

# Herald of Holiness

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## The Growing Curse of the Age

**A**MONG the many evils threatening human society, perhaps not one is more vicious, and widely spread, in its influence, or has grown to more dangerous proportions, than the modern dance. Incidentally, before entering upon this editorial we want to say one word in commendation of our President-elect Harding, for causing to be cancelled, plans for an extravagant and elaborate inaugural pageant, which included of course, the customary inaugural ball. We know not whether this dancing feature was objectionable to Mr. Harding, but his protest wrought the death knell of the ball, together with all the other vulgarities connected with the intended inauguration. The whole program as arranged by the committee was a distinct concession to, and expression of, the amusement-mad rage of the times.

The modern dance is one of the most potent, paganizing tendencies now cursing human society. It has insinuated itself into the schools of the country. Many of our largest schools can scarcely have an entertainment without some kind of a dance attachment to it, where girls are made to appear in public, questionably clad, to do stunts or high kicking, and bodily exposure utterly repulsive to the conviction and sentiment of all Christian parents who are seeking to rear their children in the nurture and admonition of the Lord. Many of these schools have debased what was once a laudable and needed gymnasium department, for the healthful bodily development of students, into a mere dancing training school. On one occasion we remember that one of these schools gave an entertainment along the line of celebrating the Tercentenary of the Landing of the Pilgrims. Of course the design and scope of such a historical pageant could have been made very appropriate and really patriotic in its sentiment and influence, but lo! imagine the amazement of some of the audience upon discovering that dancing was one of the most conspicuous features of the whole entertainment. This to our mind was utterly incongruous,

and wholly out of all harmony with the occasion. We were led to inquire on this occasion whether, if the death of some prominent official of the institution should occur, and the funeral services were being held in the chapel, there would not be introduced a dance attachment in connection with the obsequies.

#### *An Opposing Voice*

We are glad to find that New York City has at least one pastor, Dr. JOHN ROACH STRATON of Calvary Baptist Church, who is leading a great crusade against this dance craze. He denominates it, and truthfully, one of the most harmful "commercialized amusements of the day." In a recent strong deliverance on the subject he quotes that talented Englishman, HAROLD REGGIE, who said in his "Crisis of Morals," "Think what it means, that these filthy and lascivious dances are tolerated in private houses, and that they are laughed at and caricatured in the newspapers as though they were merely an absurdity of fashion!"

We are delighted to see that Dr. Straton is receiving strong support in his noble fight, even from some of the secular papers. One daily paper in Connecticut said, "Methodists, and ministers the country over, following the lead of Rev. Dr. John H. Straton of Calvary Baptist Church, New York City, have been aroused by the action of the recent dancing masters' convention, in naming one of the new dances after the founders of the Methodist Church—John and Charles Wesley."

Another indorsement comes from the New Orleans *Times-Picayune*. In an editorial comment this paper said, "The trouble with questionable dancing is that there is nothing questionable about it—it is unquestionably bad. There has been a gradual undermining of the sensitive feelings of a large element of the public, until today actions are tolerated and moralities accepted in connection with social functions which until recently, would have subjected those who gave them to instant ostracism. The characteristic, as we see it, of the present period of dance degradation is, that it attacks most virulently the very young. It is striking at our boys and girls, our young women and men, and thus at the very roots of our future society."

#### *Endorsed by a Worldly Amusement Magazine*

Another secular paper, and an amusement magazine at that, in commending Dr. Straton's fight against the dance said, "Dr. Straton might have gone on to say, that the licentious insipidities of the dance must, sooner or later, react on our civilization, and undermine and annihilate it. To get down to copper tacks—its mad devotees regard dancing principally as a medium for 'landing chickens.' Dancing, therefore, is not only a fraud, but a social menace of the most frightful magnitude. We do not fear to state that in our opinion, most of these places are notorious incubators of vice. Young girls in profusion among the patrons, often unaccompanied, and thereby exposed to the ten-

der mercies of cubs to whom neither virtue nor pocketbooks are sacred."

Think a moment! What an indictment this is of an amusement indulged and patronized by the so-called leading homes of all our country, and of many churches—an amusement too which is considered a necessary feature in many of our schools and to be proficient in which children are sent to be carefully taught. What height of folly! To train children for paganism here, and damnation hereafter. Think of Christian mothers, decking their children out and sending them out to such pagan dances to be the associates of libertines, adulterers, and the victims of seducers and paid procurers.

The saddest feature of the whole business is, this unspeakable horror could not live twelve months if solidly opposed and vigorously fought by a combined Protestant Christianity. This is equivalent to saying, that Protestant preachers could kill the monster if they had the mind to, and desired to do it. Right here is where the blame lies, and nowhere else. Does the reader ask, What is the matter with these preachers that they do n't stop it? There is only one conceivable cause that we can imagine, and that is, that too many of their rich members favor and patronize the dance.

Had the clergy faithfully held up Christ, by proclaiming a full gospel which saves from all sin and fills with the Holy Spirit, and His blessed fruits, their members would never have gone off after these false gods of fashion, idolatry, and lust.

This fact makes all the more conspicuous and commendable and notable the few noble exceptions like Dr. Straton of New York, who are trying to stem the tide and save the church from engulfment in a maelstrom of the lowest carnality and iniquity. God bless every brave pastor who lifts his voice or uses his pen in resistance of this threatening atrocity!

#### **THE FIGHT IS ON FOR THE SABBATH**

THE great struggle for the rescue of our Sabbath is on, but one can not foretell the result yet. As we expected, the leaders in this memorable reform have, lined up against them and on the side of a Continental Sabbath, the daily papers of the country. These papers scruple not at any means to carry their point. They indulge in misrepresentations, sneers and ridicule, both of the legislation sought, and of the leaders of the movement for reform. Some of the church bodies have spoken out plainly in favor of the reform, while others are apathetic and slow to act. The Jews are naturally opposed to it. The fight in Tennessee is in the state legislature now in session. Two bills are before the state legislature, one for a radical law, the other for a conservative. The radical bill is more sweeping in its terms, proposing the prevention of all Sunday desecration, including Sunday trains and Sunday newspapers. It excepts only works of mercy

and necessity. The other bill omits Sunday trains and Sunday newspapers and aims at only what they deem feasible or practicable of securing. It seeks especially, to avoid any provisions or terms that render the law liable to be declared unconstitutional. Friends of this bill proceed on the basis of expediency. The friends of the other bill claim to proceed on the lines of consistency. In some states the fight is very bitter. In New York City the opposition staged a great procession in which there was a pageant with floats caricaturing the so-called "blue laws," they so much deprecate. The great New York dailies of course, support this opposition. We devoutly hope that out of this national battle will come a wise law to safeguard and maintain our holy Sabbath.

#### **A BOARD IN TROUBLE**

WE might have said boards in trouble just as well, for a dozen of them are in the same condition. We refer, however, first to the Methodist foreign mission board. The Methodist papers are discussing what they are pleased to call their "Crisis in Foreign Missions." They find themselves plunged in very deep debt. Several things have contributed to cause this condition of affairs. The chief cause, however, is the Interchurch Movement, for which concern the Methodist board underwrote to the amount of nearly one million and a half dollars. This money had to be paid and they had to borrow the money to pay it. This was a terrible blow to the Methodist church and is bearing a very sad fruitage to the membership. The board is being blamed by many as having acted without authority. Some claim even that they are not morally bound to pay it. Very many are paying under protest and are being left in a very bad humor.

There are a number of other denominations in the very same trouble. A greater calamity could not have befallen Protestantism than this Interchurch World fiasco. We are very glad that our church kept out of it. We are saved a harvest of evil results which will cling to the affiliating denominations for years to come. Churches, as well as individuals, should always look before they leap. It is passing strange to us how readily some ecclesiastics are taken in by any sort of leadership that chances to come along if they make lofty pretensions and large promises. They find church leaders very gullible and easily duped. The Interchurch business will be a warning to the generations to come to all denominations to try the spirits whether they be sane or whether they be following an *ignis fatuus*.

REVOLUTIONS NEVER GO BACKWARD. This is a comforting truth as we view the ruthless warfare of interested parties on the prohibition amendment to the national Constitution. Fight it as they may this national amendment is a revolution in the great world revolt against the license infamy and it is bound to

go on until the most effective and complete enforcement of anti-liquor laws is universally secured. Meanwhile we must fight ceaselessly to minimize to the greatest possible degree all retarding of this most desirable end of such enforcement.

## EDITORIAL SURVEY

### WHY SHOULD IT BE FEARED?

Some people seem to have a mortal dread of holiness. Yet they are surrounded on all sides up to their eyes by sin of every grade and never exhibit a tremor in the presence of it. There are prominent preachers who keep busy fighting holiness and endeavoring to steer their churches and members as far away from the contagion as possible, and yet are utterly blind to the billows of worldliness and carnality which are inundating their pastorates, carrying their members from their cushioned pews to the fiery pit of perdition daily. We quite agree with the following from the *Sunday School Times*:

Some men seem more afraid of holiness than of sin. Holiness means wholeness, wholesomeness. In the debate about definitions of holiness and in the fear that it might be too much to expect that God can make a life clean, the practical and available blessings of wholeness are relegated to the place of a theory. The probability is that most of us have not expected too much of God's redeeming grace, but on the contrary have come far short of realizing how much that grace can mean. Let us not be afraid that our expectations will outrun God's purpose for making a man "whole."

### HIGH TESTIMONY UNRELIABLE

Not the altitude of witnesses determines their reliability but their all-around saneness is a far better test. Because a few men who make tall claims to scientific lore have come out asserting their belief in certain psychic phenomena attending the modern revival of spiritualism, is no proof whatever of the truth of these doctrines of devils. There are many very highly educated fools in the world and not a few highly educated knaves. Pertinent to this point is the following from the *Christian Advocate* (Nashville):

The fact is being published widely that Sir William Crookes, Sir William Barrett, Sir Oliver Lodge, Professor William J. Crawford, and others were convinced that the usual psychic phenomena connected with spiritualistic "seances" are real on account of their having been convinced of such things as the movement of material bodies without contact, the alteration of the weight of material bodies, messages written by unseen hands, the materialization and photographic representation of phantom forms, and many other wonders. We think that, in the last analysis, these scientific men saw things done which they simply deemed impossible in the natural realm. We know how they felt in the presence of these psychic mysteries. We saw performed by a magician a feat every whit as wonderful and as naturally "impossible" as the phenomena that "convinced" these eminent scientists, yet we remember that the magician told us at the time that his feats were but natural. The truth of the matter is, the concreting of what is thought naturally "impossible"

is effected only through a consciousness which speaks with the authority of spiritual experience as well as of the senses and the intellect.

### UNRECOGNIZED VISITS

Every opportunity of doing good is but a visit from the Christ of Calvary did we but recognize the fact. The *Watchman-Examiner* credits to MARKHAM this great truth, beautifully told, in poetic form:

While the cobbler mused there passed his pane  
A beggar drenched by the driving rain.  
He called him in from the stormy street,  
And gave him shoes for his bruised feet.  
The beggar went and there came a crone,  
Her face with wrinkles of sorrow sown.  
A bundle of fagots bowed her back,  
And she was spent with the wretch and rack.  
He gave her his loaf and steadied her load.  
As she took her way on the weary road.  
Then to his door came a little child,  
Lost and afraid in the world so wild,  
In the dark world. Catching it up,  
He gave it milk in the waiting cup,  
And led it home to mother's arms,  
Out of the way of the world's alarms.

The day went down in a crimson west;  
And with it the hope of the Blessed Guest,  
And Conrad sighed as the world turned gray:  
"Why is it, Lord, that your feet delay?  
Did you forget that this was the day?"  
Then soft in the silence a voice he heard:  
"Lift up your heart, for I kept my word;  
Three times I came to your friendly door;  
Three times my shadow was on your floor;  
I was the beggar with the bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street."

### BLINDNESS TO THE HIGHEST GOOD

Very many people have erected false ideals of real happiness in life. They seem to know nothing whatever about what is really best for them. They pine for the gratification of every desire, and vainly dream that if their every whim could be met, they would be supremely happy. They utterly ignore the fact that the law of self-denial or cross bearing is fundamental in any true theory of life. An exchange covers this point, which, writing on, "Who knoweth what he is doing," says:

The Book of Ecclesiastes asks, "Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?" The heathen philosopher answered such a question by saying, "It were not better for men that what they desire should come to pass. It is sickness that makes health pleasant and good; hunger, fulness; fatigue, rest." A modern answers by saying, "The very worst calamity, I should say, which could befall any human being, would be this: to have his own way from his cradle to his grave; to have everything he liked, for the asking, or even for the buying, never to be forced to say, 'I should like that, but I can not afford it; I should like to do this, but I must not do it.'"

The simple fact is we shall find happiness only as coupled with every wish, "not my will, but thine, be done," because our happiness in the last analysis consists in rest in the will of God.

### CHEERFULNESS

The partition dividing laughter and tears is very thin. This is only another way of saying that the partition dividing cheerfulness and sadness in a human life is exceedingly thin. We have often observed this in the study of men. The *Christian Advocate* emphasizes this fact with force in the following paragraph:

The mingling of cheerfulness and sadness has been noted in the lives of great men. Martin Luther spent most of his life in the smoke of battle, but the

laughter of Luther was notoriously boisterous. Tenyson was fond of a good laugh, yet it was he who wrote one of the saddest poems in the English language. Mr. Lincoln was bowed down with care and sorrow, and most men who saw him thought he had a sad face, yet it may be doubted whether the world ever produced a man who had such a keen sense of humor or one who knew so well how to make a whole nation laugh.

Dr. Morrison, of Scotland, says, "When the heart throbs and feeling is enkindled, and every nerve is quivering with emotion, we scarcely know whether we are sorry or glad." Not long ago a beautiful young woman was married, and after the ceremony while the bride and groom were being overwhelmed with congratulations her face was wreathed with smiles as glorious as the rainbow and her eyes were full and running over with tears. In her innocent and childish frankness she cried out, "I am not crying because I am sorry." She was illustrating in real life the fact that light and shadow are near akin. Cheerfulness and sorrow are blended in every true life.

Christian cheerfulness is gladness and hopefulness kindled in the heart of the Christian by the Holy Ghost. It is of God.

