

HERALD of HOLINESS

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

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EDITORIAL

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

A Concrete Illustration

WE stand unflinchingly for organized holiness. We have never heard an argument, or reason urged against organized holiness, which would hold water. Every argument used against it carried to its logical sequence would require the disorganization and destruction of practically all the old denominations and introduce ecclesiastical anarchy in the world as a result. The need and blessing of organized holiness and the tragic results of the lack of it, have been proven ten thousand times, and proofs are occurring every day all around us. A concrete illustration has just come to our mind.

We received a letter a few days ago from a lady living in one of the western states. She recited the following facts in her letter: A volume of my Autobiography "Tempest-Tossed on Methodist Seas," had come into her hands. She was a member of the Methodist Church. She said in her letter that the experience she was having in regard to holiness very much resembled mine, as related in my book. A prominent holiness evangelist, she said, held a meeting in a near-by city. She heard so much about the meeting, of the victories people obtained, and the souls that were saved in the services, that she became very desirous of attending, but was deterred for some time from doing so, by the torrent of odium and ridicule that was poured upon the meeting and upon all who attended it, by her neighbors and members of her church. She continued however, hearing so much about the meeting and its wonderful results that her heart became more and more hungry, until she was constrained to believe that the truths were being preached in that meeting for which her heart had longed and she determined to go, at any cost of ostracism. She went and at the first sermon she heard, was convicted and went to the altar and was gloriously sanctified.

Naturally enough the fire which burned in her soul spread. She could but tell what the Lord had done for her. Thus, others were induced to go, and were similarly blessed. This was kept up until she said they now had a band of thirty sanctified people in her own town. She was troubled to know what she could do to foster and develop these thirty people in their experience and to keep alive and spread holiness in her town. She desired and needed advice along these points, saying she feared she would have to leave the Methodist Church as her experience was so distasteful to her Methodist friends, and she and her band were starving for lack of spiritual food.

My mind reverted instantly to the absurd and utterly fallacious claim, made some months ago, by Dr. G. W. Ridout in the *Pentecostal Herald*, that Methodist pulpits were all open to holiness, except as closed by the excesses and extravagances of holiness people. We answered him at the time through these columns. The evangelist referred to by the lady in her letter was one of the strongest, sanest and most effective preachers in the holiness movement. He was not a Nazarene, but was a member of the Methodist Church. What did this matter? The Methodist establishment at a near-by town, utterly repudiated the fruits of the meeting held by this great Methodist Holiness Evangelist, and would not fellowship or recognize the converts of such a man.

Could there be a more glaring or complete demonstration of the necessity and providential birth of the Nazarene Church? And such scenes are transpiring all over the country and have been for twenty-five years or longer.

I will add only, the advice I gave this good woman, and would gladly re-proclaim it verbally, from every Methodist pulpit in America, if I had the opportunity. I wrote her a personal letter advising her to seek immediate organization of her band of thirty into a Church of the Nazarene, and gave her my reasons for advising it, and the tragic results that would follow her failure to do so. I wrote Brother DeLance Wallace requesting him to send her thirty copies of *HERALD OF HOLINESS*. I also wrote the District Superintendent of the District in the bounds of which this good woman lives, and enclosed her letter. I urged him to get in immediate touch with her and to seek the speedy organization of that band, if he found it at all practicable. I am hoping and praying that by the foregoing process it should transpire that I was able from my den way down here in Florida, to have set in motion causes that would ultimate in the organization of a Nazarene Church in a western state fifteen hundred miles distant from my home.

I am led to say, "Go to it Herrell, the field is white unto harvest, the need is as great as ever for your Home Missions and Evangelism work. The inhospitality of the old denominations is as virile, deep-seated and as immortal as ever. The cause is suffering for you and all of your sort, to be up and doing day and night. God wants it this way. We are on the right line. Let us press the battle heedless of what men or devils, Methodist or any other kind of holiness preachers may say, or think. Keep up the

battle Herrell, press it with more and more vigor and insistency, till we have hushed that pitiful cry of 'forty thousand Nazarenes' of which we have all gotten sick and tired, and we begin to hear as the refrain, two hundred thousand Nazarenes."

Let every Nazarene preacher put his shoulder to the wheel and push the battle with the Board of Home Missions and Evangelism until we have quintupled the number of saved and sanctified which resulted from the World-Wide Revival and every solitary one of them have been brought into the Nazarene Church. We need more desperate earnestness and activity in the immediate organization of our revival results into Nazarene churches. *Organize! Organize!! Organize!!! Organize!!!!*—must be our battle cry henceforth, with an intensity, a purpose and a publicity and a constancy never before known.

Away with this silly nonsense and pitiful rot of opposition to organized holiness! They are all but pleas for apostate churches which oppose holiness and would throttle every sanctified man and woman in Christendom today had they the power. Make no truce with such a gang!!

A MENACE WHICH GROWS ON THE FANCIED SECURITY OF ITS VICTIMS

I STAND inflexibly in favor of Americanism and Protestantism. These are historically and philosophically closely akin. They are however, strenuously opposed by a formidable, unscrupulous, intriguing enemy. This enemy is a compound of ceaseless vigilance, hoary hate, bloody bitterness, remorseless vengeance and is crowned with the innocent gore of fifty-one millions of murdered victims, in past similar conflicts.

The name of this enemy is, "The Mother of Harlots." Sad to say, her chief strength today, lies in the apathy and fatuous indifference of her intended victims, who sleepily refuse to hear with their ears, or, see with their eyes incontestible evidences of the purpose and peril of this their dire and determined enemy. They sleep on, in their stupor, only rousing now and then to cry out, "fanaticism, uncharity and intolerance," when others, who see the pre-eminent and imminent peril, cry out a faithful warning. This menace grows thus on the fatuity of its prospective victims.

Dr. Edwin D. Bailey, says, in the *Herald and Presbyter*, "Many of us are resting quietly in the belief that our fathers won such a notable and complete victory over Rome in past centuries, that there is no longer a Roman peril and that nothing remains for us, except, to wait patiently the final end of our ancient enemy. Our fancied safety is our present peril. While we have been lulled into inactivity and silence, Rome has been busy."

The splendid article by Dr. Bailey, from which we quote the above, called forth a savage attack upon him from a Romish

Priest. To this attack Dr. Bailey made reply in the following open letter, addressed to the Roman hierarchy. Our strong conviction of the necessity of an awakening to this dire menace of Romanism leads us to depart from our usual custom and give space in our editorial columns to this long extract from the *Herald and Presbyter*. Its transcendent importance justifies such use of our space this week:

TO THE ROMAN HIERARCHY

An Open Letter to the Pope, Cardinals, Bishops and Priests of the Roman Church

By Rev. Edwin D. Bailey, D. D.

One of the priests of your Church has recently assailed me in severe terms for things which I have written about the Roman Hierarchy and it devolves on me to justify my course.

Before me are numerous documents and histories from which I learn:

- (1) That you claim the Pope to be by divine right the civil ruler of the nations, and,
- (2) That as the alleged Vicar of Jesus Christ he is also by divine right the head of the Christian Church.

After a careful study of the Word of God I find that both of these claims of yours are without any warrant of God, but are in absolute conflict with the teachings of Jesus Christ.

In the course of my investigations I still further find as follows:

1. That you have substituted your Roman traditions and decrees for the Bible, and that the Bible is not the basis of your faith and practice, but is either prohibited entirely as a text-book, or is relegated to an obscure place and withheld from your people.

2. That you are preaching and teaching and practicing salvation by the Roman priesthood to the exclusion of the only salvation taught in the Word of God, namely, salvation by Jesus Christ, as it is written, "There is no other name under heaven, given among men, whereby we must be saved."

3. That you are pursuing the old ideal of Imperial Rome to become the mistress of the world. Your political intrigues are the bane of every nation where your Hierarchy has gained a footing. Note the following facts:

(1) Your Pope has set up the claim of infallibility and usurped the place of Jesus Christ as "King of Kings and Lord of Lords."

(2) Your priests have assumed the functions of our Savior and have presumed to forgive sins against God without any authority from God to do so.

(3) You have displaced the Bible and the Holy Spirit by substituting your own traditions, laws, rules, writings, bulls and decrees in place of the Word of God.

(4) You have dishonored God and his Son Jesus Christ and have grossly deceived your own followers, by teaching them to pray to Mary and to dead saints, when only God can hear and answer prayer.

(5) You have made merchandise of our people by threatening them with torments of purgatory unless they paid your priests to deliver them, and that, too, when you must know that your priests have no power or control over the unseen world.

(6) You have created a revenue-maker for your system by an infamous traffic in so-called "indulgences," to the scandal of religion and the destruction of moral character.

(7) You have blocked the progress of liberty and democracy by your system of autocracy in civil and religious matters.

(8) You have resorted to such secret subsidiary organizations as the Jesuits, Tammany Hall, the Knights of Columbus, and many others, to accomplish your secret political designs and gain undue advantage in the governments of the world.

(9) You have taught your followers that yours is the only Church of Jesus Christ, that all "Non-Catholic" Churches are without divine sanction, that salvation comes through your system only, that ministers of other communions are without authority, that marriages by other than Roman priests are invalid, and that you have a complete monopoly of divine rights, sanctions and privileges.

(10) You have set up the claim that your authority is above all other powers, both civil and

religious, and you have publicly proclaimed your purpose to exercise a supreme control over all nations and peoples.

Jesus Christ and his Apostles protested against similar claims of Imperial Rome, and the followers of Christ and the apostles have protested in every age since the days of the apostles against these monstrous claims of both Imperial Rome and Hierarchical Rome. Such designs on your part are in the nature of a conspiracy against Christ and his Kingdom, and against the principles of equality, justice, and democracy. If admitted and allowed to prevail in the world, your system would enslave every human being on earth, would render forever impossible the dreams and visions and hopes of prophets, apostles and philanthropists, and doom the human race to a system of superstition, ignorance, and bondage. It would dethrone God, rob Jesus of the homage due him, make the Bible nugatory and estop the work of the Holy Spirit in the hearts of men.

