionary offering amounted to \$643 in cash. The Young People's work is doing nicely. This society, though supporting a Japanese Sunday school and paying for a piano, reports quite a handsome sum in the treasury. All our services are increasing in attendance and in spirituality.—Virgil H. Fisher, Pastor.

#### FORT SCOTT, KAS.

—The church is in a flourishing condition spiritually, having enjoyed a steady growth since the Assembly. Evangelists Ural and Alma Hollenback came to us for a two weeks' meeting. Their duet singing and unctuous preaching proved efficient channels for the outpouring of the Holy Ghost in our midst. The altar became a favorite place for the hearthwarming from the start. Rev. E. J. Lord, District Superintendent, came in time to continue the meeting four days longer. Finances came easy; also plenty of good things to eat. There were fifty-six responses to the invitation. Some joined the church, and the end is not yet.—Rev. H. Milligan.

#### PAYO, GA.

—We find here a good people with a vision of great things for God. The services are good and the congregations are increasing.—W. E. Milton, Pastor.

## NOTES AND PERSONALS

Rev. W. B. Tait, Superintendent of the Manitoba, Saskatchewan District, sends the following Home Missionary announcement of a coming church in a new field: "A revival campaign will be conducted by Mrs. DeLance Wallace in the Church of the Nazarene, Winnipeg, Man., February 24th to March 13th. Let our District folks notify friends in the city and urge them to come. Also join us in prayer for a mighty outpouring of the Spirit. We hope soon to buy the property now being occupied, for a permanent church. Location, corner St. Matthews Ave. and Simcoe St./ Do you see another way you may help us? Address 382 Victor St.

Brother L. F. Furlow, of Coffeyville, Kas., writes that he is available for evangelistic work. Any one desiring his services can write him Route 1, above address.

The Eagle Rock and Highland Park Churches, Los Angeles, being so close together, have united. The properties of both congregations will be sold, and a central location is being sought for the united congregation. Brother Hale, the pastor, writes that "Most of the regular services are blessed with seekers and finders."

A student in Emory University, Ga., writing to the HERALD of HOLINESS, fails to attach his signature. If he reads this paragraph, we ask that he send his name and address at once.

The following statistics are taken from the church bulletin of First Church, Pasadena, Calif., Rev. C. E. Cornell pastor. Truly these indicate a remarkable growth, and a good spirit of giving:

Average attendance each Sabbath for 1920—321.  
Average cash offering for each Sabbath—\$87.71.  
Total cash offering for the year 1920—\$4,208.12.  
Total enrollment to date of officers, teachers, and scholars—501.

In the last five months we have made a gain of 173 scholars, a gain of over 49 per cent.

The largest attendance was on rally day—625. There are now 47 officers and teachers. They are prompt, wide awake and alert to do their work the very best. That is what makes a great Sunday school.

From August 1 to December 20 the total cash offerings for the five months was \$3,086.39, an average of \$104.24 each Sunday, or \$117.27 a month. The average attendance for the last five months—375.

#### ARMEL, COLO.

—We are having salvation in the regular services of the church here, there having been fifty-seven seekers at the altar during the last few months. The pastor, Brother T. C. Etherton, preaches full salvation, and is working hard in the vineyard of the Lord.—T. H. Celandier, Reporter.

#### CHANUTE, KAS.

—The meetings here under the leadership of Brother W. R. Cain were a great uplift to our church. The first half of the series was very stubborn, but a break came in time for good results. The visible results are about twenty, or more, very clear and decided professions; with a few worthy additions to the church, and good prospect for more following soon. The church also was greatly helped, and the blessing continues.—LaFayette Cassler, Pastor.

#### ELLIS, LA.

—God is marvelously blessing the church here. The Sunday school has an average attendance of sev-

enty-five, and the prayermeetings are times of refreshing and heart searching. God answered our prayers on last Sunday night when four young people came to the altar and prayed through. We are pressing on in the name of Him who never lost a battle.—J. A. and Nora Pruett, Pastors.

#### ELWOOD, IND.

—The Lord is honoring the ministry of our godly pastor, Brother R. L. Wisler, in building up the church in the most holy faith. In answer to our prayers, in December Rev. and Mrs. Guy C. McHenry came to us for a missionary service, and stayed on for four weeks in a most gracious revival. Hearts of men and women were gripped with conviction and a goodly number bowed at the altar and prayed through. We give God the glory and go forward for even greater things.—Mina Gill, Secretary.

#### JANSSEN, NEB.

—The meeting held by Brother and Sister Ludwig helped the church greatly, both spiritually and nu-

TELEGRAMS

HERALD OF HOLINESS: Kearney, Neb.  
Revival on in full swing with Jarrette and Dell Aycock evangelists. Largest crowds in history of church. Interest good. Another week.