### PLEASURE-MAD AND LUXURY-HUNGRY

We are rapidly becoming a nation of seekers after pleasure and luxury. These two things fill the mind and thought and time of most people. Their pursuit amounts to a fury or perhaps we had better say, a contagion, which has become practically epidemic. The *Watchman-Examiner* says:

Today the tastes of the people are running to luxuries. They are making, buying, and selling the things that will only have a temporary value, which will perish in a short time, and which will never be productive in themselves. Now what can be done about it? I say that the fundamental basis of business is the tastes and emotions of people. They determine the desires of men and women. It seems to me it is absolutely foolish to talk about reducing the cost of living by emptying the cold storage plants or by hounding the middleman. Desires and tastes determine the future. Now what can be done to change the tastes and desires of people? History shows they are changed only in two ways. One is by experience. That means men learn only as they suffer. The other great factor has been the religious factor. It seems to me that the only cure, the only thing that will stave off the crash, will be some sort of religious revival which will get men into a different point of view. We must have something which will make men substitute faith for fear, production for selfishness; something whereby our minds may be focused upon making things instead of upon a division of things. The great need of the hour is more religion, more emphasis on service, more on making rather than purchasing, more on being rather than on simply "getting by." Three years ago I spent a day as guest of the president of Argentina. We discussed why South America with many more resources than North America and settled first is backward compared to North America. "What do you think?" I asked the president. "I don't know," he answered, "but this is what I believe, South America was settled by men from Spain who came in search of gold, with only a vision for gold; but North America was settled by the Pilgrim Fathers who left England with a vision for God and a desire to serve Him." May we not kick down the ladder by which we have climbed up?

### STARTING THE DAY RIGHT

It is wise to start the day right. A wrong start is unfortunate always. CHARLES KINGSLEY said a good thing in the following words of advice to Christians:

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.

**W**E have just passed that decisive epoch—the beginning of the new year. All around the world special appeals have been made, individually and collectively, to persuade men to take a definite step Godward. Large numbers have no doubt done so, while many more, though deeply impressed, are in danger of neglecting their decision till the Spirit is grieved and their golden opportunity has been lost—perhaps forever.

Let me appeal with all possible earnestness to every soul to whom God has spoken during this solemn season of heart searching, not to delay the decisive step a day longer. Whether you be a sinner, destitute of the grace and peace of God, or a believer that yearns for a clean heart and the sweet sense of the abiding Comforter—drop everything else till this matter of supreme importance is definitely and forever settled.

## A New Year's Aftermath

By Rev. D. RAND PIERCE

Are you an unsaved man or woman?  
Then listen to God's message to you:

He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy (Prov. 28: 13).

If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1: 8).

Are you an unsanctified Christian, anxious to please Jesus and be a blessing to the church and world? Then hear what God says to you:

Present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom. 12: 1, 2).

Blessed are they which do hunger and thirst after righteousness: for they shall be filled (Matt. 5: 6).

Create in me a clean heart, O God; then will I teach transgressors thy ways; and sinners shall be converted unto thee (Ps. 51: 10, 13).

But remember, there can be no trifling with the Almighty—"with all the heart" is His everlasting edict. "This one thing I do" must be the uncompromising language of your soul as truly as it was of the Apostle Paul. He or she that will say from the depths of an honest heart:

Here I give my all to Thee,  
Friends, and time, and earthly store;  
Soul and body, thine to be,  
Wholly thine forevermore;

can carry away the best God has provided for the peace and happiness of His immortal creatures, if it should cause the bankruptcy of the universe!

But—oh, the stupendousness of that little word on which the fateful door of destiny so often swings—*but*, "How shall we escape if we neglect so great salvation."

"The Spirit himself beareth witness with our spirit, that we are the children of God" (Romans 8: 16).

**I**T is more than passing strange that there should be any misunderstanding concerning a passage of Scripture so direct in its statement. Nevertheless this subject has been a ground of theological controversy for centuries. That there is such a witness can not be denied without denying the plain statement of the Word of God. Neither can it be denied that the Spirit bears witness with our spirit. Here again the Word is plain. It is generally admitted that there is an indirect witness or testimony that we are the children of God, and that this witness is accompanied by the fruit of the Spirit.

What then is the ground of controversy? Whether there be any direct testimony of the Spirit at all. Whether there be any other testimony of the Spirit, than that which arises from the consciousness of our bearing the fruit of the Spirit. The testimony of a good conscience. That there is, the text unmistakably affirms, and believers of all ages have maintained, both as a theological dogma and a happy experience.

That the subject has been one of intense interest to believers is evident from the attention that has been given to it during the entire history of the Church, and especially in times of revival when the tides of salvation were running high. Quotations from several well-known commentators and theologians will indicate the drift of the discussion and the conclusions arrived at by the various classes of thinkers developed in the Church.

Moses Stuart, commenting on our text, says: "How then does the Spirit bear witness to our minds and souls, that we are the children of God? The answer is, by imparting the spirit of adoption or a filial spirit to us. It is this, then, which affords the evidence to our minds of being in a state of filiation, *i. e.*, of bearing the relation to God of spiritual children. And as this spirit comes from the Spirit

## The Witness of the Spirit

By H. O. FANNING

of God, so He may be said in this case to bear witness, because He is the Author of that spirit which affords the evidence of our filiation." Here it is plain that no direct witness of the Spirit is recognized.

Dr. Shedd, commenting on this text, says: "There are two persons actually concerned: the believer, and the third trinitarian person. The latter cointestifies with the former, and confirms the testimony of the believer's consciousness. It is as if, when the believer says: I am a child of God, the Holy Spirit made answer: Thou art indeed a child." Here the witness is direct, but subordinate to the witness of our own spirit, and dependent upon it.

On this text Dr. Charles Hodge says: "Beareth witness to, means confirms or assures. The Spirit of God produces in our spirit the assurance that we are children of God. How this is done we can not fully understand any more than we can understand the mode in which He produces any other effect in our mind. From this passage it is clear that there is a scriptural foundation for the assurance of salvation. Those who have filial feelings toward God, who love Him, and believe that He loves them, and to whom the Spirit witnesses that they are children of God, can not doubt that they are indeed His children." It is refreshing to know that this eminent Calvinist testified so clearly and unequivocally to this doctrine and experience that has been of such inestimable comfort to the children of God everywhere. Nor is he

alone in this, for Calvin himself bore testimony to this great truth in the following words: "St. Paul means that the Spirit of God gives such a testimony to us, that He being our guide and teacher, our spirit concludes our adoption of God to be certain. For our own mind, of itself, independent of the preceding testimony of the Spirit, could not produce this persuasion in us. For while the Spirit witnesses that we are the sons of God, He at the same time inspires this confidence into our minds, that we are bold to call God our Father."

John Owen, the great Puritan divine, testifies as follows: "The Spirit itself beareth witness with our spirits that we are the sons of God; the witness which our own spirits do give unto our adoption is the work and effect of the Holy Spirit in us; if it were not, it would be false, and not confirmed by the testimony of the Spirit himself, who is the Spirit of truth. If He declare not our sonship in us and to us, we cannot know it. How then doth He bear witness to our spirits? What is the direct testimony? It must be some such act of His as evidenceth itself to be from Him immediately, unto them that are concerned in it, that is, those unto whom it is given."

Poole also gives a ringing testimony to this truth. He says: "The Spirit of adoption doth not only excite us to call upon God as our Father, but it doth ascertain and assure us, as before, that we are his children. This is not the testimony of the graces and operations of the Spirit, but of the Spirit himself."

John Wesley thus declares this truth: "By the testimony of the Spirit, I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses with my spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; that all my sins are blotted out, and I, even I, am reconciled to God." To this also, Jabez Bunting, the great English

preacher and theologian, adds his testimony: "The Spirit himself—the divine Spirit—the Lord the Spirit—the third person in that ever blessed and glorious trinity whom we worship and adore as one Jehovah—beareth witness with our spirit, that we are the children of God. Or, to use the parallel passage in Galatians. Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father—creating in you the comforting, tranquilizing, satisfying sense and persuasion that God is your pardoning God, and that you are His pardoned children; emboldening you to go to Him with filial confidence and reliance, and claim the exertion of His paternal love and power on your behalf, without fear of denial or repulse. The Spirit himself beareth witness with our spirit that we are the children of God."

Thus we see that Calvinists and Arminians join in hearty accord in testimony to the reality of this blessed and glorious experience so clearly set forth in the Scriptures, and so dear to the hearts of all true believers.

It may serve to remove an objection, and to correct an error which sometimes pervades the statement of this doctrine, to observe that the witness of the Spirit is not of the essence or nature of saving faith; therefore it is not to be confused with it. Saving faith does not consist of the assurance that I am now a child of God. This would be obviously contradictory, for we must believe before we can be saved, and we must be saved before we have the testimony of the Spirit to our salvation and consequent sonship. The witness of the Spirit is to the work of the Spirit. Manifestly the witness of the Spirit can not be given until the work of the Spirit is performed; and this can not be performed until saving faith is exercised. Therefore, neither the witness of the Spirit, nor the testimony of a good conscience, should be confused with saving faith. The Spirit bears witness with the spirit of every true believer, by a testimony distinct from the witness of his own spirit, and preceding that testimony. The logical order would be, the exercise of saving faith; the direct witness of the Spirit; the witness of our own spirits; the testimony of a good conscience; bringing forth the fruit of the Spirit. The work of the Spirit; the witness of the Spirit; the fruit of the Spirit. Facts, faith, feeling, works.

CLARENCE, MO.

## What Is Your Life?

By J. WARREN SLOTE

THE apostle, in asking this question, is contemplating the uncertainty of the future, so far as we know, and our dependence, absolutely, upon the will of the Creator and Perpetrator of all things. In answering the question he has asked, he does not enter into a psychological discussion of the subject, but merely states the practical facts, *viz.*, that we are utterly dependent and that the time allotted for our earthly existence is at best but brief; and then he suggests that if we are wise, we will, in all of our contemplated actions, take our Maker and Judge into our calculations.

That the length of time allotted for our earthly sojourn is, under the most favorable circumstances, brief, is obvious. How brief

it is! A vapor that appears and then vanishes, illustrates it, according to the Apostle James. As the Apostle Peter puts it, "all flesh is as grass, and as the flower of the field it fadeth away." And as we look back over the years, how true these comparisons are! As one of old paraphrased it, after looking back over several scores of years, we may well say, "My days are swifter than a weaver's shuttle when they are past and gone"; but we need not follow in his conclusive meditations when he says, "They are spent without hope." Seeing, then, that the time allotted us on this mundane sphere is so very brief, we should the more realize the glorious opportunity that is ours and the tremendous responsibility that rests upon us as those to whom life is entrusted as each day is within our grasp.

It is a positive fact that when God placed us here, or permitted us to be placed here, it was that we should live to some purpose—some noble purpose of His own design. Some

## A New Year Prayer

By NATHAN H. BULLOCK

Once more the bells ring out the chime  
Of passing years.  
Another year, upon the shores of time  
No more appears.

For all the many blessings of the past  
We render praise,  
And rise to gather richer treasures, vast,  
From coming days.

And if the blessings missed should make us  
Unsatisfied; [some  
Be ours the blame, they might have come,  
Had we but tried.

Lord, all good works we left undone,  
Help us begin;  
All precious gifts we might have won,  
Help us to win.

All that is good we might have been,  
Help us to be;  
From every thought, word, deed of sin,  
Help us to flee.

May not past failures, Lord, our future blast,  
Our faith subdue;  
But help us, o'er the ruins of the past,  
To build anew.

And build so well that greater blessings may  
To us be given;  
And may each step we travel be, we pray,  
A step toward heaven.

And not alone when under tranquil skies  
We rest awhile;  
But when we, heavy laden, toil, and shadows  
Help us to smile. [rise,

And if this year on earth should be our last,  
Help us, in some  
Degree at least, to mend the broken past  
E'er we go home.

And when the new year dawns for us, below  
No more;  
May we a better, sweeter, fairer dawning  
On heaven's shore. [know

live for pleasure, some for gain, some for self-aggrandizement, but none of these, or even all of them, as an end in themselves are a goal worthy of a lifetime of effort. We may have pleasure and be dead while we live. We may accumulate wealth in degree large or small, but with that end *only* accomplished, we must at our demise leave the world naked as we entered it. We may attain earthly fame and honor, but these can not be taken beyond the grave, and even here, the crowd that stands ready to crown today may be ready to crucify tomorrow. Many live to no purpose at all, being satisfied with food, raiment, and palaver. We must surely find some worthy ideal for which to strive in order to use the opportunity life affords to proper advantage.

What, then, is a goal worthy of our best effort? In general, it is to serve God with our time and substance, wholeheartedly and willingly, and His creatures, our fellow-men, in like manner. In particular, it is to ascertain by prayer and through close and continuous fellowship with God His thought as to just how our efforts may be best directed. This done, we may review our days with joy, enter into the future with alacrity, and finally sit down to review the life we have spent in contented happiness.

Let us remember in this connection that there is no opportunity of any kind but what carries with it its own Siamese twin—responsibility. Opportunity and responsibility go hand in hand. When one has opportunity to enter a larger position, even in the commercial world, he immediately faces a responsibility in either accepting or rejecting the opening, and the larger responsibility for making good if he accepts. A trust of any kind carries with it responsibility. Life is a trust. God having given us the opportunity to live and fulfill the purpose of our creation, He charges us with the responsibility of making good; and if we fail, how sad the consequences!

In view of these facts, we should, first, make a definite decision as early in life as possible, to use all the opportunity life affords, to make a success of life's trust according to God's way of thinking. Then we should seek to ascertain God's thought as to the manner in which we should direct our effort toward the goal He has designated. By so resolving, and never deviating from the ideal established, life will be a glorious success, the hoary head will be a crown of glory, and finally the hour when opportunity ceases to exist arrives, the words,

"Well done, thou  
Good and faithful servant,"

will be a most welcome pronouncement spoken by the Lord Jehovah and gladly heard by the one who has wrought and achieved.

CHICAGO, ILL.

## The Lord's Prophet

By W. R. GILLEY

V

ANOTHER fine and necessary qualification of the Lord's true prophet is he must be of a gentle, kindly spirit. Gentleness and kindness are opposite to roughness, hardness, harshness, and severity. The Lord's servant must be full of gentleness and kindness because he is a shepherd of the



Lord's sheep; and hardness, roughness, harshness, and severity can not be used with sheep.