In this statement I believe I voice the opinions and sentiments of 85,000,000 people in the United States and countless millions of people throughout the world. We are amazed at your brazen impudence in making such claims and appalled at the skill and persistence with which you pursue your conspiracy against God and humanity. For this reason we join our Lord and Master in his protest, we stand with his apostles, most of whom sealed their testimony with martyrdom at the hands of Rome, and we enroll ourselves with Huss and Wickliffe and Luther and Calvin and Knox and a countless throng of others who fought your system to the death. God gave us America as a deliverance from your diabolical conspiracy, and we are determined if necessary to shed our last drop of blood to prevent your wresting it from us. If you wish to know the reason for the revival of opposition to the Roman Hierarchy in this country, you may read it in this arraignment. Your own renewed determination to "make America Catholic" explains the present vigorous marshaling of Protestant forces, and what you have already seen and felt is but the advance guard of a mighty force of the followers of our Lord and Master.

You can not expect Christ to help you run your race to heaven with your pockets stuffed with gold that belongs to His cause.

The minister of the gospel gives proof of the genuineness of his call to preach when those who hear him are brought to Christ, and those who are in Christ are brought nearer to Him.

The grace that Christ puts into the soul is not to be stored there for mere preservation, but for daily use. It is food to feed the inner life.

The faith of the early church was all-conquering. Cities and kingdoms were led captive by Galilee fishermen—were swayed by the force of a mighty conviction.

Multitudes estimate the Bible by what they see of its fruits in the actions of individual Christians. These living epistles, known and read, out-preach the pulpit in influence.

It has been lightly said that God can take a worm and thresh a mountain; but I would call attention to the fact that God transforms that worm into a sharp threshing instrument having teeth, before He threshes any mountains with it (Isaiah 41:14, 15). The wonder is not in the threshing of the mountain, but in the miracle of transforming the worm into an instrument fit for the work.

BE FAIR WITH THE EVANGELIST

HERE are two sides to every question, otherwise it is not a question. There are a great many things that may be said from the standpoint of the evangelist. It is not fair to call a man to help in an evangelistic meeting when the invitation is half hearted. It is not fair to allow some misunderstanding to arise between the pastor and the church board and then make the evangelist bear the results of that misunderstanding. It is not fair to call an evangelist for a meeting and then allow some trifling reason to cause you to cancel the call when the time for the meeting is near at hand. It is not fair to call an evangelist and then not give him any reasonable chance to direct the meeting so that he can make it a success. I have had the experience of having the pastor to run preliminary meetings, announcements, collections and testimony meetings until time to dismiss, time after time. Of course, it may be said that it is the pastor's responsibility, but still, he should be fair with the evangelist. There are evangelists who take the meeting entirely out of the hands of the pastor, then there are some pastors who keep so close a grip on the meeting that the evangelist can not do his best. Call an evangelist that you believe in and then give him a pretty wide range, and let him put it over.

There are some instances in which the evangelist has been paid more money than seems proportional to the pastor's income; but it is remarkable how many things can interfere to keep the evangelist from getting proper compensation. Nearly every church owes on its building, is behind with the pastor's salary, or else has just had a missionary convention or a big collection for the school. The people are always kind enough to hope that the evangelist will get good pay at the next place, but here he must pay for the former liberality of the congregation. Every one thinks that every one else will, of course, pay the evangelist, so some of those who usually give liberally feel free to hold back from the evangelist. If the meeting does not break through as it ought, no matter whether the evangelist is in the least chargeable for the lack or not; of course, the collection will suffer. Even so uncertain a thing as the weather may determine the difference between sacrifice and plenty in the matter of the evangelist's pay.

If the evangelist says much about money, there are always some who are ready to claim that he does it for "effect" and so they will not give. If he does not say anything, there are some who are sure to take it for granted that he is so well fixed that he does not need good pay. Any way the finances of the evangelist are an uncertain quantity. He usually does not get money at the places where it seemed he had a right to expect it. Subscriptions that are not paid before the meeting closes are not worth twenty-five per

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

cent, I think I can say ten per cent; for one reason or another they seldom reach the evangelist. I never count any thing that I did not have in hand when I left the town, if it comes, I am surprised and gratified.

A man of average gifts and situated under ordinary circumstances, should be a pastor. The evangelist's life is an abnormal life. The average length of the life of the evangelist compares with the average of men in the most hazardous callings of life. The sacrifice of being away from the comforts and blessings of home is one of the greatest sacrifices that any one can make. If a preacher does not have an exemplary family, he is not qualified to be an evangelist; if he does have such a family, it is a great self-denial for him to be always away from home. There may be some evangelists who are mean enough to be "Out for the money and fame" of the evangelist's career, but I think the most of them are in this particular service because they feel that God has called them to it, and they are giving their lives in a service that is, at best, abnormal and disagreeable. Be fair with the evangelist. Make him feel that you need him and appreciate his service. Give him a chance, if you do not like his way, you can stand him for one short meeting, and you know he will soon be gone. Pay him for his services. It is not necessary to rob any one to do this, but it is necessary to be fair and give the people a chance to reward the services of the man who has brought spiritual blessings to them.

I know we are a little inclined to forget that in spite of all our theorizing, still, the majority of us owe a debt to the holiness evangelist that we are not likely ever to repay.

COURTESY TO THE PEW SHARER

ALL Nazarenes have vowed to be "Courteous to all men" and this must include the man who wants to share the pew with you. Therefore, you are a very poor Nazarene if you practice the habit of "filting" upon the position nearest the aisle and refusing to move over when others come to take a place with you. When I see a man hugging the end of the pew and forcing others to crowd past him to get a place in the middle, I just wonder what his conception of courtesy is. Even the habit of getting out into the aisle to let others in so that the place at the end can still be claimed would not measure up to a very high standard of courtesy toward the pew sharers or toward the leaders in the service. Sit over in the middle, brother, and leave the room next to the aisle, that is true courtesy.

MONEY AS A RESPONSIBILITY

IT is common to hear people say that the preacher must preach or lose his soul, and that people who have talents should use them for the glory of God; but for some strange reason money seems to be thought of as a personal possession free from obligation. It is the preacher's duty to preach, and young people with promising futures *ought* to assume the sacrifices and hardships of the missionary life, but if a man gives money he is liberal; especially if he has a great deal of money and gives in considerable sums.

Then there are some who think money is an encumbrance and that it is a small matter to spend it or give it away. Most of us who never had any money can see so many worthy causes for which we could use it that we think those who have it are avaricious or they would give out their money without delay. But the very abundance of the places where money is needed makes the distribution of it the greater problem. It looks to the observer that the preacher or missionary would have no trouble finding a place to invest his life, seeing there are so many places that need him; but there are so many places, that the Christian worker needs to pray much that he may give his life in *the right place*.

A devoted layman told me recently that he prayed as earnestly over the distribution of his money as over any other thing in his life. He said that the proper use of money was a much greater question with him than the making of money. He did not think of what he made as being his own, but as being God's goods committed to his stewardship. His conception was that it was his responsibility to find out where he could put his money so that God would get the most glory out of it. With this man, giving is no light thing. He does not always take instant interest in things for which money pleas are made, nor does he give up a cause on account of ordinary discouragements; he requires time to pray and get the mind of the Lord about his giving and also about his ceasing to give.

The trouble about those of us who can be stirred up by a special appeal to make unusual gifts, we can usually be influenced by difficult circumstances and discouraging reports to cease our giving; and sometimes we quit at the critical point and the work of God is defeated on our account. The sooner we all get to where we tithe our income and make our offerings to the work of God as large as we can as matters of principle, and not mere matters of sentiment, the sooner the work which God has committed to us will be on a safe basis and the more economically the work of God can be conducted.

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Not for the present but for the future, not for youth, but for age, not for time, but for eternity let us choose and live.

Enough Trouble Getting Blessed Once

By REV. C. E. CORNELL

WHEN the writer lived in the east a number of years ago, there was a certain sensational preacher who occupied the pulpit of a fashionable city church, who attended the theaters and advised his people to do the same; who smoked and told his young men if they would see the rugged side of life they ought to ride in the smoking car. This preacher was eulogizing the Sunday concerts that were being held in the city, and otherwise condemning everything that was spiritual. Two holy women called upon him to see if they could persuade him to honor the gospel, and improve his own spiritual life. The following is a part of that interview: He said,

"Opposition has gathered here and there and men and women of narrow vision have opposed these concerts. A few days ago two ladies came to see me to talk with me on my spiritual nature. They told me what a good man I could be if I wanted to be and if I only would be, that God would use me if I would let Him. The trouble with me, they said, was that I did not have enough spiritual blessing. I should be blessed twice, said they. This was a new one on me. I told them I had had enough trouble getting blessed once. They charged me with many things and told me I should have more spirituality. If they had not been ladies the interview would have terminated long before that, but I choked down what I thought. 'Did you ever listen to a symphony—I asked them—music that seems like the entombed melodies of heaven?' 'Alas, no,' said they, 'We do not care for worldly things.' 'Have you never enjoyed an oratorio,' I asked, 'like The Messiah?' Oh, no, they would not listen to such a thing as that. 'When I was young and giddy,' said one, 'I did go to concerts and was enslaved by music, but now since I have been filled with the love of God I would rather read about Elijah and the Messiah in the Bible than go to a concert. Music is the snare and delusion of the Devil. If you have the love of God in you, you would not care for such things.' I did not say anything, but just exercised my Christian grace and kept still. People like that have an abnormal soul. Their narrowism is to be pitied."

If this were not so sad it would provoke a smile. The man showed his utter ignorance of spiritual things. It seems he had such a hard time getting blessed "once" he never wanted another. And then it was so meager, so unsatisfactory, he wanted no more like it. Pity! that God does things for men on so small a scale.

He called those who refrain from the theater and the Sunday concert, "abnormal," "narrow." Evidently he had not read carefully the words of Jesus, "Narrow is the way that leadeth unto life, and few there be that find it." And unless we are sadly mistaken some

of these "broad," worldly-minded men of the present day will never be able to get through the "strait gate." Better be called "narrow" by abstaining from *all* appearance of evil, than "broad," who finds ready access to the "wide gate" and "broad way that leadeth to destruction."