ELIZABETH WHEELER, *Pastor.*

HERALD OF HOLINESS: Manning, W. Va.  
Great day Sunday. One hundred and seventy-five in Sunday school. One hundred and five Bibles. An offering for missions, forty-two dollars. Thirteen whole families present. Ten seekers at morning service, and seven at night service. Just regular Sunday service. To God the only glory.

G. M. WALTERS.

HERALD OF HOLINESS: East Liverpool, O.  
Dr. W. J. Sloan, father of Dr. J. Howard Sloan, Superintendent of the Pittsburgh District, passed triumphantly away Thursday morning. The funeral was held Saturday by Rev. Virgil Fisher of our Pittsburgh church and Rev. Davidson of the United Presbyterian church, of which he was a member.

J. D. COMPKINS.

HERALD OF HOLINESS: Temple, Texas.  
San Antonio District convention held at Meridian greatest in history. Dr. Goodwin at best. Revival tide on, several saved and sanctified. Reports of victory from different parts of District. Spirit of optimism prevailing throughout District. Home Missionary Board placing four tents in south Texas and Rio Grande Valley. Expecting great things from God.

E. D. MESSER, *Reporter.*

HERALD OF HOLINESS: Morehouse, Mo.  
Group meeting great. Twenty-three professions up to date. Meeting continues, Rev. D. M. Coulson in charge.

A. J. MITCHELL.

ANNOUNCEMENTS

ORIENTAL CALENDAR FOR 1921

Arrangements have been made with the American Asiatic Association by which we are getting a shipment of their beautiful little calendar, which is very artistically illustrated. We are not selling these, but are sending one free to each contributor to the China Famine Relief Fund. Send in what you can, up to \$25 or more, and get one of these neat little calendars.—E. G. ANDERSON, *Treasurer*, 2109 Troost Ave., Kansas City, Mo.

A CASE OF NEED

The many friends of Rev. T. C. Leckie, who for so many years was active in our work in the South, having served as Superintendent of both the Arkansas and Louisiana Districts, will regret to hear of the serious accident to his son Howard which occurred on Monday, January 18th, when a street car struck the automobile in which he and another young man were riding, killing the other young man instantly and breaking the lower limbs, one arm, and the jawbone of Howard Leckie.  
For several days it seemed as if he would not live but within the last few days he has seemed to recover from the shock and conditions are fairly favorable for his recovery.  
You of the Southern California District may know that Brother Leckie's expenses are very heavy now in connection with this serious accident, and I am in a position to know that he has paid nearly \$2,000 of his own money into the work of the church within the last few years, and is now in need of help, and any donation to him at this time will certainly be appreciated and serve a very laudable purpose in helping meet the serious expenses incident to the recovery of his legs. Send to 929 Alta Street, Redlands, Calif., and please do not forget to pray for him and his family in this trying hour.

J. E. BATES,  
*Supt., Southern California District.*

Notice.—Dallas District Young People's Societies. After no little effort and assistance of others we have arranged a group of suggestive topics and program outlines covering a three months' period for our society work and study. Will each society take an offering and send District dues to Miss Lois Hammons, Dist. Sec.-Treas., Sherman, Texas, as we will not have programs printed until money is in treasury to cover the cost. Elmer D. Russell, Dist. Pres., N. Y. P. S., Bonham, Texas.

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FOR SALE—Fifteen lots, or 1 1/2 acres, Gold addition, Wichita, Kas. Write C. E. Brink, Ford, Kas.  
WANTED—Experienced man and wife to do farm work. Address Helen E. Rankin, Pollard, Kas.

WANTED—To lease blacksmith shop and garage in small town where there is a good Nazarene church; also good school. Can give best of reference as to mechanical ability. Am now foreman of Dodge Service Station at this place. Orby Taylor, Rte. 2, Box 6, Brownwood, Texas.

FOR SALE—500 lots and some 5, 10, 20, and 40-acre tracts, good terms. See or write T. H. Emmerson, Bethany, Okla.

WANTED—Would like to get in touch with some one that has a folding organ for sale. Write W. P. Colvin, Rte. 1, Millport, Ala.

WANTED—To correspond with any one having the books for Second Year Course of Study for Licensed Ministers. Write Y. D. Whitehurst, Searcy, Ark.

DEATHS

REV. WILLIAM G. HAMMER

Rev. William G. Hammer, for several years connected with the Church of the Nazarene, died December 27th at the Deaconess hospital in Milwaukee from dropsy. He was 75 years of age. His last pastorate was at Georgetown, Ill., which he gave up in September last on account of failing health, since which time he had resided at Muskego, Wis.