As a shepherd he has the care of the flock of God at all times. There are not many flocks of the Lord's sheep but where there are some young, tender lambs, and it would be an unusual condition if there were not some sick and crippled ones once in a while. If the Lord's servant has not a heart full of gentleness and kindness he is very likely to be rough in dealing with the sick or crippled ones and instead of helping them by getting them to the Great Physician, he is liable to injure them more. The Apostle Paul, writing to the church of the Thessalonians, said, "We were gentle among you, even as a nurse cherisheth her children."

It takes a great deal of patient, gentle care to nurse sick children, or sick people of any age, back to health and strength. So also with the weak, sick, or crippled children of the Lord. We notice that when a surgeon sets a broken bone or restores a dislocated one, though he deals firmly with the injured member, yet he is very kind and gentle with it. We notice, too, that a surgeon in performing an operation does not use a cross-cut saw, an ax, nor a broad sword, but implements suited to his need. So, also, the Lord's prophet, if he is filled with gentleness, will not use the broad sword of "holiness without which no man shall see the Lord," to open a sty on the spiritual eye of some sanctified child of God, nor will he use the jagged teeth of the cross-cut saw of "God has not called us to unclean-

ness but unto holiness," "The works of the flesh are manifested which are these, adultery, fornication, lasciviousness," "If you don't get sanctified wholly so you are full of joy all the time you will go to hell," "If you get what I've got you will shout when you don't feel good," and many like them, to open a boil or lance a carbuncle. In the Book of Leviticus, the priest is given implicit directions for discerning the difference between a boil and leprosy or a common brown freckle and leprosy. So if the Lord's servant is full of gentleness he will be careful to discern the difference between some mere infirmity and carnality, so as to be tender and patient with the sick of the flock.

He needs great gentleness and kindness to lead, teach, and feed the lambs of the flock. If he does not have these, he is liable to think he has a stubborn goat on hands when he has only an ignorant lamb. If he does, and is given to roughness and harshness he will probably grab an ax of "He that committeth sin is of the devil," or "Stubbornness is as the sin of idolatry," and chop the supposed goat's head off, get him down to the mourner's bench, and pray for the Lord to come and resurrect the dead. When, if he had used gentleness, had gotten a pan of spiritual milk of the Word, and had taken the lamb up in his arms of kindness, he would have succeeded better.

"The servant of the Lord must not strive; but be gentle unto all, apt [handy with his tools] to teach, patient."

LANSING, MICHIGAN.

## II. "This One Thing I Do"

By REV. J. N. SHORT

THE reason some in the visible church, and many outside, do not like the truth, "As the truth is in Jesus," is because it does not give any latitude. Of course there is mercy with God; but Jesus Christ is the limit of God's mercy. In Him is infinite provision, and a present help for every time of need. The believer in Christ is true in his heart. Then, because of what is at stake, he says, "This one thing I do."

I have seen men seeking wealth: all absorbed in its pursuit. They could say, "This one thing I do." I see the poor and the rich giving themselves up to a life of pleasure, and they could say, "This one thing I do." I have known of many of these hurried into eternity in a moment of time, without any warning, from a godless, mis-spent life. Some of them were members of the visible church. I have often wondered if our young people learned any lesson, and cared to take it to heart.

We do well to bear in mind that legitimate things can damn the soul as well as illegitimate, if the believer allows himself to become all absorbed with them. All these things perish with the using.

If they have not destroyed us, eternity will reveal just how much they hindered us in running the race for life and glory. If we have forgotten God because of them, they leave us utterly destitute and barren. We have then missed our way, and have lost our one opportunity.

But no man can run this race who does not from his heart say, "This one thing I do." As believers, our great sin may be that we for-

got God, so occupied with the legitimate things of life. But carried out, the end would be damnation. In that case we sowed to the flesh; then of course we reap corruption.

We might know that by so much as these things enter into the heart, Jesus, and the truth in Him, is not the one supreme thought and choice of our heart. Then by so much as that spirit takes control, it will give us trouble in our future experience.

But in that case no believer is accepted of God. Today many try to compromise; they go to church in the morning, and automobiling or visiting in the afternoon. This only illustrates how, in different ways, many in the visible church soothe their conscience, please themselves, and think they will get by with God.

But we know it is a question of the spirit and the interest a man has who is running a race to win for earthly glory. Yet for the truth of Christ and eternal glory they would think it too much to so commit themselves as to say, "This one thing I do."

Any one who has that spirit, even in the visible church, is not running this race. It is a question of taste, desire, and aspiration. Like an athlete running a race in the stadium, he is running this race to win. It is one thing with him. The two ways are opposite. If he goes the one way he can not go the other. Gratifying self at the expense of truth and duty we do not glorify God in any sense. Self, ease, and convenience, must be counted out in running to win.

This will reveal to us just where we are.

The man who really honors God then does this one thing. He can not be double-minded. It is written, "If any man love the world the love of the Father is not in him." Jesus says, "No man can serve two masters. . . . Ye can not serve God and mammon." It is like a man trying to ride two horses going in opposite directions at the same time. Jesus rarely, if ever, uses the term, and yet never teaches anything but holiness.

Jesus teaches nothing else, because it is a question of the truth and a question of the heart. Never since I had a taste of the heavenly gift, and He came in to abide, could I give myself up to pursue any other course, or get the consent of my will to turn to the right or the left. Yielding up all, I felt like a fish out of water. My conscience at once reproved me, and was as keen and quick to feel as the apple of my eye.

It is not then what you do, but what is in your heart, and what you will to do. It is the "willing mind." You can not be going in one direction, and your heart be in another way. Respecting the things of this life we all know this is true. We are disgusted with men who work for us, who are well paid, whose heart is not in their work. And we know that spirit does not go with God. God wants men, manly men.

If you are indeed loyal to your country, you have scant patience with a citizen who is not loyal, and especially in time of war when the interests of the country are at stake. But with God and the truth, as opposed to the world, the flesh, and the Devil, the battle is always on, and it is always war. It is first a true heart, and then a pure heart through an instructed faith. Then it is "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Many a young convert starting could say, "This one thing I do." But because he did not advance to have his faith perfected, heart purified, and filled with the Spirit, the time came when the things of the world appealed to him, and found an answering response from what remained of the carnal mind.

Instead of yielding wholly to Christ through increased light, he began to get weary in well doing. Instead of yielding fully he was influenced by latent desires coming to the front under temptation. All this because he did not press on to be wholly occupied with the truth and the Holy Spirit.

All we have to do is to be true; that spirit will bring us to every blessing and every blessing to us. Then the call to the means of grace is not always convenient. Not being wholly true, he says, "I have some things I must attend to." But that is not just the truth. He forgets Jesus says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Then gradually it becomes business first.

The world in its subtler forms has crept in. But he is a member of the church in good standing. When his attention is called to it he says, "I suppose I ought not neglect these things, but I have to attend to my business."

Then the joy of the Lord, which was his strength, is gone. Yet he justifies himself at every step. But Jesus said to the Pharisees,

"Ye are they which justify yourselves before men, but God knoweth your heart."

This is true of many besides the Pharisees: it is true of all professed believers who can not say in running the race for life and glory, "This one thing I do." What does that mean?

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

By W. E. SHEPARD

### Fads

THE New Standard Dictionary defines a fad as follows: "A matter of taste or pursuit that temporarily engages the attention and interest; a passing fancy or fashion as in dress, amusements, social devices or diversions, etc.; a popular innovation; capricious hobby; whim."

We are living in a day of fads. Like Pharaoh's frogs, they cover the land. We do not have to hunt for them. On the other hand we have to run, or they will be upon us. They are in evidence all the time, and everywhere.

In my early ministry I used to travel much from place to place in my buggy, and I was struck with the unity of sports among the children. Whatever the children did in one town they did in the next. If they flew kites in one place, it was kites everywhere. If it was playing tops, then tops was the game in other places. I wondered how it came about, whether it was in the air like an epidemic, or otherwise. Anyway the fad existed. So, today, whether in the sporting world, the fashion world, or otherwise, fads spread like a plague over the land. They are certainly ubiquitous. And if one has not unusual vitality and strong powers of resistance, the miserable microbes will settle upon him and in him and overpower him.

The fashion fad is both ludicrous and ridiculous. Time was when the hoopskirt was in vogue, and women had plenty of room and to spare, with little danger of the lower limbs becoming entangled in their surroundings. Dame fashion afterwards decreed the hobble skirt, when the females appeared as if they had borrowed some man's pantaloons, confiscated one leg, and converted it into a skirt. It was certainly amusing to see how such a one maneuvered to get on a street car.

One time it was the bustle, something like the camel's hump, but afterward fashion said that the person must resemble as far as possible a bean pole.

One time the hats must bear the similitude of an inverted dishpan or a parasol, and when one would look for the contents of such an overshadowing appendage, instead of discovering a well shaped and nicely rounded-out cranium he would see something that had not yet come to a head. Afterward, no rim at all.

One season the dress must mop the streets, till ten million microbes would find suitable habitations within its folds. Then comes the short skirt, till one thinks he is seeing a girl of thirteen; when, lo and behold! it is a grandmother.

One season the sleeves of the dress are so enlarged and ruffled and puffed, that it certainly looked as if Ezekiel had caught a vision of the coming wonder and pronounced his woe upon it. "Woe unto them that sew pillows to all armholes." But capricious humanity must always be jumping to extremes, so this fashion must be followed by absolutely no sleeves at all.

One year the collars and ruffles must be so high, that they can not stand up of themselves, so they are held in place with invisible stays. Then follows the utter elimination of collars, and everything else, to the extent, that the female form has become so exposed that it causes the lecherous onlooker to crane his neck as his wandering eyes follow the fool of fashion along the streets.

When secular newspapers have to turn their editorial galling guns on such immodesty; when a Catholic priest refuses to perform the marriage ceremony and sends the bride home to put on enough clothing to make her decent; when another priest goes down the aisle of his church and hands a pin to each woman wearing a low neck gown, suggesting that it be used immediately, and announces that those who appear there next Sunday in such gowns will be sent home; when modest manhood feels that it is constantly insulted by the open-and-above-board disgrace of undressed womanhood—then it is time

It means failure to win and be crowned at last. It would absolutely be true in running an earthly race; then much more in running in that spirit the race for the eternal prize.

CAMBRIDGE, MASS.

for pure-minded people "to cry aloud and spare not."

And where do these wicked and unscriptural and unsightly fashions originate? They tell us from the harlotry of Paris. I was told by a traveling man that one of the largest dry goods merchants of this country paid a certain person in Paris \$25,000 a year to exploit fashions for the women of this country. Then these poor, little, infinitesimal *paris-ites* must throw away their individuality, self-respect, and even their modesty in order to be in style and keep up with the craze of modern fads. Surely, the time has come when women ought in the proper sense to dress up—and down.

But the dress is not the only department of female fads of the present day. Look at the hair. The time was when women arranged their hair in a nice, beautiful, plain, modest manner. Then they got to frizzing it. Then, like the aboriginal tribes of this country, they banged it. Finally, they got the curling iron, then the "rats" and now—what is the name for it? The foolish flips have gone so far, that the appearance is like a muff hanging over each ear. Why cover the ears? Why not cover that which should be covered? I had one mother and only one. I have one sister and only one. I have one wife and only one. I have one daughter and only one. Yet not one of these ever needed to cover the ears. Why? Because, as a certain evangelist once said, "They are small and clean."

Now let us take a trip to the pedal extremities. See the stilts! Look at those pedestal heels! Talk about Chinese foot fashions! They are setting the example to our women, in that they have seen the error of their ways, repented, and reformed. Our women are retrograding. They are taking up with what China has thrown off. See that poor slave of fashion with her heels in the air and her toes on end, throwing the center of balance forward, till her head and shoulders stoop, her chest caves in, a frightful strain on certain muscles, a tendency to tuberculosis, and other derangements of the human anatomy, and no wonder she is declining in health.

But where will these fads end? Why the feminine form in masculine apparel? Oh, modest womanhood, what strange freaks you sometimes take!

I was sitting in a street car. A person stepped on and sat down beside me. I might not have noticed anything out of the ordinary; only a young man in khaki; only a young man in khaki, had not my friend nudged me, when, behold, it was a female in pants. The very audacity of the thing! In broad daylight, in open public, and absolutely no appearance of shame. I am thinking of the boy's essay in school on "Pants." It was a question in his mind whether pants was singular or plural. Had he seen this sight, there would have been no question in this case about it being singular.

Overalls with women became quite a fad. But that might be better than some dresses, for overalls are true to their name, and that can not be said of all dresses. The young women, so I understand, went so far as to adopt the overall style for their bathing costumes. So much for fads going to seed. But while we are on the bathing question, let me say, that of all the indecent exposures, and immodest behaviors, and shameless practices, the present female (and male, too) bathing costumes cap the climax. I will not shock the modesty of the readers, who are so fortunate as to have their habitat in regions where such things do not prevail, to describe such lack of apparel. Shame on the coming generation!

It might be well for a part of the woman world to take a lesson from Moses where he says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God" (Deut. 22: 5).

Please let not my sisters despise me for calling attention to feminine fads, for the other side of the house are not innocent. While there may not be such temptations nor opportunities for fantastic or

foolish apparel among men, yet man can show his weakness in this direction as well as the fairer sex. "Diamond Jim" died some time ago, and was noted for his diamonds. "His waistcoats and shirts were buttoned with diamonds, even his underwear was ornamented with jewels. His suspender buckles and garter clasps were diamonds and the ferrules of his umbrellas and walking sticks were set with jewels." Where is the woman that can beat that?

The time was when the young man could wear his skintight trousers, till he could meet the description of Sam Jones' dude: "One who looks as if he had been melted and poured into his pantaloons." Then the poor dude swung to the other extreme, till one might wonder if he had borrowed two skirts from his sister and made a pair of trousers. One year they must be nineteen inches at the bottom, had the next year so small that his foot can scarcely pass through. Oh, yes, it runs with men as well as women. I have actually heard of men wearing corsets.