If Christianity means no more than this man and many others profess and make out of it, if salvation *from sin* is not salvation at all, if the Word of God—with its command to be holy, precepts and promises—have no meaning, if there is no perceptible difference between a church-member and a common, every-day worldling, then the church which is supposed to represent Jesus Christ is being run at a tremendous expense for naught.

Thank God, Bible religion means more, infinitely more, blessedly more. The shout of a new-born soul has more heavenly music in it to the spirits attuned to the heavenly sym-

phonies, than all the choruses and oratorios of earth. The grand old chorus,

"Happy day, happy day,

When Jesus washed my sins away," welling up from hearts made warm by the transforming power of God, is sweeter to the spiritual ear than all the professional, formalistic, theatrical music of the world.

Yes, Lord, keep us narrow, holy, "peculiar," keep our ears open to the melody of the skies, when the angels sing as on Bethlehem's hillside may our spiritual ears be so acute as to catch every strain. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly *in this present world*: looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that *he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*" (Titus 2:11-14).

We belong to this "narrow" band, hallelujah!!

PASADENA, CALIF.

"Truth Gleaned from Bill Boards"

By EVANGELIST JARRETTE E. AYCOCK

HERE perhaps was never a time in history when advertising was carried on so extensively as it is today. No longer is it confined to the daily press but people try every way to get their business before the public; and one of the most prominent and possibly one of the most successful ways is, "The Bill Board." In traveling over the country in our evangelistic work, we see thousands of these signs, most of them speak largely of the world, however many of them are interesting and a few bear advertisements that remind us of the things of God.

"GOD FIRST, ARKANSAS NEXT"

While traveling through the state of Arkansas we saw a sign put out by one of the candidates for Governor which read, "*God first. Arkansas next.*" I do not know what kind of a Governor this man would have made, but I do know he had a good motto, and one that will be an asset to any office or officer. Jesus said in Matthew 6:33 "Seek first the Kingdom of God." That is the secret and beginning of all true success. It is not only the corner stone but the foundation of every building that is destined to stand the storms of time. It is the hub in every wheel, the fountain of every living stream, and the real heart of every Christian enterprise. When a man is thoroughly grounded and fixed in this, (God first) he is practically bullet-proof against other things. Money will never hurt a man who puts God first. No position will make a man top heavy if he adheres to this motto. The man who puts God first, "Shall be as Mount Zion that shall not be removed."

The man who used the above motto was not elected, and his motto may have had

something to do with it; but if he has in his heart what he had on his "bill board," and will stick to it, he is in line for a greater position than for Governor of any state, as great as that might be. "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

"I AM A CHRISTIAN REAL ESTATE AGENT"

Passing along a highway in California, we saw this sign, "*I am a Christian Real Estate Agent.*" This may sound like something new under the sun, but I am sure that such is not the case. While I know that in this particular instance it is only a unique way in which the man had of connecting his name with that of his business, yet it is possible for a man to be a "Christian Real Estate Agent." In spite of the land sharks and the deception practiced by many of this profession, we believe there are still honest men selling honest dirt. Christianity will enter into any kind of a business or profession that is honest. There is no man engaged in so humble a business, if it be honest, but who can have Christ as a partner and Christianity as part of his stock in-trade. There is no firm so great, if it be on the square, but that can have Christ as a member, and he will be an asset to the business and a drawing card for the concern. If you are a laborer you should be able to say, "I am a Christian laborer." If you are a merchant you should be able to say, "I am a Christian merchant." Regardless of what your vocation in life may be, you should be able to say with the real estate agent, "I am a Christian."

"PRAY FOR MEN"

While in Iowa our attention was attracted to the words, "Pray for men." It was the advertisement of a clothing store, but it gripped our hearts. Jesus tells us that, We ought always to pray and not to faint; and if there was ever a time when we ought to pray for men, surely it is today. How few of the men of our land know God, how scarce they are in many churches, how many of our good women have unsaved husbands, how many of our young people have unsaved fathers. Surely these words, "Pray for men" are more than a clothing advertisement, but words that should ring in the ears and burn in the heart of every Christian when he enters his closet of prayer. We are planning a World-Wide Revival, our leaders are urging the church to prayer, but oh, let us not forget, while we pray for our children to also pray for men. Thousands of the men of our land have no mothers to pray for them, some have no loved ones, others have not even a friend, and perhaps never a prayer has ascended to the throne in their behalf, so Christians wherever you are, let me urge you, pray for men. God said, "I sought for a man." The church needs men; never was there a greater demand for real men. How are we to get them? "Pray for men."

"A CLEAN MAN IN A DIRTY BUSINESS"

Over an office in a little Western town are these words, "A clean man in a dirty business." Morally this is impossible, clean men conduct a clean business. You do not find

Christian men dealing in uncleanness. Should a Christian man engage in unclean business one of two things would immediately happen, the enterprise would be cleaned or the man would cease to be a Christian. "But now ye are clean."

"WE RETURN EVERYTHING BUT THE DIRT"

In Northern Oklahoma I saw the sign of a steam laundry which contained these words, "We return everything but the dirt." When we read that we said in our heart, that is like God. God does not often deprive people of things that are clean, and when a man comes to God and turns everything over to Him, He returns to the man's keeping everything but the dirt. We remember when we were converted; we came into the mission bound by sin and evil habits, and broken in spirit, but that night we came in touch with the Christ! He saved our soul and we carried out of the mission all we took in "but the dirt." Later on we brought Him our heart and after consecrating all to Him and asking Him to cleanse our heart, He did and returned every thing but the dirt. Oh, my brother if you claim to be a Christian and still have marks and spots of the world upon you, you have never been through God's laundry; or if so, it was only the dry cleaning department, for when you pass clear through, "Though your sins be as scarlet they shall be as white as snow, and though they be red like crimson, they shall be as wool." "He will return everything but the dirt."

ATWOOD, OKLA.

but one short hour, and I have suffered more than a thousand tongues can tell, and must I suffer thus? Through the ceaseless ages yet to come must I still suffer on? None to heed my bitter prayer; none to say it will soon be over? It is forever! FOREVER!

"The darkness is intense; broken only by the lurid flashes of Divine wrath that are thrown like thunderbolts from the hand of a just God. I grope in the darkness to find Him, but plunge over the precipice of despair on to the rocks below. Bruised and mangled, I rise and stagger on in search of a friend, but none is found. All are enemies. I scream for help, and the only answer is the echo of my own sad cry, and the yells of delight from the throats of demons. Alone! Yet multitudes are here; they gnash on me with their teeth; they trample me under their feet. I struggle to rise and they dash me into the lake of everlasting fire. Alone! Yes, alone! Without God, without hope, without heaven.

"Oh, that I had a moment in which to repent; but it will never be given. I have sealed my own doom. God's mercy was extended; I refused till too late. Now eternal justice is being satisfied. 'Tis just. God is love; is just and holy. He is clear, but I am guilty—damned, and that righteously."

The Conditions and Results of Sanctification

By CHRYSTAL ADAMS

"Behold the Lamb of God which taketh away the sin of the world" (John 1:29).

THE Lamb of God is Jesus who came to earth and suffered for our transgressions and in Heb. 13:12 we read "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." In Heb. 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ, once for all." Then again, "This is the will of God, even your sanctification" (1 Thess. 4:3).

If it is God's will for us to be sanctified, and we really want to do God's will, we will naturally want to know the requirements for this state of grace. Now, we find in every place where sanctification is made especially prominent, that only believers are spoken to. Therefore, justification is the first requirement. The next is the ability to see the need of a further work of grace in the heart. When this need is fully realized, the seeking soul must make a complete consecration of everything he has and is, and everything he ever expects to have or be. He must make the consecration from the very bottom of his heart and make up his mind to let God have His way in the heart and life and then trust God to sanctify him.

The minute the consecration is complete and the soul takes hold of God by faith, believing that God will and does sanctify him, that moment the work is done. The Holy

(Concluded on page seven)

The Death of a Soul

By MISS NORA F. MILLIGAN

DEATH! What is death—the death of a soul? What is it to die eternally? Physical death places one in a state of inaction, separates from friends, and loved ones and forever seals the destiny of the immortal soul, whether that be in heaven or hell. "The soul that sinneth it shall die" (Ezek. 18:4). Sin is the cause of death, and the death of a soul means to spend the ceaseless ages of eternity in the confines of hell. For "the wicked shall be turned into hell, with all the nations that forget God" (Psa. 9:17). The death of a soul means eternal separation from God, from mercy, and from heaven.

To be separated from the presence of God would be punishment enough, but the soul that has neglected his salvation shall have his memory quickened and the imps of hell will goad him with the fact that he at one time had an opportunity to get right with God. Listen to the "Soliloquy of a Lost Soul" as given by Rev. D. M. Fletcher:

"At last I am in hell. In spite of all my resolutions not to come, I am here to suffer the just demands of a broken law. O God, can it be that I, who was taught the way of truth, virtue and heaven should choose sin and eternal damnation?

"Death and the Judgment are past. The time of repentance has slipped away.

"Mercy's door is forever shut. I would not heed the warning voice of God, though it thundered in my ear night and day, from my cradle to my grave. I hardened my heart and said: I will not yield. At last death came; I tried to repent, but my heart would not melt, and my eyes refused to shed a tear. I passed into eternity a damned soul. The worm that never dies has coiled his slimy folds around my naked heart, and in it fastened its venomous fangs. Merciful God, pity me! But the white-winged angel of mercy has forever flown. The fiends with their bony hands are grasping for my defenseless soul. Away, ye devils; ye shall not touch me. Ah! they have me at last; it is useless for me to resist. Is there none to deliver—none? Great God, none? I turned my back on Thee; now Thou dost refuse to hear my cry of anguish.