Because of there being no Church of the Nazarene in Milwaukee, the body was taken to the Bethel Evangelical Church, the church home of his son Frank and family, where services were held on the afternoon of December 30th. The Rev. A. B. Beddoes, pastor of the First Presbyterian Church of Beardstown, Ill., and a lifelong friend of the deceased, delivered a beautiful tribute, ably assisted in the services by the Rev. E. Gehle, pastor of the Bethel Church. Interment took place at Evansville, Wis., on December 31st, where the deceased resided for years.

Rev. Mr. Hammer was born August 26, 1848, at Shropshire, England, and his early days were spent on a farm. He studied for the ministry and united with the Primitive Methodist church. On September 7, 1870, he married Fannie Williams and they came to America soon after they were wed, making the ocean voyage in a sailboat. They located in Chicago and their home and all their possessions were wiped out in the great Chicago fire of '71.

For a time he was in the book business but he felt the call of God resting at his heart and he answered by taking up evangelistic work. His pleasing personality, readiness at extemporaneous speaking, and ability to reach the hearts of the people, made him particularly adapted to this kind of spiritual work. He was connected with various denominations and his field extended to the north and south and from coast to coast. Thousands were brought to Christ through his efforts. On September 27th last they observed their golden wedding anniversary.

Besides his widow, the immediate relatives left to mourn his loss are two daughters—Miss Fanny Hammer, of Muskego, Wis., and Mrs. P. C. Rees, of Mt. Morris, Ill.—three sons—Frank, a civil engineer of Milwaukee; Charles F., a physician of Idaho; and Edward J., a journalist of Montana. A sister, Mrs. William Lowery, resides in New York City.—E. J. H.

REV. JOHN LLOYD

Rev. John Lloyd, for the last thirty-five years a minister in southwest Kansas, died on December 31st at the home of his son-in-law, Rev. A. C. Tunnell, Hutchinson, Kas., following several months' illness. Brother Lloyd was 77 years of age and for the last eleven years had been in the service of the Church of the Nazarene. Besides the widow he leaves two sons and two daughters. Burial was at

Ford, Kas. His was a life of sacrifice and service. He was highly esteemed by all who knew him, a loyal Christian.  
L. W. Young, *Pastor.*

REV. J. W. WOODRUFF

Rev. J. W. Woodruff, formerly pastor of the Church of the Nazarene in Eureka, Calif., returned to Denver a few weeks ago to recuperate in health. He went up into the mountains and while there was holding some evangelistic meetings when his physical strength completely failed him. He was brought back to Denver and taken to a hospital, remaining but a few days. In the afternoon of January 13th, all that was mortal gave way under the laws of nature and God and his career of conflict and toil came to an end. His remains were buried in Hillside cemetery. May his many friends and acquaintances remember in prayer his wife and six children.  
Rev. A. G. Crockert.

HARRIS—Ruth Phelps, youngest child of Mr. and Mrs. E. L. Harris of Wann, Okla., was born in Wichita, Kas., January 24, 1915, and died December 27, 1920, at the age of 5 years. She was the victim of that dread disease diphtheria and was sick only two days. Her little body was laid to rest in the Wann cemetery to await the resurrection morn.—Mrs. E. L. Harris.

TONEY—Clarence, Jr., son of Rev. and Mrs. C. E. Toney, departed to be with Jesus on January 14th after twenty-one days of acute suffering. His pleasant smiles and the sunshine of his life are gone. We would not bring him back, but will go where he is.—C. E. Toney.

SIMPSON—Pattie Montgomery Simpson was born in Vilonia, Ark., January 31, 1876, and departed this life December 29, 1920, after three weeks of patient suffering. She gave her heart to God early in life, joining the M. E. Church, South. At the age of 24 she was married to Joseph A. Simpson. To

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this union were born four children—Jewel, Mildred, Elmer, and Maurine. Later in her Christian life she joined the Church of the Nazarene. She leaves a husband, children, brothers, and sisters—A Sister.

KING—Mrs. C. B. King, secretary and treasurer of our foreign missionary society, departed to be with Jesus on the morning of January 30th. She leaves a husband and two boys—Ernest and Ralph—to know more of the vacant chair than any one else can know, for a boy's best friend is his mother. They are members of Flower Memorial Church, as was their departed mother.—B. L. Patterson.

BRINDLE—Edna Bell Brindle was born in Jewell County, Mankato, Kas., September 17, 1880, and departed this life to be with Jesus, January 8, 1921, at the age of 40 years. She was married to Newton M. Brindle, October 9, 1899, to which union were born five children. At the time of her conversion, in 1902, she joined the United Brethren church, coming to the Church of the Nazarene in 1915. She was a devoted wife, a loving mother, and was loved by all who knew her. Funeral services were conducted by her pastor, E. O. Walden.—Mrs. E. O. Walden.