Now let us turn to the young men's hair. Look at the latest cut! I have often wondered where it originated. It looks as if it might have started with some old backwoods grandmother, where necessity became the mother of invention, and not being an adept in the tonsorial art, stuck a bowl over his head and then whacked off all that stuck outside. Really, men, does it not look ludicrous? But anything for style and fashion! The young women aggregate their hair around their ears, and the young men segregate it.

The men may flaunt it into the face of the women, that they are following the *denimonde* of Paris, but look at that young man's mustache. I mean look at part of his mustache. Does it not look as if one had stuck a gob of gum under his nose, or a claub of dirt, or a little smut just under his nostrils? I was sitting at a table the other day, when my friend called my attention to a young man behind me. He said, "There is a young man with a misplaced eyebrow."

And where did this beautiful(?) style originate? I confess I am not abreast of all the times, nor up in the moving picture realm, but I will make a pass at it, and say that it originated with Charlie Chaplin of the moving picture world. We may talk of our holiness girls covering their ears, but what about our holiness young men acting the fool about their mustache, and following the fashion set by such a character as a moving picture star? Shame on our holiness people who will fly in the face of the Word of God, where it says, "Be not conformed to this world."

After all, who follows the styles more, the women or the men? And may not much of the so-called styles and fashions of the day be termed fads? To be up-to-date almost means to be up to the latest fad. Why should we be in bondage to fashion? Why tie up to the latest style? Somebody started that notion; why not be independent and start your own notion? Why be in bondage, so that you would feel out of style if you were a straw hat after the middle of September? Be independent. If you want to wear it on the sixteenth, wear it. I have just as much right to set my own style as the other fellow. Why be a bond-servant to the god or goddess of fashion? Be free. Be an example of liberty, instead of the latest style. Set me down as an old fogey and a last century fossil if you will, but I am actually headed for a realm where the latest style is "the ornament of a meek and quiet spirit, which is in the sight of God of great price," instead of the unscriptural tomfoolery of this present age.

I will not be in bondage to conventionalities. They may be proper, or they may not. They may help or hinder. Why should I tie myself up to something just because it is the latest style or foolish custom? See what convention has done to the "weaker sex." If I had my way I would relegate this "proposal" business to the *ultima thule* of customary nonsense, and give the young woman as good a right to a proposal to marriage as the young man. Why put a yoke upon our maiden sisters which they are not able to bear? We have given them the same chance at the polls that the men have; why not give them the same chance at the proposal business? Haven't they as good sense as a man? Haven't they as big a want in them? Then why be lopsided? Give them an equal show; the men do not have to accept if they do not want to; there is no compulsion. But there comes in the bondage of convention. Queen

CONCLUDED ON PAGE NINE

FROM several of our little readers comes this request: "Can't you tell us something more about that nice little dog?" Yes, I will be glad to tell you something more about Trixy.

#### TRIXY CAN BEG PRETTILY AND POLITELY

One day a small child came out of the house, eating a sandwich. The bread and meat smelled very, very good to Trixy's keen nose; and she felt that she would dearly love to have a taste of it. But the child did not notice her pleading eyes; and she was too well behaved to jump up on him in the rude way some dogs would have done. And then suddenly an older boy cried, "Look at Trixy!" And what do you think the children saw? Trixy was standing on her hind feet, her small body as high up and straight as she could stretch it; and her little front paws were folded prettily, one over the other. It was her way of saying, "Oh, please, won't you give me one little bite?"

Of course, she couldn't stand that way very long. Man is the only creature that is *made* to stand upright and walk on two feet. So Trixy dropped on her four feet to rest; and then, light as a rubber ball, she was on her hind feet again; and had crossed her little fore-paws carefully. How the children laughed! And they petted her, and gave her some meat.

#### A TERRIBLE EXPERIENCE

One night a young man, asleep in his home on the campus, was awakened by a noise in the back yard.

Some creature was scratching about the chicken house, and the chickens inside were uneasy.

"A big dog, or maybe a coon after a nice, juicy chicken supper," he said to himself. But he knew that the henhouse was securely locked; so he went back to bed.

And then after awhile the night air was suddenly filled with fierce barking and yelps and outcries of terror and pain.

Mr. M— turned on the light in his house and ran out as quickly as he could, and his next door neighbor did the same. During these minutes, which must have seemed very long to little Trixy, a terrible fight was going on.

When the two men reached their doors and threw them open the prowling creature—no one knows yet what it was—ran one way and the little dog ran the other, not seeming to hear at all the voices of her friends calling her.

When daylight came there was no sign of Trixy. Members of both families began to look for her. They searched through the garage, and under the houses, and in the big college barn. They whistled and called.

"I am afraid she is badly hurt and has crawled off to die," said Mr. M—.

About noon the young man, of whom I spoke, came in from the college for his lunch.

"I hear they have found poor little Trixy's dead body," he said. And he had a very serious look on his face.

"Oh, I am so sorry!" said his mother. "It doesn't seem possible that the kind, good-tempered little dog is gone and that we won't see her any more, busy about the things she felt she ought to attend to."

The room was quiet for awhile. Both the young man and his mother sat very still, lost in thought, and their faces were sad.

"Well, one thing is certain," said the mother at last, "that little dog lived her life the very best she knew how, and she did not live in vain. She faithfully discharged her duties and won both the respect and love of those who knew her, which I call pretty good for a dog. I am afraid it is better than some people do."

And then the woman went about her work, and the young man to his. But there was a cloud over the day, though the air was so clear and frosty, and the sun shining like new gold. And the people around felt the same way. There is always something sad, you know, about a vacant place. And the place little Trixy had made for herself, and filled so well, was quite empty. It gave people a lonesome feeling.

## THE HOME

Conducted by Mrs. J. T. BENSON

### More About Trixy

#### GOOD NEWS!

Then late in the afternoon came good news. A great mistake had been made, for Trixy had been found sure enough this time, and she was alive and all right.

Mr. M—, you see, has a daughter who lives some blocks away, and the little dog had often gone back and forth between the two homes with the children. So that night of the dreadful fight, when the fierce creature larger than she was, was getting the better of her, and her friends seemed so slow in coming to her help, Trixy had run as fast as she could to this other home, and crept under the front porch, her little heart pounding hard, and her little body aching all over. And there she lay the balance of the night, and most of the next day, where she was found by the members of the family, who had just returned from a visit.

Trixy's friends were overjoyed to hear this good news. And one called another, and passed it along saying, "Have you heard? Trixy is not dead after all."

The next morning she came home. And she was so glad to be back that she wriggled her small body almost even with the ground; and was as pleased as could be when the neighbors came out and patted her on the head, saying:

"Good little doggie! Nice little doggie!"

#### TRIXY'S FAMILY

You remember I told you that Trixy always accompanied her men friends to the car in the mornings.

Well, one morning a lady went to the front door with her husband when he was leaving for his office in the city. "Where is Trixy?" she said, looking over next door.

"I don't know," he answered. "Trixy deserted me yesterday morning, too, and I had to walk to the car by myself."

She did not appear the third morning, either. But the fourth day—there she was as usual, walking with the gentleman to the station, and waiting with him until he had boarded his car.

That afternoon when he returned from the city one of the children next door ran to meet him, and taking him by the hand, led him to the garage.

"Look! there in the corner!" she exclaimed gleefully; "there are Trixy's babies,—four darling little puppies! Oh, I just love them!"

Yes, sure enough, there were four roly poly puppies, all white and black, their eyes not yet open. Trixy was very proud, and just a tiny bit anxious when the little girl gently smoothed one small satiny body. But she looked on trustingly and wagged her short tail, as if she understood, when the gentleman said:

"Ah, Trixy, I see now why I had to go alone to the car for several mornings. You could not leave your babies. That is the way a good mother should act; and I am sure that you are going to be a very good mother."

#### A GOOD MOTHER

And that is what she is—tender, unselfish, and patient. The puppies are big enough now to toddle about the yard, their bright eyes wide open. They have great games, too, tumbling over each other in the grass, gnawing at each other's legs, or yelping joyously at their mother.

And she lies by in the sun, her head resting on her outstretched paws, and watches them out of kind, gentle eyes. Or, it maybe she joins in their frolic, rolling them over and over with her nose, and bounding away before they can clamber to their short fat legs again.

But she can be very firm at times, for this small dog-mother has some fixed notions in her mind about things which puppy-children should not be allowed to do.

They are as happy as can be, and seem to think that life is just one long playtime; yet they have learned that they can not always do as they please. Which is different from some children I have seen. When their mother crouches down, her eyes flashing, her lips drawn back slightly from her teeth, a low growl sounding in her throat, those puppies stop whatever it is they are doing, and stop it at once!

It is her way of saying, "Stop that, this moment, you children! And don't do it another time! Well trained puppies don't do that, and I will not permit it in you!"

And do you know, she seldom speaks but the one time? The puppies evidently believe that *when their mother says a thing she means it*. Which is different from the way it is with some human mothers I have seen.

Not long ago a friend and I were looking out of the window. Trixy, who has grown somewhat lean of late nursing all those fat puppies, came trotting around the house, a long bone in her mouth. It wasn't a very good bone. It was rather dry, and had only a few shreds of meat and gristle on it. But she was hungry; so she dropped down on the grass and began to gnaw on one end of it. And then the puppies spied her. With yelps of delight, they came sprawling through the grass and threw themselves upon the other end, which was a very rude way to behave. But it was only for a moment. For Trixy had crouched and raised her upper lip and was sounding that warning growl in her throat. And those puppies fell back in a blinking row! She did quite the right thing too, for before getting herself something to eat, the small mother had seen to it that those greedy little pigs had been well fed. Why, their fat stomachs were sticking out like round balls! Don't you think it was her time to eat? Mothers must eat some time, you know.

Well, the little fellows sat there and blinked at her. They *did* want to gnaw on that bone with her so badly, but she had told them very positively that they couldn't do it, and they knew better than to disobey her.

One puppy reached out a fore-foot and pawed the air, so great was his longing. Up and down it waved, as if he thought his mother surely could not stand such pleading as that.

Another sidled around where he could be behind her left ear, creeping nearer and nearer the end of the bone which stuck out that way. Then he must have decided that it was best to run no risks, so he sat down and watched while she gnawed.

The other two stood up, leaning against each other. And they never took their sharp little eyes from their mother's mouth, though they turned their heads from one side to the other in their earnestness. Now and then there was a short, high puppy bark, but nothing else; for listen, children, and mothers too, *every one of those four dogs kept his distance*. Their mother had taught them to mind when spoken to. And when I saw that I said to myself, "If a dog-mother can make her children respect and obey her, ought not a human mother be able to do the same thing? And if puppy-children can learn these lessons what about girls and boys?"

#### WHAT NEGLECT WILL DO

When Ole Bull neglected his violin for one day he could see a difference in his playing; when he ceased practicing for two days his friends saw the difference, and a week's neglect was apparent to every one who heard him. So it is without prayer life. A brief neglect on our part to commune with God makes a difference in our spiritual life and power appreciated, perhaps, only by ourselves; a longer neglect makes it known to our friends and continued neglect proclaims it to all.



## FADS, FAKES, FREAKS, FRAUDS, AND FOOLS

(CONTINUED FROM PAGE SEVEN)

Victorians stepped over the line and did her own posing. Now scalp me if you wish, but I am going to be myself anyway, and not ape some one else. We have too many people who ape others; too many preachers, for instance, who try to appear like another. If you did not see that one when he preaches you would think by his voice it was that preacher of some note, for the tone of voice, accent, and all are in strong imitation. And if you could even see him, you might almost be mistaken in his gestures, or manners, and even in the cut of his hair—or rather the un-cut of his hair. Oh, when will people be themselves!

Dear reader, you may not think this is a very religious article, but as sure as you live, if the precepts of this message were carried out, there would be more religion in many that this message is calculated to help. And *vice versa*, if there were more religion, there would not be the need of so much of this admonition.

If you have properly digested this meal, we will give you the next one on FAKES.

## Revivals

By C. E. ROBERTS

**M**ANY of our people are praying for a mighty revival. The General Board of Home Missions has outlined a plan for a simultaneous revival in our thousand churches, some time in the near future. This is no doubt the greatest need that faces us as a church. It would solve all of our problems.

Revivals made the Apostolic Church shake the world. Revivals made early Methodism a world-wide movement. Revivals gave birth to our church and it is only through a mighty Holy Ghost revival that we will keep moving on every line. The only excuse for our existence is that we become a mighty evangelistic force.

The method for such a world-wide revival will be through intense prayer. I have been an evangelist for many years. I thoroughly believe in evangelistic meetings, and I believe the Holy Ghost calls some to evangelism. But I am afraid we have depended too much on the evangelist to bring the revival. In the days of the mighty revivals with the early Methodists there were very few evangelists. The pastors held their own revivals, or secured their brother pastor. They would often meet as a prayermeeting, and continue for weeks, until the glorious and spontaneous break of a glad revival came. The secret in those wonderful days was in "holding on" even though they preached for many weeks without much visible result. They called for times of fasting and prayer—days when the whole church lay on their faces before God in importunate prayer. If we could have such praying today, we would certainly see the same results, and have Pentecost repeated.

The pastor should not feel that if he fails to get an evangelist he can not draw the people. If the revival comes down, the people are sure to come out. It does not matter who the engaged evangelist may be, the revival must come through prayer.

There can be no revival without a revivalist. This revivalist need not necessarily be an evangelist, but he may be the pastor or some layman. God must have a channel through which He can work, and bring His revival power to the hearts of men. Too many of our ministers are weighed down with the business end of the church, and many are encumbered with secular affairs that take them from the vital and spiritual welfare of the flock, over which God has called and appointed them. The work of the ministry is too high and sacred a calling to mix with any kind of secular affairs that will detract him from his holy calling.

How can we arouse our people to the great need of a world-wide revival? First of all, we as ministers should begin praying. It would inspire the entire church if one thousand of our ministers would give themselves up to prevailing for a mighty revival. Then begin to pray with the most spiritual people of the church, and in due time the whole church will become interested in prayer.

Let us forget the idea that the days of revivals are past. There are many indications of a mighty and widespread revival. Oh, that the church will arouse herself to heartsearching and prevailing prayer!

*Every great revival is born in prayer.*

## How to Perpetuate and Multiply Your Usefulness

By JAMES B. CHAPMAN, D.D.