"The flames of damnation are wrapping my soul in shrouds of eternal misery. Oh, that I had a drop of water to quench this raging thirst that consumes me; but there is no water here. Devils laugh at my agony, and exultant shout; Enjoy the wages of sin forever! FOREVER! O God, I have been here

WORLD-WIDE REVIVAL

Conversion, Revelation, Exhortation

By REV. GEORGE SHARPE

Superintendent British Isles District

ACTS 1:1-8

Pre-pentecostal thoughts usually embody material things. Power, prosperity, blessing and freedom are the common words of speech. "Will we come into our own? Will temporal prosperity be ours? Will the days of our mourning be over? Will all of our enemies be overthrown?" These are the questions that show the heart of the questioner.

Calvary and the Resurrection did not bring the correct view of spiritual things to the disciples of Jesus. Sayings, sermons, prayers and fellowship did not, as yet, blend Jesus and His disciples into one. They desired their temporal outlook improved, their environment corrected.

The unsanctified heart expressed itself by, "Lord, wilt Thou at this time restore again the kingdom to Israel?" The answer of Jesus was: That is something known only to the Father, it is a state secret in Divine Government. In present day terminology the same things are expressed, the same questions are asked, and consequently the same natural disposition is seen, which seeks to draw out of spiritual relations, temporal happiness and glory. The passage of Scripture used as the basis of this subject is enough to prove to the candid mind, and the honest heart, which listens to the conversation of the Christ, and receiving another revelation, and in the fulfillment of the exhortation, that there is a completeness of power, prosperity, blessing and freedom in Christ Jesus.

Here, in the first place, we have two forces in fellowship. The disciples and Jesus. It was a fellowship in two stages. The first stage was before Calvary. The second stage was after the Resurrection. The bigotry of Judaism and the expectation of prophecy expressed the religious belief of the disciples. They were uncouth in manner, yet endowed with strong natures. They were unlettered, yet were students worthy of the best of teachers. They were poor, unhampered by riches, yet were privileged to associate with the King of kings. Jesus was the answer to prophecy, the beauty of heaven, the greatest teacher and the world's Redeemer. There was power in His every word, power in his every act, power in His very person that made Him the superior of all who came before, and of all who have come since. These two forces had fellowship together. It was a supreme privilege to Jesus and a most wonderful blessing to His disciples. The nature of this fellowship was one of comradeship. They were friends. He gave them the secrets of His Father, they gave Him their hearts. He laid in them the foundation of His kingdom, they responded by being solicitous of His welfare during a ministry that ended with Calvary.

The second stage of fellowship was after the Resurrection. The nature of the fellowship was much sweeter than the first. It did not last so long. The disciples were being confirmed in the faith. The final separation

was upon them. Strange, but true, after all that had transpired, they still were blind to a spiritual kingdom. With all their fellowship they were not yet one. They needed once more His revelation, and obedience to His exhortation, then "Jesus and the power of His Resurrection" would become their theme.

Here, in the second place, we have two kinds of baptism emphasized.

Let us at once concede that the meaning of baptism is cleansing. In the Scripture the baptism of John and the baptism of Jesus are brought out very strikingly. This was true at the beginning of the ministry of Jesus, Matt. 3:11, now it is just as true when His ministry is ended. The real rendering of verse 5 is: "For on you the baptism of the Holy Ghost will soon take place which John promised instead of his baptism of water."

John's baptism. Without doubt the disciples to whom Jesus was talking were familiar with that. They go back to John's time. They see the greatest of the prophets. They hear these words while he preaches, "Repent ye for the kingdom of heaven is at hand," "Prepare ye the way of the Lord, make His paths straight." Jerusalem, Judea, and the region round about Jordan were mightily moved by the great revival under John, "and were baptized of him in Jordan confessing their sins." It was a cleansing unto repentance, "I indeed cleanse you with water unto repentance." This was a wonderful thing. Many believed, many loved and walked with John the Baptist, but his baptism was only symbolical of another baptism. This was the teaching of John himself.

Christ's baptism. Powerful leaders are slow to surrender their positions. They seek to maintain themselves by all the forces at their command. To many it would be a great heartache, and would probably be provocative of anger and malice should any surpass them in power or weaken their authority in the

There's No One Like Him to Help Out

By REV. D. RAND PIERCE

King Nebuchadnezzar an image made vast,

*Commanded all men to bow down;
Three Hebrews refused, in the furnace
were cast,*

*But walked 'mid the flames all
unbound.*

*"Did we not cast thee?" cried the king;
I see four,*

*And one like God's Son moves about!"
Yes, Jesus went with them that day
thro' the fire—*

There's no one like Him to help out!

Chorus

*There's no one like Jesus to help you,
Whatever the trial may be;
When others about you are tempted to
doubt you,*

*To His loving arms you can flee!
There's no one like Jesus to help you,
The strongest of his foes He can rout;
Tho' all hell assail you, He never will
fail you—*

There's no one like Him to help out!

*Three times every day Daniel prayed
and gave praise,
With windows wide open, you know;
The king gave commandment: "Within
thirty days,*

*Who prays, to the lions will go."
But Daniel kept on, dared to do what
was right;*

*Was thrown in the den with a shout;
But God made the lions and king fast
that night—*

There's no one like Him to help out!

*And there was Goliath, so mighty and tall;
Forty days he had challenged the Jews;
But no one dared venture to meet him
at all*

*Till David, the lad, heard the news:
"Don't go, you're too frail for this
fight," said King Saul;
But see—the boy's sling whirls about;
"Tis God's fight," cried he, as the giant
did fall—*

There's no one like Him to help out!

*"Go cry to great Nineveh now to
repent!"*

*But Jonah from duty shrank back;
For Tarshish he started, but God's
wrath found vent*

*In a storm that was mighty and black.
"Cast me overboard," then he cried,
"I'm to blame,"*

*Slipped down a great sea-monster's
throat.*

*"Oh, save! Lord, I'll preach now," he
prayed; up he came—*

There's no one like Him to help out!

*And when Paul and Silas were down in
the jail*

*With torn backs all bleeding and sore
They did not go doubting and think
God would fail*

*And say "Preaching days are all
o'er!"*

*But, "Jesus is with us!" cried Silas to
Paul;*

*"My soul is so blessed I could shout!"
"Praise God!" that brave hero replied,
after all*

There's no one like Him to help out!

eyes of the people. How differently John the Baptist acted! Hemmed in by crowds, who listen eagerly to his burning, passionate words, he is not slow in telling them, "I have filled my part—I have prepared the way—I have been the voice—all you see in me, all you see about me, all you have seen me do, tell the shortness of my time—now look to Him." "I am to be replaced by Him who is worthy, and my baptism is to be superseded by His baptism."

In the operations of grace how are we to define the two baptisms? The first is an outward sign of an inward work; the second, glory to Jesus, is an inward work that will have an outward sign. The second baptism is made visible in perfect love, and carries with it a testimony to entire sanctification. Praise His name forever!

Aquila and Priscilla divined the experience of Apollos when they hear him speak, and they took him unto them and expounded unto him "the way of God more perfectly." What was the matter with this eloquent preacher? Just this he only knew the baptism of John. That is the experience of many today. They have had the cleansing unto repentance, their sins confessed and all taken away, but they have never had the cleansing of the Holy Ghost, in other words, purity, the sin in the heart destroyed. This is the second baptism. Reader, have you experienced it? John said, "He shall baptize you with the Holy Ghost and with fire." Lord Jesus, baptize now with the Holy Ghost!

Here, in the third place, we have two forms of power mentioned.

1. "Lord, wilt Thou at this time restore again the kingdom to Israel?" These words meant, "give us back the old form of Jewish supremacy." Throughout His whole ministry nothing had been said about bringing back the old order of things. He had come to establish new things. He began His ministry by saying, "Repent, for the kingdom of heaven is at hand." What they had heard from His lips were of things pertaining to the kingdom of heaven, yet up to the very last they lived in the expectation of a visible display of temporal power and glory. With them it was not faith but sight. They seem to say to Him, "You are at liberty to go, only give us back the victories of David and the glories of Solomon."

2. "Ye shall receive power after that the Holy Ghost is come upon you." Jesus switched them off from temporal power to spiritual power. You receive the Holy Ghost, and the purity He brings will result in power. The whole redemption fact was before them. Fifty days between the Resurrection and Pentecost and no accessions to their numbers. The bare historic fact made no converts. Here is the explanation for so many barren ministries and lives. Here is the reason why so many who call themselves Christians grasp for power in every other court but heaven's, they have never received the Holy Ghost. Finney, the great evangelist, said, "Christians not under the power of the Holy Ghost are criminally weak." The Holy Ghost upon you means here are powers, talents, that I never knew that I had before. When the Holy Ghost comes in, pre-pentecostal thoughts, questionings and ambitions perish, and post-pentecostal battles and victories become the order of one's experience in the war against the enemies of our Christ. Hallelujah!

Again, in the fourth place, there are two settled facts in Christ's teaching.

1. *He taught them to wait and named the place of waiting.* The need of preparation can not be denied. We do not mean the preparation of the schools, that is doubtless necessary, but we do mean that if you have everything that thought and experience can devise, and you are not filled with the Holy Ghost, then your preparation is not complete. Jesus said to His disciples, "Wait." You will fail without the Holy Ghost, but with Him you will succeed. Jesus understood, and understands all now. Brother, sister, wait! wait!! WAIT!!!

They were to wait in Jerusalem. We give some of the reasons why they were to wait there. (1) Jerusalem was the centre of Jewish thought and influence. (2) When the Holy Ghost came their countrymen would be gathered there in great numbers. (3) Jesus was crucified in Jerusalem, and here His gospel must be preached in the unction and power of the Holy Ghost.

2. *Jesus taught them when and where to go.* Wait till ye receive the Holy Ghost, then, —The disciples were to receive the Holy Ghost, then they were ready for marching orders. Converts at Pentecost received the Holy Ghost then they were scattered. That is the scriptural method and way. God wants to kindle the dry sticks then the green ones will catch fire. In Elijah's time when the fire fell the people fell. Our Lord had the same vision. The Holy Ghost and fire from heaven on the disciples—then the people will answer to the Gospel.