MCCREARY—Mrs. Nettie McCreary died at the City Hospital, La Junta, Colo., January 8th, following a serious operation from which she did not recover. She was nearly 51 years of age, a good Christian woman, and a member of the Church of the Nazarene. She leaves one son, Elmer, and daughter-in-law, one sister, one brother, and many friends to mourn her departure. Funeral services were conducted by her pastor, Rev. T. C. Whybrew.—Mrs. Julia Rice.

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EVANGELISTS' DATES

- HOME CAMPMEETINGS: C. W. RUTH, Field Secretary Coast-to-Coast Party: C. W. Ruth, Dad Robinson, John Notherby, Kenneth and Eunice Wells. Albuquerque, N. M., February 1 to 4 Phoenix, Ariz., February 8 to 13 Long Beach, Calif., February 15 to 20

- T. E. BREHE and daughter, Long Beach, Calif.; Sactile, Calif., February 6 to 27 LYMAN BROUGH, Fosterville, Mich.; Cadillac, Mich., January 31 to Feb. 20 JAMES B. CHAPMAN, Bethany, Okla.; Calgary, Alta., Can. (1520 W. 15th st.), January 2 to Feb. 13 E. M. COUNELLIS and J. E. CAMPBELL, 123 W. 24th st., Anderson, Ind., February 1 to Feb. 9 Florence, Colo., February 13 to 27 C. W. and FLORENCE DAVIS, La Lande, N. M.; Tulare, N. M., February 9 to 27 J. R. EDWARDS and wife, 431 Fairview st., Nelsonville, Ohio; Oakland, Ind., February 6 to 15 H. J. ELLIOTT, 916 16th ave., S. Nampa, Idaho; Springfield, Ill., February 11 to 27 C. P. ELLIS and wife; Lamar, Colo., To February 20 I. M. ELLIS, Bethany, Okla.; Fort Arthur, Texas, February 1 to 13 Bettlars, Okla., February 18 to 27 THEO. ELSNER and Wife, 1428 Pacific st., Brooklyn, N. Y.; Chester, W. Va., February 4 to 20 B. T. FLANEHY, 1511 McDougall ave., Everett, Wash.; Auburn, Ind., February 6 to 27 BONA FLEMING; Penleton, Ore., January 30 to Feb. 18 L. N. FOGG, Sanbornville, N. H.; Keokuk, Iowa, February 10 to 27 C. J. GARRETT, Paola, Kas.; Neodesha, Kas., February 3 to 13 W. R. GIMLEY, 531 N. Butler st., Lansing, Mich.; Ava, Mo., To February 18 URAL and ALMA HOLLENSACK, Bethany, Okla.; Woodward, Okla., February 10 to 27 J. R. HUNTER, Box 339, Salt Lake City, Utah; Salt Lake City, Indefinitely A. H. JOHNSTON, 800 Peckerton st., Akron, Ohio; Greenspring, Ohio, January 21 to Feb. 13 M. F. LIENARD, 1607 Topeka Ave., Topeka, Kas.; Elkhart, Ill., To February 13 Ogden, Ill., Begins Feb. 18 JACK LINN and Wife, Oregon, Wis.; Dallas, Texas, February 8 to 27 JOHN MATTHEWS, 2109 Troost ave., Kansas City, Mo.; Iowa, To February 13

- JAMES MILLER, 2010 S. Gallatin st., Marion, Ind.; Hamlet, Ind., January 26 to Feb. 13 HANNIE E. MORRIS, 1015 Belknap pt., Indianapolis, Ind.; Indianapolis, Ind., To February 13 W. O. NEASE; West Somerville, Mass., January 21 to Feb. 13 F. E. PUTNEY, Rose Hill, Kas.; Harara, Ind., February MISS INA HIGGS, 3003 9th st., S. W., Canton, Ohio; New Philadelphia, Ohio, To February 13 F. B. SMITH and Family, 429 E. Hawthorne st., Stockton, Calif.; Salem, Ore., January 26 to Feb. 27 W. E. SMITH, 37 Curtis st., West Somerville, Mass.; Fort Maitland, N. S., To February 13 BURL SPAKES, 210 E. 3rd st., Seymour, Ind.; Seymour, Ind., To February 1 HOWARD W. SWETEN; To February 10 MRS. DE LANCE WALLACE, 2109 Troost Ave., Kansas City, Mo., Kansas City, Mo. (Ninth Street), To February 6 FRANK and MARIE WATKINS, 3319 Cedar ave., Cleveland, O.; Hensdunck, Ohio, To February 11 A. L. WHITCOMB, University Park, Iowa; Nebraska City, Neb., February 13 to 27 Mrs. BESSIE WILLIAMS and Mrs. EUPHA BEASLEY, Haza, Okla.; Ontario, Ore., January 30 to Feb. 13 E. E. WOOD, Hillsdale, Mich.; Lima, Ohio, February 6 to 20

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