President General Board of Education

**I** KNOW a humble layman in a southern state whose usefulness extends all over the nation—really all over the world. Personally he is not greatly gifted nor unusual to any noticeable degree. But about twenty years ago he became interested in a boy who was struggling to secure an education in a holiness school. He gave the boy assistance to the extent that was required to keep him in school until graduation. That boy is now one of the most loved and most useful men in our church and movement. The layman is old and must soon cease his personal efforts for the cause of God; the boy is now just in his prime and, according to the usual course of human affairs, should have many years of usefulness yet. In the rewards of *the Great Day*, there can be no doubt that the humble layman whom few people know will share with the preacher whom he helped to make.

The majority of people are moved more by the thought of immediate results than they are by the promise of perpetual usefulness. They are more concerned with "quantity" work than they are with quality returns. But these things are true only because the majority of people are moved by sentiment more than they are governed by reason and faith. After everything has been considered, the man who is anxious to make to himself "friends by means of the mammon of unrighteousness" could not do better than to put his money into the education and training of such young people as gather in our holiness schools. It is probably not possible for many to put it directly into the training of a chosen youth like the layman to whom I have referred, but through the plans of the General Board of Education he can assure himself that he is helping some one who will live on to bless the world with the gospel of full salvation after the donor's personal efforts have ceased.

There are nearly a thousand licensed minis-

ters in our church and more than that number more who will yet hear the call of God to the ministry and to missionary work. These ministers must be educated and trained for their life's work. Many of them, in fact most of them, are poor and will either have to begin their work without proper preparation and thus be handicapped through life in their great calling, or else they must have assistance in completing their work in school. As to whether a young minister should go into his work without the best preparation possible, I think we no longer have any question. Dr. Bresee is reported to have said that if he were a young man with only ten years to live and preach the gospel he would spend five years of that time in preparation. I believe this is a sane view of the subject.

Now the General Board of Education wants to found a perpetual loan fund to use in assisting young preachers and missionaries in completing their preparation for their life's work. The nature of this cause is such that it is much better for it to be handled by the General Board than by the various boards of our schools. This fund may be made up of straight gifts or by annuities, or, under certain conditions, by loans. The money in this fund will be loaned to ministerial and missionary students at a reasonable rate of interest and will be paid back into the fund after they are through school and will then be available to use in helping others; thus it will be a perpetual fund. This is what may be called "A quality investment." You invest directly in a few, but indirectly you invest in all those whom the few will afterward reach with the gospel. *We need ten thousand dollars as a beginning for this fund.*

If you think of helping to provide this fund, write to the vice-president, Rev. DeLance Wallace, 2109 Troost avenue, Kansas City, Mo. He will give you particulars and will assist you in any arrangement that you may contemplate.

## How to Guard the Social Life of Our Young People

By Mrs. PHOEBE SANDERS

[Paper read before a recent meeting of the Preachers' Convention of the Idaho-Oregon District, and requested by that body to be printed in the *HERALD of HOLINESS*.—Managing Editor.]

**Y**OUNG people are full of life and energy and must be busy at something. They can not study all the time nor can they work all the time. It is this extra time that furnishes the problem which seems to be uppermost in the minds of a large number of our spiritual leaders today.

1. How, and where, and in what manner shall this time be spent?
2. How can we retain our hold upon their confidence and keep them out of the snares of the Enemy, who never tires of devising new ways and means of entangling them in his meshes?
3. How can we build them into the Church of the living God and make them efficient in pulling down the strongholds of Satan?

These are certainly momentous questions, the correct answers to which mean more in the salvation of souls and the carrying on of God's work in the world than we can possibly realize. Wrapped up in every soul lies possibilities that God alone knows. And if one soul is worth more than all this world, how we ought to study and plan and pray to conserve these young lives; not only for their own sakes but for the millions who doubtless would be saved through their efforts.

We may be assured it will be no easy task, for Satan has desired to have them and we must be as "wise as serpents and as harmless as doves," and

maintain a spirit of perseverance if we are to win in this conflict.

It is an accepted fact that our young people must have some social privileges, for "All work and no play makes Jack a dull boy," you know. And again the questions arise as to the nature, place, and duration of these social times. It is certain we can not permit them to attend the parties, picnics, festivals, etc., that the world is participating in all around them. Nor can we isolate them or shut them up in glass cages to protect them from these allurements.

It is clear that some ways and means must be devised by the older spiritual members in the church in which these God-given energies and superabundant overflow of spirits can be made to do service for God. It is impossible to suppress them altogether; but they can be guided, supervised, and directed into channels that are spiritual, useful, educational, and helpful to themselves as well as to others.

We all recognize that certain persons are especially adapted for work along certain lines. Some are fitted for certain classes in the Sunday school, others for street work, still others for personal work. So it is in the work among the young people. Some seem to have a special gift along this line and without any effort on their part they gain and retain the confidence and love of the young people of their community. Pastors, if you have such a one in your congregation by all means search him or her out and put him to work at once.

Young people are sensitive to influence, both good and bad. They can detect, it seems as though by intuition sometimes, whether certain ones are in sympathy with them or not. That does not mean that such a one is a partaker of their ideas, notions, likes, dislikes, etc. Indeed, many times it means the

## Brother Bud's Good Samaritan Fund



*Beloved Samaritans:* It will be interesting for you to know that on January 9th we closed up two months of coast-to-coast work, and during those two months we have seen between seven and eight hundred people kneel at our altars; we have put the HERALD OF

HOLINESS in over four hundred homes besides raising splendid offerings for the Good Samaritan's work. Money has come in in every convention to put the dear old HERALD OF HOLINESS into the homes and institutions that need it. We want to inform you that our party is holding up well, our health is fine and the people wherever we go are well pleased with the HERALD OF HOLINESS and the Good Samaritan's corner. They think it is one of the best moves they have ever known to raise a fund and send the paper like the HERALD OF HOLINESS to the various institutions of the country that would enjoy it so very much and yet could not read it without some one outside feeling the call of the Master to do such work and raising a fund and putting the paper into those institutions.

I will never forget one day after I had made a good speech for the Good Samaritan's corner, a well dressed young man walked up and gave me a dollar and a half and named a certain jail in the United States, and said, "Brother Bud, here is a dollar and a half that I want you to take and send the HERALD OF HOLINESS to that jail for a year. They sure do need a paper like the HERALD OF HOLINESS in that jail. I know what I am talking about. I spent eight months in that jail last year, and if there is a place on earth where they need the HERALD OF HOLINESS it is in that jail!" Thank the Lord, three days later he was at the altar, and was beautifully saved. The reader can see at a glance that this young man had the missionary spirit even before he was saved, for he sent the HERALD OF HOLINESS to a jail for a year. If we keep up this good

work, which, of course we will, and the dear old HERALD OF HOLINESS goes to the various institutions such as jails and hospitals, and orphans' homes, and old folks' homes, and Y. M. C. A.s, and Y. W. C. A.s, there is simply no telling the amount of good that will be done. We have no way to make the calculation. We don't know one young man or woman in these institutions but that may be saved and sanctified and literally lead multiplied thousands to Jesus.

Now we want at once to begin to send the HERALD OF HOLINESS to missionary stations. We want to make an appeal right now to our circulation manager, Brother Charles W. Jones, of the Publishing House, to begin at once mailing the HERALD OF HOLINESS to the missionary stations; and we will ask him through this editorial to let us know how the money comes in, and to how many missionary stations scattered over the world the HERALD OF HOLINESS is going. This will be easy for the circulation manager to do, because he is in touch with our beloved missionary secretary, Brother E. G. Anderson. We want these good men to outline all the missionary stations they know of and put them on file in the HERALD OF HOLINESS office in Kansas City and just as fast as the money comes in, mail out the HERALD OF HOLINESS to the different missionary stations.

The reader can see at a glance that if each Nazarene now was to send in only 10 cents apiece, it would give us nearly four thousand dollars, and I believe that every Nazarene in America for the good of the great cause we represent could during January and February, mail in to General Headquarters at Kansas City, 10 cents. And I believe the readers will see the importance of sending the HERALD OF HOLINESS to all the missionary stations in the world. Beloved, we could not do anything in the world that would beat that. It would put us directly in touch with every missionary in the world that can speak the English language; and not only that, but it would put them in direct touch with us, and the missionaries could see what the little Nazarene band is doing. May the richest blessings rest upon every Nazarene and every institution that we now represent. May grace and peace be multiplied unto all the Good Samaritans. *In perfect love,*

UNCLE BUDDIE.

very opposite. But down underneath somehow they feel the real true love and sympathetic desire to help and be a blessing to them. That, coupled with the predilection most of us have toward hero worship, goes a long way in keeping a hold upon our young people. We must not forget that the human family is like a band of sheep which look to or depend on a leader to lead them in the right way. They can not be driven but they can be led. We must not expect to find old heads on young shoulders, and it takes much forbearance and patient admonition together with much prayer sometimes, in helping to change the viewpoint of some young people. But one soul is worth more than all the labor we can possibly put upon it. Therefore be "not weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6: 9).

In talking to a young lady, who for a time was a leader of a band of young people in one of our churches, several helpful suggestions were brought forth which could be worked out by the pastors, deaconesses and Sunday school teachers who are interested in this particular branch of our church work. Her field of labor was in one of the smaller churches where the young people did not have some of the advantages enjoyed by those in the larger churches. Realizing this fact, she set herself about devising ways of being helpful to them. Once a week the band met either at her home or at the home of some one of the members and studied the Bible. A certain book or portion of a book was assigned from time to time to be read and each member was to come prepared for a discussion of its doctrines, difficult passages, or special promises. These were very profitable times and greatly enjoyed by

all. To vary the program sometimes they learned new songs and spent the time in prayer and in praising the Lord. There was a liberty and freedom about such gatherings which was not found in the more formal church services and this proved a source of much strength and blessing to them. One Sunday out of each month a missionary service was held. In this way they familiarized themselves with our missionaries, and their stations and encouraged those among their own number who had been called of God to mission fields, and as yet had no opportunity of attending school for training. An offering was taken at each one of these services and the money turned in to the General Board.

There are many fields of activity open for our young people that will fill both heart and hands and keep them so busy that they will have no time to get into mischief. They like to feel that they are doing good and are factors in the work of the Lord. There are street meetings, jail meetings, meetings in old people's homes, visiting the sick and shut-ins, the Cradle Roll and the Home Department in the Sunday school. In all these things they love to take part. It is a very fruitful source for developing talent and discovering latent ability that lies hidden beneath the surface.

There are many avenues open where social gatherings may be indulged and yet at the same time the spiritual tone maintained. The pastor can invite his young people in for a good time in the evening. I know many times we connect the thought of a good time with some rough, loud, boisterous time of merrymaking but that is a great mistake. Good profitable times may be had apart from this common acceptance of the term. Another thing worth

mentioning here, although off from the main topic is that it is not necessary to always have a sanctimonious, long-faced air or always talk on subjects that are religious for fear the young people will backslide. How are we to gain their confidence and be able to help them if we do not enter into the everyday things pertaining to their daily life? Many questions regarding the whys and wherefores of life are being turned over and over in their minds in an earnest endeavor to solve the mystery connected with them. A timely word of warning may save them from a wrong decision and save them from the power of sin. There are times when we can do a lot more good and accomplish much more by not referring to spiritual things. If our life measures up and our testimony rings true we need not be afraid they will take any undue advantage or misunderstand us.

The pastor can get closer to his young people in an evening spent in friendly talk about travel, a good book, the life of some great missionary or other noted person, some vacation trip, or experience of some kind, than he could by just meeting them in the church and preaching to them for six months. Why? Because they feel he is interested in them and they, as well as he, get a glimpse of the home life and social side of each other. The Sunday school teacher can invite her class to her home for an afternoon or an evening, or pack a basket with lunch and go with them for an outing. Or, the young people may be invited individually to make a call on an old person or a shut-in in company with either pastor, Sunday school teacher, or other member of the church. They may form praying bands for raising finances for various departments of the church.

Encourage them to seek out the poor families and prepare baskets for Thanksgiving, Christmas, or New Year, gathering flowers for the sick, etc. There are almost endless things which they will enjoy if only some one loves them enough to think about these things for them and to help them to get started.

Lastly but of the utmost importance is the spiritual tone of the church. The young people will never keep alive if the church members are so engrossed in their own little affairs and so busy looking out for No. 1 that they are oblivious to the needs of others about them. If the church cools off the young people can not be expected to maintain a high standard of spirituality. Mothers and fathers in Israel are needed on every hand who will love and help instead of criticize and find fault because the young people do not walk according to their own little notion.

Get the glory down! Pray till God fills your own soul with life, light, and glory. Love the young people; pray for them; encourage them; surround them with evidences of your love and interest in their spiritual welfare; keep them busy, and the problems mentioned in the first part of this paper will largely be solved.

## Opportunity for Missionary Work in South America

REV. ROGER S. WINANS

**D**URING the last few years greatly increased interest has been manifested by our young people and students in the opportunities for missionary work in South America. Before deciding as to in what section of the country they will begin their mission they desire to make a thorough study of the entire field. Many others, who never expect to enter missionary work on any field, are just as interested in conditions in the neglected continent. With a view to answering a few questions often asked by these people, we are writing this article.

First of all, let us consider briefly the unoccupied areas. In the year 1916 missionaries of various denominations made a careful study of the whole field and published their report, from which I quote the following:

### Unoccupied Areas

1. The republic of Ecuador, with 1,500,000 inhabitants, is considered an unoccupied field. It was admitted that small organizations have preaching places located at three or four points in the country. Perhaps the reputation did not give as much importance to the work of those small organizations in Ecuador as they should have done, but after making due allowance for such a supposition it still remains one of the neediest and least occupied fields in all South America.

2. The northern half of Peru, with a population of 2,000,000, is another large unoccupied field. The reputation overlooked the work being carried on at that time in Chiclaya and Monefo.

3. Bolivia, with a population of 2,500,000, is an unoccupied territory with the exception of three centers (La Paz, Cochabamba and Oruro) and two or three industrial farms among the Indians.

4. The great area of Argentine provinces lying north of Buenos Aires and between the rivers Parana and Uruguay, with a population of three-quarters of a million.

5. The republic of Paraguay, with a population of 800,000, is another unoccupied field save for some work among the Indians and activities recently begun by the Salvation Army.