It is still true, Pentecost before revivals. A missionary to the Congo, after six barren years of work without a convert, was led to the great truth of the need of a personal Pentecost. Seeking God in earnest prayer his whole cry was, "Give me a Pentecost." He received the blessing and with it came floods of salvation upon the needy people to whom he ministered. Praise God! When you give up all and become a holy sacrifice upon the altar, you can have a personal Pentecost. Seek it now.

PARKHEAD, GLASGOW, SCOTLAND

THE CONDITIONS AND RESULTS OF SANCTIFICATION

(Continued from page five)

Spirit comes in as a consuming fire and burns up the old carnal nature and makes the heart perfect. Not perfect in the sense that we can make no mistakes; or else no one ever has been sanctified. Not perfect in the sense that Adam was perfect, for we all have the scars of sin. Not perfect in the eyes of the world, for the world can not understand us and so think we are "off the track." Not perfect in conduct, but perfect in love toward God and man.

Sanctification will bring about a changed attitude and enable us to grow more rapidly. As we grow in grace we naturally change our conduct, our habits, and are continually putting off those things that have a tendency to draw us back into the world and take on those things that tend to make us more Christian-like.

LACLEDE, MO.

Revival Telegrams

HERALD OF HOLINESS: St. Louis, Mo.
Great revival closed in a blaze of glory. Rev. Bessie Williams was with us the first two weeks and Evangelist N. J. Lund the last week. These are both great preachers. Sixty-six exceptionally bright professions. Twenty-five additions to the church. To God be all the glory.

REV. B. L. PATTERSON.

HERALD OF HOLINESS: Hastings, Nebr.
Wonderful outpouring of Holy Ghost. Greatest revival held here in years. House packed. Twenty-six in altar tonight, forty during day. Nine new members. One hundred and eighty dollars raised for pastor's automobile. Evangelist Balsmeier's messages forceful, convincing, spiritual, soul-stirring. He has some open dates for spring and summer. Can recommend him to any church or campmeeting. Revival continues with pastor and Prof. Lowman. J. C. WALTER, Pastor; H. N. HAAS, Dist. Supt.

HERALD OF HOLINESS: Philadelphia, Penn.
Great convention of New York and Philadelphia Districts closed tonight with several at altar. Fifteen preachers, 43 delegates present; 22 churches represented. Wonderful altar service Wednesday with 15 at altar dedicating lives to God's work. Much enthusiasm over National Convention in 1923.
HENRY BELL.

HERALD OF HOLINESS: Shirley, Ind.
Church dedicated February fifth. Forty-four hundred raised. Large crowds. Goodwin great.
J. L. BASHORE, Warrington, Ind.

HERALD OF HOLINESS: Phoenix, Arizona
Closed revival at high tide. Seventy seekers last day. Twenty-two joined church. Meeting a great victory for our work. Many strangers were reached. The evangelists, C. Edward Roberts and wife preached with power and unction. Mrs. A. Cross Campbell sang to the delight of all.
ERNEST G. ROBERTS, Pastor.

Holiness an Antidote for Backsliding

By E. WAYNE STAHL

ANY of my readers know of mighty revivals where the work was thorough and profound. But the pastors or evangelists conducting such meetings were not believers in the second definite work, and so could not urge it upon their converts. The result was that backsliding seemed to be the rule with them. A certain small Iowa town was visited with a great wave of salvation. There was old-fashioned conviction and genuine conversions. The circumstances under which some were saved proved that they were the beneficiaries of special spiritual miracles. Possibly sixty people found pardon. During these particular meetings there was not a word said about sanctification. As far as having heard of the baptism of the Holy Spirit, the converts could have said with those of Ephesus, "We have not as much as heard whether there be any Holy Spirit" (Acts 19:2).

One year after those wonderful meetings all those converts had backslidden except possibly four or five. What unutterable tragedy! How different would it have been if their spiritual teachers had urged them to find the "double cure." A converted man is in danger of losing his "first love" if he does not seek the second work. Sanctification "clinches" justification.

Notice a person wrapping something with a cord. He winds the string around and around the package and proceeds to secure it. He brings the string together, crosses it, and pulls in opposite directions with his hands. But if he stopped here, the package would become unwrapped. A second work is necessary, another tying to make a satisfactory knot. This he performs, and the package is then firmly fastened, capable of withstanding the jolts and jars or strains that it may encounter without coming open.

"Which thing is an allegory?"

SOUTH BEND, IND.

"We are delighted to have this letter come to our home each week. It is the greatest religious paper in the world. I am sending five subscriptions to the dear old HERALD. May God bless your untiring efforts to spread the gospel and feed the flock by the printed page."—R. F. HEINLEIN, Ohio.

A BEAUTIFUL INCIDENT

HE was a little mother, not as tall as her growing fourteen-year-old lad. There was a strong resemblance between the two, for they had the same bright, quick eager eyes, so lark that they were nearly black; the same smooth dark hair, and frank, friendly smile. They were great friends and companions, Jim and his mother; and the lad was proud to be her escort when his father was too busy to go. It was no wonder: she always looked so pretty and was dressed in such good taste, though she thought and cared very little about clothes. It was just her way, somehow.

The particular winter which I have in mind, she usually wore a navy blue serge dress, and a brown fur cape. Jim liked that dress, and the cape and the tan shoes which went with them. But most of all he admired the small toque of dark red velvet, which fitted her head closely and seemed to deepen the sparkle in her eyes. All boys like color, and Jim rather enjoyed taking her to town, or church, when she wore that special hat.

There came an accident, followed by two days of intense suffering, and before they realized it, the boy had slipped away from his earthly home, and had gone to be with Jesus. He had been converted when he was seven years old, and had lived a Christian life from that time. Even his boy friends knew that Jim was a Christian.

He was manly, enough, and had plenty of fun in him. But he was clean and decent in life and speech. They knew his religion made him *different* from other boys. He loved his church, and was secretary of the primary department in the Sunday school. He had not missed a service in over five years. You are not surprised then when I tell you that the church was crowded on the day of his funeral. Every seat was taken, and people stood in the vestibule, and in the yard, and on the pavement outside. Men bowed their heads, and women wiped tears from their eyes, as the white casket, covered with flowers, was taken out of the hearse. And they looked on sympathetically when the boy's father handed the little mother from the carriage. And then there were glances of surprise,—for it was no unfamiliar black robed figure which they saw:

She wore the blue serge dress, and the fur cape, and the little toque of dark red velvet just as she had done while Jim was living. There was not even a tiny veil to hide her features. Her face was pale, and there were marks of suffering on it, but she held her head up bravely and followed the white casket into the church.

"That is the sweetest, bravest thing I ever saw," said one woman to another. "She knew her boy would not want her shrouded in black. So she came to his funeral, not dressed as a mourner, but as Jim's little mother."

"Yes," agreed the other woman, "but I think I see something else in it. She is a Christian woman, and knows that her son is safe up yonder in his eternal home. Her heart is torn with grief; and yet she is not sorrowing like those who have no hope. Why then should she dress like them?"

Have you ever wondered that yourself, dear readers? I would not presume to criticize anyone: most of us have followed the general custom, wearing mourning at some time. Somehow I am thinking more and more as the days go by—that black garments do not harmonize very well with the glorious, bright hues of promises of hope which our heavenly Father has given His children, do you?

KIND DEEDS

A FEW days ago I was talking to a gentleman who does not live in our city. "I saw a very kindly thing done by a motorman today," he said, "and it proved to me that even in this careless, rushing selfish age, there are those who will put themselves out to help others. I was on a car coming from the northern part of the city, where I had been to



attend to some business matters. As we neared a certain corner, the car slowed down, the motorman threw open the door and called out: "What car do you want, Uncle?" I saw that he was speaking to an old colored man, a blind man, who was standing on the curbstone.

"I wants de Buena Vista car, Marster," answered the old man.

"All right: next car, just a few minutes behind," called the motorman, closing his door, and speeding up again.

"It has been a very gloomy day, you know," continued the gentleman, "and my morning had been crowded with business matters,—some of them very annoying. I did not seem to be getting through very fast either, and my time was limited. But when I witnessed that homely, kindly little deed, things looked more cheerful, as if a bit of sunlight had shone down through the grey skies. 'I have some pretty decent fellowmen down in this old world after all,' I said to myself, and the thought seemed to put new courage in me so that I went at my afternoon work with a will and got through very well."

His words made me think of a little incident which I heard a gentleman relate about the late J. O. McClurkan. He was walking down one of the streets of Nashville with Brother McClurkan, and the two were talking very earnestly about an important undertaking, which they had been considering and praying over for some time. An old negro man, driving a decrepit horse, hitched to a rickety wagon was moving slowly down the street abreast of them. Suddenly Brother McClurkan's quick roving eyes took in the fact that the old man had dropped one of his reins. That brief glance also told him that the old man was feeble, and probably rheumatic and that it wouldn't be easy for him to climb down from his wagon to recover the dragging rein. With one of his quick lithe movements, he was out into the street, had picked up the rein and restored it to the old driver. Then he smiled brightly at the negro, threw up his hand in a courteous friendly salute, and was back again on the pavement, talking about the important undertaking once more, as if nothing had happened to interrupt him.

"But it was not so easy for me to get my mind on the question again," said the man who was telling it. "Somehow I was seeing that beautiful, kindly little deed as one of the great things in a great man's life. He was always doing things like that, spontaneously, almost unconsciously, as if they had become a habit with him. And I was asking myself why I was not quick to see and use opportunities of this kind."

"Suddenly the reason was plain to me: It was because I was not as much like my Master as this man was. For Jesus came, not to be waited on, but to be a servant to many. And until we have received from Him that spirit of beautiful and unselfish service for others, even in small things, men are not going to take note of us, that we have been associating with the Son of God."

A THOUGHT

It is a friendly thing to think,
Upon our sunset sands,
Of other little girls and boys
In distant morning lands.

When I awake, their bedtime comes.

Perhaps they think of me,
And softly say, "Good night, good night,
Dear child across the sea!"

—FRANCES C. HAMLET.