6. Mission work in Brazil has been limited to the southern section and the coast cities, leaving more than three-quarters of the entire area of a country larger than the United States and with a population of 22,000,000 altogether untouched.

In the report on "Inadequately Occupied Areas," and "Very Inadequately Occupied Areas," is given another list of territories with only a scattering of missionaries. Even in the fields classed as "occupied" there are many opportunities for missionary work. Putting together the six unoccupied areas mentioned above, we have one large region starting with a narrow point near Buenos Aires and widening as we go north until it reaches from ocean to ocean. This great unoccupied area covers over one-half of all South America, and includes about one-third of the inhabitants. In later articles we shall confine ourselves to this one great Unoccupied Region.

## Home Campmeeting, Little Rock

Our last convention was in Little Rock, Ark. This was a very beautiful convention. Our District Superintendent, Rev. J. E. Moore, also our beloved Brother Daniels, had planned for a great campaign in the city as the Arkansas District and Little Rock District both join in this city. The beautiful river that flows through this city divides the two Districts. Little Rock proper is in one District and North Little Rock is in the other. In our Little Rock church our beloved Brother Haynie is pastor. In North Little Rock, Brother Slocum is in charge. We have no two pastors in the Nazarene church more faithful and better beloved by their people than Haynie and Slocum. Our beloved Brother Daniels, the Superintendent of one of these Districts, was unable to be with us as he had had a serious accident, and had either sprained or broken his ankle, and could not attend. So that threw the burden of the convention on Brother Moore, the other District Superintendent. These brethren had secured one of the largest halls or tabernacles that we have ever held a meeting in—supposed to seat ten thousand. This great tabernacle was lighted with electricity, heated with gas, and well seated. Here we preached to people by the multiplied hundreds. Owing to the accident that our beloved Brother Ruth received about the 28th of December, he was still unable to be with us in this convention. This threw the burden of the work on this writer and Brother Norberry. We had three splendid services a day.

Here the Lord allowed this writer to have the blessed privilege of preaching to the preachers every morning at 11 o'clock for four days. The preachers were there from all over Arkansas and some from Louisiana. We had glorious times. Of course the afternoons and evenings were given strictly to the convention work, and the preaching was alternated by Robinson and Norberry. This was a very successful convention indeed. During our week's campaign some ninety precious souls knelt at the altar, and the work seemed to be deep and thorough. The tides ran high at the altar. We had in attendance some thirteen different denominations, and between sixty and seventy local churches represented. We raised some two hundred and fifty dollars in cash to meet the local expenses, and a sufficient amount to meet the expenses of the coast-to-coast campaign was easily raised.

There were many splendid people from various towns. A number of our old friends came over from Beebe, and from Prescott, and Cabot, and Van Buren, and various places. I here had the privilege of meeting Sister Annie Farmer, the daughter of my oldest sister. This was the second time that I had ever met Sister Annie. She is beautifully saved and sanctified and is truly a loyal Nazarene. Thank the Lord, the good work is going on. Our beloved Brother Sharp, one of our best evangelists, also makes his headquarters in Little Rock. He was on hand and was the leading man in getting out all the nice advertising matter. This convention was well advertised. You put Sharp and Moore, Haynie and Slocum together and they simply can cover up the Devil's patch anywhere. We also had with us our beloved Brother Dunham, the president of the holiness college at Vilonia, Ark. We had with us our beloved Sister Fox, who is one of the leading workers in the holiness move of Arkansas. She is the sister of our beloved Brother M. G. Standley, who is the head of the Bible school in Cincinnati—and many other old friends and splendid workers, too numerous to mention.

The readers will remember that Brother Moore's

headquarters are in Prescott, Ark. He is much beloved on his District, and we were so sorry that our Brother Daniels was not able to be in this great convention. We missed him much, and had a number of prayers for him that God would touch him and put him back in the field. We received a fine subscription list for the dear old HERALD of HOLINESS and got in some Good Samaritan money, and left town as happy as half-headed bumblebees in red-top clover. We are now in Oklahoma City. We are opening a great convention here. In perfect love,  
REPORTER.

## JOINT GROUP MEETING

Of the Church of the Nazarene—the southeastern Kansas and the eastern Kansas groups—at Iola, Kas., January 27-30, 1921.

Thursday, January 27  
7:30 p.m.—Address of Welcome.....Ira F. Stevens, Pastor  
8:00 p.m.—Sermon.....H. Mullikin, Ft. Scott, Kan.

Friday, January 28  
10:00 a.m.—Devotional.....Class, R. McK. Lafontaine, Kan.  
10:30 a.m.—Subject, "Prayer".....Chester Harris, McCune, Kan.  
11:00 a.m.—Subject, "Bible, Their Cause and Effect".....L. F. Gaster, Chanute, Kan.  
2:00 p.m.—Devotional.....Mrs. M. H. Young, Chanute, Kan.  
2:30 p.m.—Subject, "Loyalty to God, The Church, The Pastor".....W. H. Hardip, Rosedale, Kan.  
3:00 p.m.—Sermon.....Ira F. Stevens, Iola  
3:30 p.m.—Subject, "Finance, Its Place and Importance in Our Work".....W. H. Smith, Coffeyville, Kan.  
7:00 p.m.—Special Prayer and Praise.....A. C. Mize, Howard, Kan.  
8:00 p.m.—Sermon.....A. A. Windsor, Pittsburg, Kan.

Saturday, January 29  
10:00 a.m.—Devotional.....S. Blair, Neodesha, Kan.  
10:30 a.m.—Subject, "Shall We Continue the Group Meetings?".....M. H. Young, Chanute, Kan.  
11:00 a.m.—Subject, "The Needs of the District".....E. J. Lord, Dist. Supt. Hutchinson, Kan.  
12:30 a.m.—Address.....J. N. Speakes, Kansas City, Mo.  
2:00 p.m.—Subject, "Deceitful Bally" Led by.....Lucile Dunham, Coffeyville, Kan.  
3:00 p.m.—Sermon.....Geo. L. Dech, Lawrence, Kan.  
3:30 p.m.—Subject, "The Department and Appearance of the Minister".....J. L. Kluze, Topeka, Kan.  
4:30 p.m.—Business  
7:00 p.m.—Song and Praise.....A. L. Crane, Chanute, Kan.  
8:00 p.m.—Sermon.....B. H. Edwards, Wichita, Kan.

Sunday, January 30  
9:45 a.m.—Sunday School.....Howard Pugh, Supt. Iola  
10:15 a.m.—Sermon.....H. N. Metcalf, Ottawa, Kan.  
2:00 p.m.—Devotional Service and Sermon.....E. J. Lord, Dist. Supt.  
7:00 p.m.—"Young People's Rally" Led by Mr. Jones, Pres. Y. P. S. Iola  
8:00 p.m.—Sermon.....Evangelist C. J. Garrett, Paola, Kan.

## CENTRAL NAZARENE COLLEGE

Central Nazarene College is enjoying the blessings and smiles of God. So far this has been the best year of its history in some respects. The enrollment is not the greatest, but the best in quality. The work is very efficient and satisfactory to all. All are satisfied with the work and progress that is being accomplished in all departments with President London and his strong faculty.

God is wonderfully blessing the institution and the first semester is closing with great success in a gradual increase of spiritual power and glory. Each Sunday God gives us souls. A spirit of prayer prevails and we are asking God for a mighty revival. Last week the state inspector spent a day with us. He was well pleased with the work of the college. He stated that very few schools were doing the work that we were doing. He promised to give us state recognition and affiliation with nineteen and one-half units. This gives Central Nazarene College a good standing to soon be rated as a junior college.

The spiritual life of the institution is good. Our new pastor, Brother Rutherford, is being wonderfully blessed and used of God in reaching the student body. His messages are timely, pointed, logical, and freighted with the power of the Holy Ghost. The saints are being blessed. Unity and love with a spirit of prayer prevails in church and college. Our new business manager, Rev. C. P. Clayton, is a man of great spiritual strength and character. He is a great blessing to us all. We are attempting great things for God; and are expecting great things from Him.

The last of this month the Hamlin District preachers' convention convenes here in connection with the coast-to-coast campaign. Make your plans to come and enjoy the good things with us in His name—bringing a student with you.

S. H. ERWIN, Reporter.

## INDIANA DISTRICT

We have hardly been out of meetings a night for months. God has been blessing all up and down the District. The churches are making progress. The pastors pushing hard and putting on many revival campaigns. The evangelists are busy. We have been among the churches also getting in some new fields.

The Sunday school convention at Mobawk with Brother Schocke was a never-to-be-forgotten time—a glorious success in every way.

Brother Loren Pendry has taken a pastorate at Parker and reports a good beginning and souls getting

## "Oh, Spread the Tidings 'Round"

The careful observer of the events of the day will notice every error and false teaching about Bible religion is exceedingly diligent in the use of printers' ink. The daily press is crowded to the limit with matter intended to catch the eyes of men, whether it be to give publicity to art, or science, or commerce, or education. It is astonishing to see the masses everywhere reading, reading, reading. But what? Anything in print. The world has a mania for knowing what is being done or said. Mormonism, Russellism, Spiritualism, Christian Science, and other errors, are being blazoned abroad on the printed page and scattered everywhere.

God has given the Church of the Nazarene the Evangel Colportage and Tract Society as one of its most effective instrumentalities to scatter the truth of full salvation over the earth. Only by the publication of truth can error be successfully combated. This society is especially designed to prepare terse, awakening statements of gospel truth and put them in the convenient form of the tract and send them out to every quarter under the sun.

In order that this work may be done most effectively there must be a continual stream of tracts and pamphlets issuing forth at a minimum cost and a maximum quantity. That this work may have the aid of the whole church and the co-operation of every member and thereby render adequate service with commensurate returns to the whole cause of our holy religion, the Finance Commission of our General Boards has granted to the Evangel Colportage and Tract Society an open field on Sunday, March 27, or Easter Sunday. We earnestly request every pastor to present this matter to his congregation, and we urge churches, Sunday schools, and Young People's Societies to take a special offering for the Evangel Colportage and Tract Society.

The HERALD of HOLINESS of March 9th, will contain certain articles by General Superintendents, members of General Boards, District Superintendents, evangelists, and others, and we ask that this work be given general publicity and that a generous offering be secured.

### Remember the Cause:

*The Evangel Colportage and Tract Society*

### Remember the Date:

*Easter Sunday, March 27, 1921.*

EVANGEL COLPORTAGE and TRACT SOC.  
2109 TROST AVENUE  
KANSAS CITY, MO.

into the fountain. Thus Brother Winniger is devoting all his time to Winchester with good results.

We spent a blessed Sunday with Pastor Wines at Mitchell with the revival tide on and fine congregations and the work moving forward. At Seymour Brother Church is getting a good start, and the ark is coming up the road. We enjoyed our visit here, as this was our first pastorate in the Nazarene church ten years ago. At their missionary meeting with Sister Crooks there was raised five times as much for foreign missions as the church pledged at the Assembly. Amen!

We spent much of our time in December among our churches in southern Indiana. We sure had some glorious times with souls praying through and a shout of victory in the camp. Every pastor was on his job doing his best, and the churches with the glory prayed down standing by them. Nearly all were in revivals or had just closed their revival, and some great times they have had. I hardly recognized the church at Milltown, where Sister Morris had just closed a great meeting with Pastor Davis with thirty-eight new members. Found Johnnie Williams in a good revival at Breese Chapel with Brother Melvin, and the good work going on everywhere.

We got home just in time for the home campmeeting at First Church, which was a feast of good things to our soul. We intended to take Christmas week off, but Stringtown church begged us for that week, and we had some great times, and good was done. As fine a start for a revival as we have witnessed. Brother Grose came and continued the meeting.

Last week we spent three days with Brother Crawford at Richmond in his revival, and found the pas-

tor and church in fine working order, with good progress being made and souls getting into the fountain.

Friday and over Sunday at Connersville with Pastor Pegram. God gave us victory. A revival broke out; about ten prayed through. Twenty of thirty stood asking for prayer Sunday night, with many weeping under deep conviction that did not yield. The pastor writes me he continued the meeting with four getting salvation Monday night.

We are here at Greensburg with Brother Elsworth, Misses Grace McLemore and Sims in a new field for us. A hard fought battle, very good attendance, and a few professions. We hope to continue until God breaks in on this city with revival glory.

Brother James Miller and Sister Barnard were in a home missionary campaign at Rockport with some good results. We are continuing Sunday services there in a vacated church and we trust for a permanent work.

At Hagerstown Brothers Green and Albea are blazing the way in a new field for us. Thus the good work goes on. Rev. R. L. Morgan is at South Bend trying to put the new work there over the top for Jesus.

J. W. SHORT, Supt.

### GREAT OPPORTUNITY AND URGENT NEED

The planting of a great church in our national capital is a great need and a patriotic duty. Nothing will better serve to place our church before the nation at large. The purchase of the church, the cut of which was recently in the *HERALD of HOLINESS*, has been heartily indorsed by the General Superintendents. An appeal has been made for funds for this purpose. But the returns have been very disappointing. Doubtless there is scarcely a pastor in the church but intends to take an offering for this great enterprise, they just defer it. But it is needed NOW. What is done must be done quickly. Our option on the building expires April 1, 1921. We must get our aid to them before then or lose the opportunity—and what has already been put into it.

We know the situation and need in Washington, and feel that this is one of the most crying needs of our church today, and one that should have the immediate support of every preacher and member.

#### DO IT NOW!

Send contributions to Rev. L. B. WILLIAMS, Pastor, 905 Monroe street, N. W., Washington, D. C.

JOSEPH N. SPEAKES, General Secretary,  
General Board of Church Extension.

### SPECIAL LECTURES, OLIVET UNIVERSITY

Olivet University has been blessed in having Dr. and Mrs. E. P. Ellyson for a few weeks' visit. While here Dr. Ellyson gave us some blessed messages at the Sabbath services. The last few days of his stay with us, he kindly consented to give us a series of lectures on the Book of Daniel, studying especially the visions of the book. These lectures were not only very instructive but very spiritual. Not only the students but many of the citizens came to hear these lectures and all were delighted with the precious truth that was brought to us. We understand that Dr. Ellyson has written up this series of lectures and intends at the earliest possible moment to have them put in book form. We bespeak for it a wide reading.

The faculty and students hereby express their sincere appreciation of the scholarly lectures that were given during this series.