CHARLIE'S PHOTOGRAPH

"Father, Willie Morris has had his photograph taken. I do want to have mine. Please let me. Wouldn't you and mother like to have one of me, father?" eagerly coaxed Charlie one evening as he ran to the door to meet his father coming home.

"But I have a lot of photographs of you, Charlie—in fact, I take one with me every day to town. I take a different one every day. Sometimes they are very nice ones; sometimes they are very ugly. But they are always very like my little boy."

"Oh father, are you making fun? Why, I never had my photograph taken," said Charlie.

"Ah, yes, but you have; for I take one of you, every morning when I go to town," said his father as he hung his hat on the peg in the hall and, sitting down in a chair, drew a perplexed little boy toward him. "This morning, when I started from home to go to my office, I took a photograph of you and put it in my pocket. I took it, not with a camera, but with my eyes; and the pocket I put it in was not in my coat, but I put it in the pocket called memory, which I carry in my head, and I have kept it there all day."

Charlie hung his head now and looked at his father's bootlace.

"Shall I tell you what the photograph I have carried about with me all day was like?" asked father softly as he drew him closer to his knee.

"Please, father," Charlie whispered very low.

"It was a dark, ugly photograph. There was a frown on his brow and an ugly light in his eyes, and his mouth was shut up very tight indeed—so tight that he could not possibly open it to say good-by to father, and all because he wasn't allowed to go out to the garden to play ball before breakfast when it was raining. So he let father go away to town with such an ugly photograph of Charlie to look at all day."

Charlie's head hung so low now it seemed as if he never could look up again.

"I don't know what kind of a photograph mother took of you when you were going to school. Will Charlie try not to give us ugly ones any more?"

Charlie looked up now and flung his arms round his father's neck; and though there were tears just preparing to roll down his rosy cheeks, father thought it was a sweet, pleasant "photograph" indeed which whispered: "I will try, father."—*Great Thoughts.*

A BUTTON-HOLE CHRISTIAN

A clerk who had been converted in the meetings invited his employer to attend. One evening he was there and sat across the aisle from Mr. Arthur Tappan. He appeared affected during the sermon, and Mr. Tappan kept his eye on him. After the dismissal Mr. Tappan stepped quickly across the aisle, introduced himself and invited him to stay to the aftermeeting. The gentleman tried to excuse himself and get away, but Mr. Tappan caught hold of the button on his coat and said, "Now, do stay; I know you will enjoy it!" and he was so kind and gentlemanly that the cutlery man could not well refuse. He stayed and was led to Christ. Afterward he said, "An ounce of weight upon my coat-button saved my soul." More "button-hole Christians" are needed.—*Selected.*

The thoughtless, others thoughtless make,
The brave make others brave.—AUGUSTUS M. LORD.

That which has always been the voice of his heart will now be the voice of his lips.—ARCHBISHOP FRENCH.

The youth who will rule tomorrow is the youth who today is storing up resources of knowledge and wisdom, of self-reliance and courage.—NEWELL DWIGHT HILLS.

TESTIMONY OF CHANG HSI TIEN

Translated by Rev. L. C. OSBORN

Last spring, when my daughter lay on her death bed, she exhorted me to be faithful in giving out the Word. She said that upon reaching heaven she would entreat the Father in my behalf, and that she would continually pray for me. God has surely heard, and in my preaching at Fanhsien I was never more blessed in the conversion of souls.

This fall the work has opened up in a supernatural way. Nearly twenty boys of the higher primary grades in the government school have turned to Christ. They are daily witnessing for Him. Because of their stand they have been bitterly persecuted by their teachers. They are forbidden to read the Word in public, so they have to steal their chance; however they get to read it every day. Their teacher asked them "If China didn't have enough books for them to read, without having to read foreign books?"

These boys come from good families. They are not poor, and will be a great help to the church in days to come, I believe. They are so interested that several times they have been to Chaoheng to observe the Sabbath. While there they purchased all the Testaments and song books that were on hand. There they saw a poor boy in the mission school, so they clubbed together and bought him a new garment. Several of them stay nights at the mission compound in Fanhsien, and before daybreak they are busy repeating Scripture verses. These boys accompany us to the fairs and markets to preach the Word.

Personally I am in better spiritual condition than I have ever been. My wife and children, too, are all making better progress in the doctrine. I know that God hears and answers prayer. I have been growing in faith and prayer. I am like a hungry child that can not get enough to eat. I know that the Lord speaks through me, and strengthens me day by day.

In behalf of myself and family I wish to thank you for your earnest prayers and financial support. The Lord has been gracious unto us, and I am sure it is in answer to your prayers. May God bless you. My heart is filled with praise. Amen!

SHEARS AND PENCIL

In the *Missionary Herald* of January we read that in the library of the American Board, Boston,

is a copy of the first printed translation into the Japanese language of any book of the Bible. It was prepared by Dr. Gutzlaff, of the Netherlands Missionary Society. In 1837 he, with two missionaries of the American Board, was on the ship *Morrison*, which was sent to Japan by an American merchant in China for the purpose of returning some shipwrecked Japanese sailors to their own country. As these walls were not permitted to land they were taken back to China. It was with their help that Dr. Gutzlaff prepared a translation of John's Gospel. It was printed from wooden blocks by the press that the American Board then had in Singapore. It is in *kana*, the easily read Japanese syllabary; but it may be doubted whether, if copies of it reached Japan, it conveyed much meaning to its hearers. Uneducated sailors were not well fitted to choose the best words for conveying ideas that were not very clear in their own minds. The first verse, literally translated into English is: "In the beginning the Wise Being is, this Wise Being is with Paradise, this Wise Being [is] Paradise." Most of the book is of about this degree of intelligibility. Perhaps, however, we should wonder less at its imperfection than at the accomplishment of anything under such unfavorable conditions.

I can appreciate the force of this last remark, for when I was reducing the Koranko language to writing in West Africa Dr. Wright, Translation Editor of the British and Foreign Bible Society, urged me to translate one gospel for them to publish tentatively until a better translation could be gotten out later. The best help my fellow missionary and I could get on this translation work was that of the illiterate natives. By the way, we selected Luke's Gospel, rather than John's, because it is more easily understood by those who have heard nothing before of the gospel. It is more human, John's more divine.

Several things of deep interest to every Christian are told in "Editorial Comments" in *The Missionary Review* for January. The following sentences are quoted from Rev. Lyon Hoover Rupert, writing in *The Christian Advocate*:

Economically India is burning! The people are eager for a better standard of living and wish to build up their own industries and to benefit by modern inventions and methods.

MISSIONARY DEPARTMENT

Educationally India is on fire with a desire for modern learning. Old and new ideas are struggling for expression and for supremacy.

Politically India is on fire with opposing factions and national discussions as a result of the war in Europe.

Spiritually India is passing through a refining fire which affects also other phases of life. The caste system, child marriage, ignorance, poverty, degradation, can not survive spiritual burning. Moslems and Hindus are struggling for supremacy, but Christianity is progressing among both groups.

The Editor of *The Missionary Review* adds very truthfully:

The gospel of Christ is the refining fire that must purify this land. India is seeking light and liberty, but many know not the secret of reform, of freedom, of unity, of power. The secret lies not in the non-co-operation with Britain, but in co-operation with God.

Interesting figures and statements are given to show "Protestant Progress in France," from which the following:

The Huguenots once formed one-tenth of the French population, and at one time had thousands of churches. Persecution has destroyed many, so that one thousand years ago only 171 Protestant churches had survived. Now, according to the Statesman's Year Book, there are about one million Protestants in France, and today reports indicate that evangelical Christianity is spreading.

Reginald L. McCall, a nephew of the late Robert W. McCall, who founded the McCall Mission in France, has a catalogue reports that there are today 776 organized Protestant churches in France. These include: Lutherans (73), English (42), French Reformed (614), Methodists (28), Baptists (28), and fifteen others.

The foreign missionary activity of French Protestants gives further evidence of their vitality. In the French West Africa colonies, for which they are entirely responsible, there are 179 French missionaries, or one missionary for every five pastors at home.

"Russia's Pressing Needs" is another title, under which we read:

Today, as a result of the overthrow of the state religion and the establishment of atheistic rulers, Russia is a "heathen" land—one whose rulers do not acknowledge God as revealed in Christ, nor His laws as made known in the Bible. Russia therefore needs Bibles and Christian missionaries.

Russia is an immense country, three times as large as the United States, and before the war had 182,000,000 inhabitants. They were united politically, but diverse in race and language. Fifty different languages and dialects were spoken in the empire. The despotism by which Russia was ruled was overthrown in 1916, but the democracy which was established only lasted a brief period. It was then suppressed by a despotism under self-appointed, scientific atheists, and the last state is worse than the first.

The Russian people as a whole are simple-minded, well-meaning and large-hearted folk, but the masses are narrow in their vision, and wish only to be allowed to live their lives in peace and to have their physical needs supplied. The peasants are still religious in their nature, but they lack intelligent and unselfish leadership. Millions of them are hungry for Christian truth, but do not know how they may be fed. There is a great field in Russia for Bible distribution among those who can read, and as soon as conditions become more settled there will be great opportunities for evangelistic work, and for the training of Christian teachers.

"Religious Revival in Czecho-Slovakia" is an encouraging heading, and the subject matter is even more encouraging—from which the following:

Rev. O. E. Goddard, of the Methodist Church, South, writes in regard to one of the meetings in Prague:

"People began to press forward from all over the room and from all three galleries. When the forty seats reserved for penitents were taken, the aisles were still jammed with men, women and children trying to reach the altar. So the large choir on the platform surrendered their seats to the penitents, and then the preachers and missionaries gave up their seats. Who ever saw altar and platform overflow with seekers?"

"At Brunn, where four small Protestant churches united, between 200 in attendance and eleven professions the first evening, the meeting rapidly gathered momentum. The second night there were 400 present and twenty-two professions. On the closing Sunday a closing service was held in the open air with 5,000 in attendance and more than a hundred professions of faith, and there were fifty more in the afternoon at a park meeting. The three campaigns in Prague and Brunn resulted in more than a thousand professions."

hundred workers could be employed immediately and many places would still remain without gospel provision.