J. E. L. MOORE, President.

### NAZARENE BIBLE INSTITUTE

I am just back from the preachers' meeting, and the coast-to-coast convention, held at our Maplewood church, St. Louis, Mo. This was a great meeting. The Lord was present in every service, and I came back to my work greatly encouraged and more determined to press the battle. Our work at Des Arc is moving on fine. Our school is not large this year. We are teaching only the grades, Bible, and music. Our teachers are: Miss Aaronson, from Illinois; Miss Ethel McKinnis, of Fredericktown, Mo.; and Mrs. Ralph, whose home is here on College hill. These teachers are all doing excellent work. Our church is in perfect harmony and God is blessing in every service.

J. W. ROACH, Manager.

### MINISTERIAL ASSOCIATION MEETING

#### WESTERN OKLAHOMA DISTRICT

The Pastors' and Ministers' Association of Western Oklahoma District met in connection with the Ruth-Robinson evangelistic campaign in Oklahoma City. The mornings were given over to the discussions of questions of vital interest to the church work. The papers and addresses were of a high order.

### AN EXPLANATION

Recently we published a statement showing the receipts for the General Superintendents' fund. Our attention has been called to the fact that some of the Districts that were shown as having a deficit had actually paid their appropriation for their Assembly year.

Permit us to call your attention to the fact that the fiscal year for the General Superintendents' fund begins October 1st and ends September 30th. This is done so that we will close the year just prior to the General Assembly. We report all money actually received from the Districts during the period covered by our fiscal year, though, of course, many of the Assemblies keep their records according to their Assembly year, and if their records show they have made up their appropriation for their Assembly year it will mean, of course, that one year they will probably show a deficit in our report and then the next year it will show they are overpaid. However, by the time the General Assembly meets it will even the matter up and they will be paid in full, providing they see to it that their appropriation is met for their Assembly year.

However, in making our reports we can, of course, only report for our fiscal year. Since the District Assemblies are scattered all through the year it would be impossible to keep any other kind of a record. We make this explanation so as not to reflect on any District that has actually paid its appropriation according to the Assembly records, and in reading the financial statement above referred to this matter should be taken into consideration by the District Superintendents and District treasurers.

However, some of the Districts have not paid either their amount for their Assembly year or for our fiscal year and the fact remains that there is a deficit and we are very much in need of assistance. We shall be very glad to have the Districts do their best to help us secure this amount.

My attention has been called to the fact that the Chicago Central District and Alabama District, both of which are reported as having a deficit, made up the amount in full at their District Assemblies.

E. G. ANDERSON, General Treasurer.

The preaching of the evangelistic party was greatly appreciated by the ministers and Christian workers. The local church, of which Rev. John W. Oliver is the efficient pastor, royally looked after the entertainment of all visitors. The altar services were great salvation times, the tide rising till the very last, closing out with a high tide. All wished for another convention soon.

L. A. BOLERJACK, Reporter.

### YOUNG PEOPLE'S SOCIETY CONVENTION

#### WASHINGTON-PHILADELPHIA DISTRICT

The Second Annual Convention of the Young People's Societies of the Washington-Philadelphia District was held in the Darby (Pa.) Church of the Nazarene, December 31st to January 2d.

The convention opened with watch night services and held sessions all day Saturday and Sunday. The attendance and interest were splendid. Subjects of vital interest to young people were discussed freely and with great profit to all concerned. Plans were discussed and adopted to further this great work among our young people on this great District.

Apart from the helpful things derived from the discussion of these topics, we were really blessed in the devotional and evangelistic meetings. These were surely pentecostal. The shouts of victory and the ringing testimonies made it a little heaven on earth! Our District Superintendent, J. T. Maybury, was present and preached for us and we feel glad that our Superintendent has the work of our young people on his heart.

Rev. G. W. Gottshalk also brought us a very helpful and inspiring message. These messages were honored by God and seekers were at the altar seeking pardon or purity. The Darby church, together with their good pastor, Brother Nielson, entertained the convention royally, feeding all who came and caring for us overnight. May God bless them.

Trusting God for great things among our young people this coming year and that many more shall be added to our ranks, we go forward in His name.

J. H. PARKER, President.

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## SAN ANTONIO DISTRICT

We have recently been with the Goldthwaite, Temple, Waco, Meridian, Cranfills Gap, and Yates churches. At Goldthwaite we arranged for a pastor for Goldthwaite, Locker, and Bethel, Rev. W. E. Lantis going to them. He writes that the Lord is blessing his labors and he expects a great year.

At Temple we found Pastor White and his faithful little church making great progress. He writes that they have just about purchased a parsonage and lots to build on. At the Waco church we had a blessed time with Rev. O. F. Hatfield and congregation. We feel that the Waco church had great wisdom in the calling of Brother Hatfield as pastor, and we predict the greatest year in the history of the church.

Christmas day was spent with Rev. R. M. Hocker and his faithful church at Meridian. At this point the Lord gave us six souls. Brother Hocker has the respect and confidence of the church and town. Our next place was with Brother Hocker and the Cranfills Gap church. At the night service two were sanctified. Our next point was Yates with Rev. D. C. Gafford, and his good people. We predict a good year for Brother Gafford and the church.

We came from Yates to Yoakum and engaged in a revival with Pastor Hinds and church. Rev. Joe M. Tyson and wife are with me in the revival and rendering good help in music. We found Rev. J. E. Thredgill in the midst of the revival when we arrived. He had things in good shape.

In our last report we made mention of the tent campaign in south Texas that we hoped to have under headway soon. I am glad to say that at this writing we have three tents in south Texas and are planning to have the fourth real soon. The campaigns have not been started yet, but will begin about the 20th.

Good reports come from all over the District. Rev. E. D. Messer writes that souls are praying through at many of his services.

E. W. WELLS, Supt.

## TRAVELING ON!

We print the following as a text for emulation among all our people. Salvation is our great objective, and prayer is our great connective, and our works will tell for Him if we are interested only in the extension of His kingdom and seek that first of all. Hear Brother Short:

"Personally we are enjoying full salvation. Have the presence of the Lord in our own soul, and get blessed in preaching to others. We feel like praying more, keeping the glory in our own souls, and working harder for Jesus than ever. Amen. We are delighted with the way God is blessing the Nazarene movement. The churches and Districts, the schools and Publishing House, the home and foreign missionary work, the pastors and evangelists. And if we will keep a holy ministry, a clean church, with the heavens open above us, and the revival fires burning, we will fill our place in the world's history, and ere long we will talk it all over on the other side. So I feel like traveling on."

J. W. SHORT, Supt., Indiana District.

"There has not been a year in which I have enjoyed the HERALD of HOLINESS so much as during this year. Especially while undergoing great pressure through death in the family and other crises." Michael Dodd, Kansas.

## Among the Churches

MURPHYSBORO, ILL.

—God gave us a gracious outpouring of His Spirit in our meeting last night. Five of my children, one of them my eldest daughter, came to the altar and wept their way into the fountain. A number have been saved and a few sanctified since we took this pastorate. We are enjoying His presence in our midst.—John Emerson, Pastor.

AUBURN, IND.

—We were recently greatly edified by the ministry among us of Sister Stella Crooks and Sister Lula Schmelenbach, lately returned from Africa. The services held by these two messengers of the Lord not only edified and strengthened our own people, but brought in those who had never before worshipped with us. A Woman's Missionary Society was organized, and we are believing for much fruitage therefrom. Following Sister Crooks' sermon Sunday night three earnest seekers found pardon or sanctification.—Carrie L. Felmlee, Pastor.

NEWTON, KAN.

—We have had seekers and finders every Sunday since our revival in September, except one. A number have joined the church, the Sunday school is growing, the missionary interest is good, and progress is being made on all lines. Two seekers were at the altar at the midnight hour of the old year, one woman praying through just as the new year was ushered in. We enjoy the HERALD of HOLINESS very

much, and believe every member of the church here is a subscriber.—A. L. Hipple, Pastor.

MANFIELD, ILL.

—The church is moving on to victory. Our school arrangements allow us to be at Mansfield four days of each week. Seekers are finding definite victory at our altars. We found the members here in perfect harmony and working together in His kingdom. At a recent meeting the duplex envelope was adopted, and plans made for aggressive work along all lines.—C. V. Stevenson, Pastor.

GLENDORA, CALIF.

—The revival during the last week of the old year, with Rev. T. E. Beebe as the evangelist and Professor Sutton and Brother Rice as the singers, was a real success. Several seekers bowed at the altar and deep conviction was on others. The entire church was greatly encouraged.—N. J. DeBoef, Pastor.

CEDAR GROVE, GA.

—At the recent revival conducted by Rev. J. A. Massey and Rev. W. A. Hanson, thirty-two seekers either were converted or sanctified. The Word was preached without favor. We expect a new church at this place in the near future. The writer was present during the last week of the three weeks.—Rev. A. L. Fowler, Reporter.

GRAND SALINE, TEXAS

—Brother Gregory, our new pastor, a man of prayer and faith, came to us early in December, and already has the confidence of the people. This church is composed principally of women, one of whom has been confined to her home for four months, being unable to walk. We are standing true, and are expecting He will do great things for us.—Mrs. Blanche Guinn, Secretary.

CADDO, OKLA.

—At a recent three days' meeting at Caddo five seekers were forward in the altar. This church, with Tashka church, is making progress in His work.—E. E. Lykins, Pastor.

MIDLAND, MICH.

—Recently closed a meeting here with Pastor Hare, whom I found to be a fine yokefellow. About everything was against this meeting, though there were some good results visible.—E. E. Wood.

SULPHUR, OKLA.

—The congregation here is clean and in good condition. Victory rests with us, a number having been saved and sanctified, and six having joined the church. The crowds are good, and every service is one of victory.—H. P. Huffman, Pastor.

SAN JOSE, CALIF.

—While the meeting here by Rev. W. P. Jay during the holidays was not attended as we would have liked, yet a few were blessedly saved, among them being a father, mother, and daughter who later united with the church. Brother Jay won many friends for us who we feel sure will be a help to us in pushing holiness and building up a strong work for God in San Jose.—C. B. Langdon, Pastor.

RICHMOND HILL, N. Y.

—At a recent Sunday night service, following a powerful sermon by our pastor, ten or eleven seekers

came to the altar without urging. Two weeks later two entire families were at the altar calling on God. A fine spirit is among the people. The pastor is much encouraged by the house-to-house visitation, as the people are learning there is one church in Richmond Hill where full salvation is preached.—Henry Schauss, Clerk.

NORMAN, OKLA.

—The work here is moving well, and seekers are finding salvation from all sin in the regular services. The Sunday school, under its excellent superintendent, is making remarkable progress. We also have three prayermeetings weekly. Our people were greatly blessed and helped during a recent service conducted by Rev. J. C. Henson of the Bethany-Peniel College.—R. E. McCain, Pastor.

CISCO, TEXAS

—We are well pleased and well located in the church here, and the work is going nicely. We have three prayermeetings weekly, a nice Sunday school, and are expecting one hundred seekers, of which number we already have the perfect earnest—seven. The church "pounded" us recently, and furnished additional furniture for the parsonage.—E. H. Grier, Pastor.

MIDDLETOWN, OHIO

—In the two revivals held in this church since the Assembly a goodly number of seekers have prayed through, and fifteen new members have been received

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into the church. We have also erected a new parsonage, worth \$5,000, into which we moved on December 1st. Our recent meeting with Rev. B. T. Flanery resulted in twenty-five seekers and a new suit of clothes for the pastor. This congregation is blessed in giving, and gave as unto the Lord. We are getting a few subscriptions for the HERALD OF HOLINESS.—G. W. Tevis, Pastor.

#### CARUTHERSVILLE, MO.

—Recently two women have been gloriously saved and one woman united with the church. A Young People's Society has been organized, with about twelve members. We are looking up and expecting great things from our God.—C. C. Sallards, Pastor.

#### OZARK, ARK.

—After many months of a hard-fought battle God has brought us through to victory for His work in this place. The difficulties have been many, but He has helped in overcoming them all. During the watch night service, which was a great meeting, a Hallelujah March was had for the General Superintendents' fund, which did not interfere with the spirit of the meeting in the least. We have our tithing band in this church and God is helping us meet our apportionments, though business is dull. The Alix church is getting on nicely, larger crowds, finances easier since a better system was installed. The prospects for a new church at the pioneer station of Greenwood are bright. Five have already united with us, and others expect to.—A. G. Ridout, Pastor.

## Questions on the Course of Study

Just off the Press

These questions have been prepared by the General Board of Education for the use of licensed ministers pursuing the Course of Study, also for the guidance of District Boards of Examination in preparing examinations. The material covers the entire four years' course of study.

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#### BOWIE, TEXAS

—Brother Irick, District Superintendent, was recently with us, and gave us some helpful and uplifting services. Six or seven seekers have prayed through since we took the pastorate. The saints are in perfect harmony and all are working for the good of the cause.—Nora J. Gehr, Pastor.

#### RICHMOND, IND.

—We began a revival during the holidays with our students attending Olivet. Their efforts truly brought blessing upon the church. We continued with Rev. G. R. Scruggs, and God's blessings also continued. The services of the 9th were truly owned of God in the salvation of seekers, twenty-five being forward in the night service alone. The crowds are coming, and we are experiencing victory.—J. W. Crawford, Pastor.

#### BLOSSOM, TEXAS

—The holiday meeting extended two weeks into the new year, because the Lord so wondrously blessed the work being done for Him. Superintendent Pierce was the preacher and Rev. J. J. Douglas and wife led the singing. The altar services were fruitful, some twenty seekers or more praying through. Finances were easy, and the church was greatly strengthened.—Arthur L. James, Pastor.

#### MORGAN PARK, CHICAGO

—Brother and Sister Ketter are being used in ministering to the saints and preaching conviction on the unsaved. An offering of \$91 was taken on the last Sunday in the old year for the China Famine fund. Two weeks later a revival started, and five seekers found God. We are trusting Him for a continuous revival.—Reporter.

#### FLACKVILLE, IND.

—Just closed a three weeks' revival with the Rev. Charles M. Harrison as evangelist, and the Rev. Berle Sparks as singer. While we had not many in attendance from the outside, I could not say that I have ever seen a better. Some eighteen or nineteen souls prayed through to a depth of spiritual life and were either saved or sanctified. The church is reported to be better spiritually now than it has ever been. Praise the Lord. Brother Harrison is surely an efficient worker, and Brother Sparks is an inspiring singer and song leader.—D. V. Johnstone, Pastor.