Under "Revolution and Revival in Guatemala" the Editor chronicles the counter revolution which, early in December, effected the release of ex-president Cabrera, and caused the resignation of President Carlos Herrera and his cabinet.

At the same time a remarkable spiritual movement has been going on in this city of Guatemala under the leadership of the Rev. Harry Strachan, who for seventeen years was a missionary in the Argentine. On November 10th Mr. Strachan and Pastor Varreto held their first meeting in the Presbyterian church, and the next night moved into the largest theater it was possible to secure in the city. About 1,800 people gathered, and later the congregation increased to 2,500. Hundreds were obliged to stand in these Protestant evangelistic meetings—something new for Guatemala! The problem was to find a place large enough. Rev. James Hayter writes under date of November 28th:

"Pastor Varreto is a D. L. Moody and a Spurgeon in one, whom God has raised up for Latin America. The wonderful way in which he presents Jesus Christ in Spanish as the only Savior of men, is beyond anything we have ever heard, even in English. Hundreds of men and women have indicated their desire to not only know more, but to leave the old way and follow the new way of life.

"The Roman Catholic Archbishop is much disturbed, and published an edict against the meetings, declaring that the speaker had not only preached against the holy Catholic religion, but had ridiculed their practices. The next night 2,000 persons protested en masse against this false accusation."

We would gladly quote the rest of the letter if we had room.

THE OTHER SHEEP

[Resolutions unanimously passed in the recent Assembly, China Missionary District].

We believe that *The Other Sheep* is worthy of our most loyal support. It has a great mission. It brings the various experiences of the missionaries, the many problems in the work, the problems and the needs on the fields before the people in the homeland. It is a known fact that people respond only to the extent of the information they have of the need. The consciousness of the need creates the desire to respond. Therefore:

Be it resolved, That we thank the editors of *The Other Sheep* for putting out such a good missionary paper, but that we endeavor to make it even better by sending in interesting material from the fields, and not to neglect this matter, for the paper will be what the missionaries make it.

F. C. SUTHERLAND, Chairman,
A. J. SMITH, Secretary,
GLENNIE SIMS.

INDIANA DISTRICT W. M. S.

Corresponding Secretary's Annual Report, 1921

	1920	1921	Increase
Societies	20	26	6
Active Members	141	691	250
Associate Members	172	161	-8
Meetings held	146	223	77
Literature distributed, pages	1,610	6,500	4,890
Public Meetings held	28	53	25
Missionary Books read	38	19	-22
Reports sent to press	13	15	2
Y. P. M. S. Meetings (4 societies)	10	152	46
Mission Bands	1	5	4
Mission Band Meetings	23	69	46
W. M. S. Offerings (including special)	\$719.91	\$1,540.08	\$820.17
Y. P. M. S. Offerings	128.85	113.25	14.60
Mission Band Offerings	37.26	65.69	28.43

Total raised under auspices of W. M. S. \$886.02 \$1,719.02 \$833.00

Besides the activities covered by these figures our women have made several thousand calls on the sick, and given hundreds of garments to the needy. Some of our societies have clothed entire families of children in order to get them into our Sunday schools. A number of societies sent boxes and articles of clothing to our missionaries, and also to our Orphan's Home at Peniel, Texas, of which I have no record more exact than "Sent a box," or "Sent a barrel."

Thank the Lord, we mean to keep pushing the battle in Indiana in such an aggressive way that it will be felt with special force in every Nazarene mission station in the world. Amen. We feel that we are blessed above measure in being privileged to be rope holders for our Nazarene missionaries, the very choicest of God's saints.

Faithfully yours in the Master's glad love-service,
MINA GILL, Dist. Cor. Secy.

AFTER CONVERSION

By REV. L. L. JACKSON

CONVERSION delivers from the bondage of Satan, the next thing is for us to "Stand fast in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage." Conversion delivers us from the service of Satan, the next thing is to serve God "Without fear in holiness and righteousness. In conversion our blind eyes are given sight, the next thing is to take care that "Our eye is single that our whole body may be full of light." Conversion unstops our ears and we should listen now to the voice of God. Conversion takes our feet out of the mire, now we must "Run the race with patience." Conversion gives us the mind of Christ, now we must find deliverance from the carnal mind, that we "May prove what is that good, and acceptable, and perfect will of God." Conversion translates us into the kingdom of God, now we must learn the obligations and privileges of the new kingdom. Conversion makes us soldiers and as such we should put on the whole armor of God.

After conversion there is a distinct hungering after righteousness; this hungering comes from God and is His call to consecration and full sanctification. God provides the means for cleansing us from every thing that would hinder us from loving Him with all our heart, soul, mind, and strength. Though carnality is not subject to the law of God it is subject to His power. God wants to rid our hearts from the inward foe that He may reign within without a rival; just as the husband wants the whole heart of his wife. "For his divine power hath given unto us all things that pertain unto life and godliness" (2 Peter 1:3).

MIRA, LA.

TRUSTING GOD FOR BIG THINGS

By REV. M. S. COOPER

AMERICANS are noted for the spirit of fearlessness and venturesomeness. We have been taught not to shrink from hardships and inconveniences in the effort to reach our goal. We value a thing the more on account of the greatness of its cost. We exemplify this spirit in all secular matters, but we often seem to lose sight of the spirit of heroism when it comes to the service of advancing the Kingdom of God. How cautious we become when big things are about to be undertaken for God's Kingdom! May the Lord deliver us from over carefulness and shortsightedness and give us a bigger, deeper, higher vision! Let us remember that He is not controlled by circumstances.

The Lord has seemed to lead me into new fields and to use me in helping small and struggling congregations to get on their feet. On the 10th of last June we began a meeting in Flint, Michigan under the direction of the Michigan District Home Missionary Board, under the District tent. There were many difficulties. Our assistant evangelist, Rev. Lewis Batchlor, was taken sick at the end of a few days and was unable to stay in the meeting. The pianist, Brother Harold Gretzinger, was also sick for many days. But God gave us the promise. "Not by might, nor by power, but by my Spirit," so we preached on and believed on. By August 15th there had been 150 seekers at the altar and at the close of the campaign, we organized a church with about thirty-one charter members, and others came in later.

The Home Mission Board gave us \$572 with which to launch and maintain the campaign and the offerings for current expenses and Building Fund amounted to \$3272.52, making a total of \$3844.52. We paid \$591.77 for current expenses and returned to the Home Mission Board in property and cash \$163.00, the total expense amounting to \$754.77, leaving a balance of \$3089.75. We purchased church property for \$2750, spent \$339.75 for repairs, thus using the \$3089.75. The Home Mission Board invested a total of \$572 and secured \$3089.75 in property for the denomination, showing a net gain of 672 per cent.

At the close of the campaign, the writer was called as pastor and from its organization to the District Assembly in September, 1921, this church conducted 352 services, had 230 seekers at the altar, ten young people in holiness schools and raised for all purposes \$3726. Total amount raised by this church, in sixteen months \$7570.52.

Does it pay to trust God for big things? "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not" (Jer. 33:3).

DETROIT, MICH.

A SANE SUGGESTION

In a letter to the Editor, Brother B. F. Howard of Hot Springs, South Dakota, very fittingly says:

"Let us increase the capacity of our Publishing House to meet the demands made upon it. Possibly ten years ago it was large enough, but with the increase of the denomination, its capacity is too small for the hour. We are starting a campaign for a World-Wide Revival without printing capacity to meet present demands. No people give more liberally than our own, and when they know the needs of our Publishing House will respond quickly. And now let us take up the Publishing House extension plan and make it able to handle the work that is needed now and more in the future. Should a plan of \$20.00 per member be adopted would it not cover the cost of building and additional equipment? Whatever the amount, let us bank the money and go on with the building at the earliest moment possible, and then go on with Church Extension Work with a press to back our efforts.

"The Adventists are papering the country with their literature and when they open a meeting in a place they have their literature to help them. They have a plant at Washington, D. C., that if our plant was set inside it, it would not hinder them much in their work. They have another plant near Anderson, Indiana, in which our plant would almost be lost. We must grow and grow fast if we are to occupy the land.

"Let the Managers give to some contractor the plan and size of the building and find out the cost of building, giving ample room for all departments of the work, including an Assembly room for service for the employees' daily half hour of prayer, then submit the price. The Publishing House is our munition plant, and the army in the field can not accomplish the victories they should, without sufficient ammunition. The battle of Bunker Hill was lost for lack of ammunition, not for lack of patriotism, zeal, nor men, the men were there full of patriotism, courageously facing the enemy. Three times the enemy fell back, the fourth time the ammunition of the pursuers was exhausted and their clubmuskets could not compete with the firing of the enemy, and the battle for that time was lost.

"This is the King's business, and must be attended to without delay. It is a known fact that a stream can furnish no more water than it received at the head, until its tributaries have emptied their waters into it and it becomes a mighty stream of almost unlimited power. Apply this principle to our Publishing House, and we see why these printed pages are not in evidence in many miles of territory that they should be. Brother, Sister, walk along up the stream and you will see that every bit of power is being used to do the great work. Not an ounce of power going to waste, but our Publishing House has not been furnished sufficient power with which to meet the demands of production."

NORTHWEST NAZARENE COLLEGE

January has been one busy month at Nampa, Idaho, both in college and church. It marked the closing of the first semester with all the anxiety attendant upon examinations and the registration of new students but we are still on top of circumstances and looking forward to certain and glad victories. The dormitories are well filled with aggressive students, most of whom have salvation and who are growing in grace daily. For all this we praise God and take courage. President Wiley has been giving valuable chapel talks from the Book of Amos, bearing on the different phases of the ever recurring malady declared in the following statements: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria," etc. (Amos 6:1-6).