#### DECATUR, ILL., WEST SIDE CHURCH

—The revival spirit is on our regular meetings and there are seekers in almost every service. On Sunday, January 9th, we had the largest attendance in Sunday school since the church was organized. The men's Bible class, recently organized, is growing rapidly, men who never attended before now coming regularly. This class is being taught by the pastor. During the morning service the Spirit of God came down mightily. Almost with one consent the whole church went to prayer. As many as could came around the altar. When we got through praying we found six people had prayed through to victory. At the evening service, when the altar call was given, twelve came forward, ten claiming victory. This great victory came through much prayer and self-denial on the part of some of God's people.—Julius Miller, Pastor.

#### FLOWER MEMORIAL, ST. LOUIS

—The delight of our consecrated band is an opportunity to make others happy. A Sunday school class of young ladies—"The Gleaner Girls"—prepared and distributed 175 gifts to the orphan and poor children during the Christmas season. The St. Louis Children's Aid Society assigned this class the district of eight blocks around our church for carol singing. On Christmas eve a large company went rejoicing from door to door singing their beautiful songs for two hours at seventy-five different homes, and when the offering was turned in to headquarters, we had received \$50. The Flower Memorial Church believes in glorifying Jesus at all times. A beautiful and appropriate Sunday school Christmas program was given on Christmas night. All praise and honor to the First Great Christmas Gift, was the themes of the songs, recitations, and exercises.—Nora F. Milligan, Reporter.

#### TAHOKA, TEXAS

—We have just closed a revival at Lynn's Chapel with Rev. C. C. Montandon as evangelist. His messages came with the power and unction of the Holy Ghost. Twenty-two prayed through to definite victory, and seven were received into the church. The Lord gave us some of the best people in the community. Two were called to the ministry. The few Nazarenes we have at Lynn's Chapel are loyal to the church. Every Nazarene family takes the HERALD OF HOLINESS, and I also have placed it in a number of other homes.—Felix Graham, Pastor.

#### EVANSVILLE, IND.

—The smile of God is upon us and the manifestation of His presence is felt in each service. The

last two Sabbaths have been days of power and glory, and souls are finding salvation. There is great conviction on the people; large crowds are attending the services; and we are praying and believing God for a great revival of old-time power. Our church greatly surprised us by giving us a typewriter (Corona) as a Christmas gift. Beside this the members and friends of the church gave us many more beautiful gifts. We love the HERALD OF HOLINESS and are getting new subscribers for this great paper.—E. E. Robinson, Pastor.

#### LINCOLN, NEB.

—The birthday of our Lord Jesus was celebrated on Christmas eve, just passed, by the Sunday school of the First Church of the Nazarene, and a good program was rendered. A nicely decorated Christmas tree occupied the platform, and the children were given a treat. The good women of the church had prepared a delightful surprise for the pastor and wife in the form of a handsome wool comfort. The church also gave to Brother Hoff, the pastor, a purse of money as a slight token of their love and esteem, to all of which the recipients responded in words of loving appreciation. Several new members have recently been added to the church, and the saints are standing by the church and pastor in the war against the enemy of our souls, and the First Church of Lincoln has made progress the past year in spite of the flesh, the world, and the Devil.—Reporter.

#### EMMANUEL, LOS ANGELES, CALIF.

—At the morning service (Sunday) a goodly number received the healing touch in their bodies. Six saved at the evening service. The revival fire leaping from the church to the private school Monday morning every unsaved boy and girl in school, except three, prayed through to victory—and they are good seekers. The principal and teachers are greatly encouraged in the school work. Our church service and Sunday school are well attended; the church is doing fine financially; over \$3,000 raised the first half of the Assembly year. The pastor's salary raised \$25 a month besides a nice thank offering of nearly \$100. One hundred and ninety-eight have definitely sought the Lord. As a church and pastor we are greatly encouraged and as far as we are able to observe the onlook and outlook is good.—W. C. Frazier, Pastor.

#### IOLA, KAS.

—The meeting with Rev. C. J. Garrett is going good. Souls are getting saved and sanctified at almost every service, and the house is crowded every night. Some old hard sinners are getting saved, and throwing away tobacco and lodges. Great plans are being laid for the group meeting for January 27th to 30th. Our new church will be dedicated January 30th.—Ira F. Stevens, Pastor.

#### HENRYETTA, OKLA.

—We have just closed one of the greatest revivals that has ever been held in Henryetta church. Rev. I. M. Ellis was the evangelist. God blessed our efforts and gave us more than a hundred souls, saved or sanctified. We received thirty members into the church, making a total of sixty-five in the last three months, with more coming yet. It seems as if we are going to have to enlarge our building to make room for the people. Finances for the meeting came easy. Paid the evangelist \$36, and gave the pastor a love offering of nearly one hundred dollars. Our membership is now 160 and we hope to greet the District Assembly as it comes to us this fall with a band of Nazarenes two hundred strong.—M. G. Jobe, Pastor.

#### BALLINGER, TEXAS

—The Lord is wonderfully blessing the work here. Have had about fifteen professions since Assembly. Had a great day yesterday. Spirit of the Lord manifest in a marvelous way. Revival tide on. Three professions last night with a number of requests for prayer. Had jail service yesterday also and several professions there. Hallelujah! We are inaugurating special prayer meetings and cottage prayer meetings and expecting greater things yet.—E. D. Messer, Pastor.

#### LOUISVILLE, KY.

—We closed a successful revival in the Nazarene church of this city last night. Evangelist J. B. McBride was with us for nearly two weeks, and with great liberty and power declared the whole counsel of God. There were definite seekers at the altar every night, and about forty prayed through in the old-fashioned way for pardon, reclamation, or sanctification, while the church took on added strength and endeavor. The revival was protracted a few days, Rev. Stephen White doing the preaching. God sealed the truth with conviction and seekers, and the meeting closed with shouts of victory and great rejoicing. God knew the burden of a few faithful saints, and again demonstrated that in spite of discouraging features, He still answers prayer for a real revival.—H. G. Trumbauer, Pastor.

## TELEGRAMS

HERALD OF HOLINESS: Sherman, Texas.  
Home campmeeting great success. Large attendance. Many souls blessed at altar. Gospel message in sermon and song made many friends to our work.

P. L. PIERCE, District Supt.

HERALD OF HOLINESS: Texarkana, Ark.  
Great revival on here. Evangelist I. M. Ellis at his best. His messages stirring the city. Eighty-five professions to date. Revival continues another week.

R. B. GILMORE.

HERALD OF HOLINESS: Cincinnati, Ohio.  
Great day for First Church of the Nazarene of Cincinnati. Pierce and Lewis are fine. House filled. Souls seeking and the glory down. We continue this week. Pray for us.

W. SHERMAN, Pastor.

HERALD OF HOLINESS: Indianapolis, Ind.  
Sister Myrtle Pelley, missionary to Africa, is here at Rev. C. W. Ruth's, very sick with double pneumonia. Has been sick for three weeks. Pray for her recovery.

ORLA MONICOMERY.

HERALD OF HOLINESS: Walla Walla, Wash.  
One of the greatest revivals in history of church on here. One hundred sixty-five seekers. Meeting continues. Bona Fleming preaching soul-stirring messages. Shank and wife sing the glory down. We heartily indorse the revival plan suggested by executive committee of Home Mission Board. It is a great plan.

U. E. HARDING.

HERALD OF HOLINESS: Little Rock, Ark.  
Great day Sunday. Fifteen at the altar, most of them praying through. Great crowds. Revival on. We have never seen greater interest in our church.

B. H. HAYNIE.

HERALD OF HOLINESS: St. Louis, Mo.  
Great victory at Flower Memorial Church. At usual Sunday night service, nine mourners wept their way through to the throne, and amidst the triumphant shouts of the saints, testified to salvation through the blood of Jesus. Glory! My soul is on the wing.

B. L. PATTERSON.

HERALD OF HOLINESS: Indianapolis, Ind.  
J. W. Crawford, former pastor of West Side Church, and present pastor at Richmond, Ind., went to heaven from the auditorium of the West Side Church. Thirty seekers at the altar Sunday. Evangelist Carrie Sloan assisting in the services.

EVERETTE O. CHALFANT.

HERALD OF HOLINESS: Lexington, Ky.  
Closed greatest revival in history of church. Souls prayed through in the old-fashioned way. George and Effie Moore, evangelists. Finances came easy; \$500 paid evangelists; good offering for pastor. Twenty-eight new members, twelve subscriptions for Herald of Holiness.

F. P. CASSIDY, Pastor.

HERALD OF HOLINESS: Long Beach, Calif.  
The greatest revival ever held in Long Beach church. T. E. Beebe, E. F. Wilde at their best. Quartet wonderful. Two great altar services this morning—one in Sunday school, one at morning service. House crowded. Many turned away. Meeting continues another week.

J. I. HILL, Pastor.

## NOTES AND PERSONALS

Rev. B. T. Flanery asks those who have arranged with him for meetings to give him the dates that he may arrange his slate.

Rev. D. J. Waggoner desires us to announce that he will be in the evangelistic field during this year, preferably in New Mexico.

We are pleased to record that Rev. Lee L. Hamric is improved in health, and ready to engage in evangelistic work during February and March.

Two new missionaries (twins) came to the home of Brother and Sister Peter Kiehn, Taimingfu, China, on December 10th last—Elmer Gordon, seven pounds, and Helen Gordon, five pounds.

The Revival number of *The Holiness Herald*, the official paper of the British Isles District, recently came to our desk, and has been read with much interest. We rejoice with our brethren across the Atlantic at the bright outlook for the extension of His kingdom on those isles.

The following telegram from South Bend, Ind., came too late for insertion in our last issue: "We

are in a great battle here, second week. Twenty-one have bowed at the altar. Good crowds. Lots of conviction on. One infidel has been saved. We are looking for a landslide soon. We ask the family of Herald of Holiness to pray for us.—R. L. Morgan, Evangelist."

## FALSE RUMORS

The work of God is quite frequently hindered by rumors that are circulated by friends who really have no desire to hinder the work, but do it with the thought that they are helping to remedy undesirable conditions. Recently we have been very much surprised to learn that a rumor is abroad to the effect that certain officers of the General Board of Home Missions are paid large salaries for their services. It was especially mentioned that the president of the board, Rev. L. Milton Williams, is paid a high salary for his services.

As treasurer of this board I feel it is my duty to state the facts in the case, since we feel that the work of home missions has been hindered in some sections of the country because of the rumor. Permit me to say that Brother Williams, who is known throughout our connection as a man of devotion and sacrifice for the cause of Christ, is giving his services to the Board of Home Missions absolutely free of charge. Since his election as president of the board he has not received one cent for his services, and we wish further to state that he has given much of his time to this work. He has traveled thousands of miles in the interests of the work, consuming weeks, if not months of time; and in addition to working without any remuneration whatever, he has paid most, if not all, of his personal traveling expenses, including his railroad fare. We wish to also state that during the past year he contributed to the cause of home missions the grand sum of \$1,500.

This statement is not made at the request of Brother Williams, but is published on my own initiative, with a desire to help the cause that is so much in need of our prayers and our financial support. May I also state that if there ever was a time when we needed to get back of an institution with our prayers it is now. The Board of Home Missions has accomplished much during the past year that is of great value to the church, but if they are to continue and do the work they have been organized to do, they will need our prayers and our gifts. If you desire to assist in this great work, make a contribution, and we believe it will bless you and we know that it will prove a great blessing to the brethren who are sacrificing in order to carry this work on.

E. G. ANDERSON, Treasurer.

## TRANSFERRED TO JAPAN

The many friends of Brother and Sister Paul Goodwin will probably be surprised to learn that arrangements have been made by which they are to remain in Japan, instead of proceeding to China, as originally arranged. Brother and Sister Goodwin, upon reaching Japan, were overwhelmed with the great need of missionaries, and the Lord laid upon their hearts a great burden for the work in Japan. When their application was filed some time ago they indicated they were willing to accept an appointment to either Japan or China, but at the time when the board considered their application arrangements were made to send them to China. But our God, who "moves in a mysterious way His wonders to perform," seemed to indicate that their field of labor was Japan and not China, and therefore He laid upon their hearts a burden and a desire to join Brother and Sister Eckel in Kyoto, Japan. They cabled the board and wrote fully, setting forth the leadings of the Lord, and after prayerful and careful consideration it was agreed that they should be stationed in Kyoto, Japan.

This decision was not reached hastily, either on the part of the board or on the part of Brother and Sister Goodwin. Brother Goodwin writes that he spent days in prayer, waiting upon God, looking for divine guidance, before he cabled the board, and after the information reached Headquarters several days of careful consideration were given the matter, and the various members of the board were communicated with, and they were unanimous in their desire to make whatever arrangements seemed for the best interests, both of the work and of Brother and Sister Goodwin.

It might be well to state that the board has felt for some time that reinforcement should be sent to Japan, but it seemed that only a few were called. It was impossible to make appointments to suit the need and therefore in consenting to have Brother and Sister Goodwin remain in Japan we feel that it is of the Lord and will prove to be a great blessing to our work and workers throughout Japan. They are now stationed in Kyoto, Japan, and, as already stated, associated with our faithful missionaries, Brother and Sister W. A. Eckel. In a recent letter from Brother Goodwin he indicates that God is making it plain to them every day that they are in divine order, and we prophesy for these splendid young people a great future of blessing and victory in Japan.

## GENERAL BOARD OF FOREIGN MISSIONS

E. G. ANDERSON, General Secretary.

## WANTS

WANTED—To give free home to holiness family, preacher preferred, to preach and help build up work in rural community. Fine opportunity for

right man. Address Charles Lamb, Rte. 4, Lancaster, Mo.

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 good of reference as to mechanical ability. Am new foreman of Dodge Service Station at this place. Orby Taylor, Rte. 2, Box 6, Brownwood, Texas.

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Cadillac, Mich.....January 31 to Feb. 20  
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Disie, Wash.....January 25 to Feb. 9  
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Albuquerque, N. M.....February 1 to 6  
Tularem, N. M.....February 9 to 27  
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