The literary and musical talents of many of the students have been discovered and developed in the first semester and we are expecting them to do exploits in the near future. During the holidays several quartets went to other towns and rendered valuable service in special meetings among our people, affording these students practical work in evangelism. We are delighted with the progress of the school in its various departments and are pointing the ship toward the open sea and its glowing horizon. Dr. Breese used to say, "The sun never goes down in the morning," and the Bible assures us, "Thy sun shall no more go down," so faith has spread her sails on a boundless ocean, and joy has tuned her harp for the eternal symphonies.

The revival meetings which began on New Year's Eve, have continued through the month with increasing interest and attendance and we are entering February with bright hopes. Our pastor, Rev. John Little, has been at the helm and is guiding us into deep waters. God has graciously poured out His Spirit upon us until at times it has seemed that the elements were melting with fervent heat. Many seekers have prayed at the altar and found that God keeps His word and fulfills all His prom-

ises when the conditions are met. Amen. The students have helped wonderfully with the singing and the music, and we are enjoying our labors among them. Pray for us.

ARTHUR F. INGLER, *Dean.*

NORTH PACIFIC DISTRICT

The God of battles is with us and we are endeavoring to keep our eye on Him and to follow where He leads.

Many successful meetings have been held on the District during the month of January. We have just returned from Victoria, B. C., where we spent the last week of the month with Brother Barker and his good people with very gratifying results. There were a number of seekers and happy finders, besides the blessing that came to the church.

Earlier in the month we visited Sellwood church, Portland, where Brother Bringdale and his enterprising congregation were just moving into the building formerly owned by the Presbyterians of Sellwood, and which our people have purchased for their future place of worship. We preached three times on Sunday and had several seekers at the altar. The pastor purposed continuing the meetings through the month.

On Monday following we went to Salem, where the "Smith Family" were having a fine meeting, with building packed and many in the fountain. Then on to Albany where Brother D. Rand Pierce and Party were getting a good start with Brother Baker and his people. We have not heard the results of this meeting.

We also visited Marysville and Everett during the time the Owen Band of Nampa were at these points. The meeting at Everett was at high tide. About two hundred people had been turned away the previous Sunday evening, the building not being capable of holding them.

Brother Beebe and daughter held very successful meetings at Canby and Tillamook just prior to the New Year. These meetings have already been reported in the HERALD.

Sister Clink and the congregation at Tillamook are to be congratulated on having their new church so far completed that they were able to hold the revival meeting in it. This fact added greatly to the interest and success of the meeting. This new church means much to the future prosperity of our work in Tillamook.

At Rogue River, Brother King and his people are much encouraged with the way God's blessing was poured out on them in their meeting there. Brother King is also pushing on, with good prospects, for a new church building and the organization of our work at Medford, Oregon.

Brother Archer reports great blessing on the work at Monroe, Washington, where he was assisted for three weeks by Mrs. Archer's mother, Sister Jennie Stephens of Camas, Oregon. Fifty-eight seekers were at the altar, and the only one coming twice was saved Saturday night and sanctified Sunday night. He also reports several remarkable cases of divine healing. One case was that of a woman who had fallen down stairs nearly five years ago and injured her shoulder. Four doctors had treated her with no success. She was unable to raise her elbow beyond a horizontal position, but after God touched her she went about and continued to raise both arms vertically. Brother Archer says the other cases were just as pronounced as his. Praise the Lord! There were seven additions to the church, with more to follow. Brother Archer is doing fine work at Monroec. The people are talking of securing a parsonage for the pastor and his family, and using the rooms in the rear of the church for Sunday school classrooms.

The Owen Band also had a very good meeting at Kirkland with some additions to the church. They are now at Tacoma, just starting.

At Bellingham, Wash., our dear Brother Anderson has been very ill, but is slowly recovering. The doctor says, however, that he must not attempt to return to his work for six months. This is very trying for him. Please pray for this devoted young man.

A number of other places on the District have had meetings that have not yet been reported to me. While others are planning for meetings immediately. We have nothing but good to say of the King's service. Amen!

G. S. HUNT, *Dist. Supt.*

"I am enclosing \$1.50 for the renewal of my subscription to the best paper in the world. We could not get along without it. It is a great blessing and inspiration to us. God bless and multiply its usefulness as it travels on its journey of love and salvation."—REV. JOSEPHINE B. SULTON.

"I like this good paper so well. I can scarcely wait from one week to the next to get it. It is food to the soul."—ELLA BUNCH, Okla.

Evangelists' Reports

Arlington, Ore.

Closed two weeks' revival with the church at Pendleton, Oregon. Some few were definitely blessed. Battle is on here in good shape; strong opposition to the church but God is breaking through the ranks of the enemy. Saturday night of the first week the break came when the man who has been carrying the financial burden of the church arose to his feet at the close of the message and announced that he did not settle matters for eternity taking the way with Jesus. Another man about fifty years of age and one young lady, were also saved at the same service. The church and pastor are standing by the meeting in a commendable way and deep conviction is upon the unsaved.

Am giving first week of revival to a series of sermons on World Conditions in the Light of Prophecy, God is using these messages to arouse the people to the conditions of the church and the Nation.

Am free to labor any where God calls. Prefer to stay three or four weeks or until the work is done.

B. F. PRITCHETT.

Newton, Kas.

The World-Wide Revival meeting began at Newton Dec. 31st, with a watch-night service. We had preaching, an altar service and a testimony service. Then just before the birth of the new year a season of importunate prayer was called for. So during the time while the pallbearers were placing the casket of the old year into time-worn hearse which bore the remains away to the grave yards of eternity where nineteen hundred and twenty of its deceased brothers are held in the cold embrace of death, and while the shimmering waves of light from the distant stars impinged upon the optic nerve of the swaddling clothed infant, thus superinducing the vocalization of its first frightened scream while it was being prepared for the abandoned cradle of its noble predecessor, we were all on our knees crying to God to let the new year open its eyes first in the midst of a gracious revival. The prayer was answered. That night a gentleman who is a director of one of Newton's big businesses was gloriously sanctified.

The revival was good. Many prayed through to definite victory. Some marvelous manifestations of divine power were witnessed. Some strong men fell like they were shot. There were many seasons of great rejoicing.

We found our Brother A. L. Hipple to be a live wire. He is the honored and much appreciated pastor. We thank God for the victory in His Son's name.

B. F. NEELY.

Fairbury and Beatrice, Neb.

The Lord gave us a good meeting at Fairbury, with a number saved and sanctified, though we did not have as many as we had hoped for. We greatly missed the pastor, who had just resigned and gone to Arizona.

The meeting here, [Beatrice] starts out well. Seekers at every call thus far. Held the first service in the new auditorium yesterday, which is beautiful. They had worshiped in the basement several years, but have a beautiful church now. Pastor Ryder and his people are a most heroic, hard working, and self-sacrificing company, and have much favor both with the Lord and the people. We are expecting a good revival this week.

We are using "Waves of Glory No. 2" which certainly is great, and can not be excelled.

C. W. RUTH.

Coshocton, Ohio

Just closed a good meeting with our people in Coshocton, Rev. D. E. Miller, pastor. Several were either saved or sanctified. Not the break we hoped for, and that several times in the meeting seemed imminent. The church has had most remarkable growth. I was with them a week eleven months before, and they were worshipping in an old store building on the edge of town and when I returned I found them just finishing a lovely and commodious brick building. The Sunday school is coming on fine, and the congregations and membership growing rapidly.

Brother Miller is a great man of prayer, and a determined worker. God owns his labors. And he has gathered around him many of the brightest saints I have ever met. I know of few other churches that have come on as has this one. They are going to be heard from. They raised some \$40.00 the first Sunday I was there for the deficit in our missionary work, and the last Sunday, between \$500 and \$1000 was raised on the church debt, besides other extra offerings in the meeting. In order to make the building enterprise a success,

Pastor Miller has run a barber shop in his home to help support his family. The Lord bless such heroic souls and increase their tribe.

Was called home from Washington, D. C., by wire on account of our home being burned, so we did not get to give the boost there, we had hoped. Expect to return in the near future for a week-end. Pastor Williams reports good and continued success.

JOS. N. SPEAKES.

Lynn, Mass.

Have had the pleasure of being associated in a two weeks' meeting with Rev. Ira Archibald at our church in Lynn. Could not help but notice the sweet spirit manifested by our Brother as the Lord helped him to preach. That is why his preaching moves the people. Some of the folk in our Lynn church will never cease to thank God for these meetings. A few years have passed since we had the privilege of listening to our Brother, but we have never forgotten his tender spirit. My wife was sanctified under our Brother's preaching, and we are both enjoying full salvation.

JOHN F. GIBSON.

Pioneer, Iowa

We just closed a meeting at Pioneer. Had a hard fought battle, but God gave victory. A few prayed through to good victory. Rev. White, the pastor died Christmas morning. We began our meeting January 1st, and God helped us to preach the truth in the old-fashioned way.

We have been sick and unable to get out into the work for three years, but God healed us just before going to that meeting, so we preached each evening and twice on Sunday. God has helped us and we are ready for the fight again. We are out for a full gospel and real salvation, determined to have victory. Any one desiring our service for a revival or campmeeting, may address us, University Park, Iowa.

B. F. SHIELINE.

Mohawk and Newcastle, Ind.

My first two meetings for January, 1922, were held at Mohawk, and Newcastle, Indiana. I have never turned down so many calls for one month, as I did for the month of January.

In these two meetings, covering twenty-nine days, forty-eight services were held, which kept us busy.

The first meeting at Mohawk was a real good meeting, although we did not at any time have a real break, however, a number sought the Lord and some few prayed through for which we praise the Lord.

There were fifteen seekers at the altar the first night of the meeting at Newcastle; during the two weeks, about two hundred and fifty seekers in all. A nice class of twenty-four were taken into the church, with others to follow.

This church is making great progress under the able leadership of their pastor, Brother Gross. They have a nice Sunday school of 227. They will soon have to build or enlarge their building. People were turned away for lack of standing room.

I am now on my way to Roscoe, Pa.

BONA FLEMING.

Casper, Wyo.

Was called home by wire, because of sickness in my home, from a good meeting in Casper, Wyoming. The night before I was called away, there was an old-fashioned breaking up, and praying all over the house, with 14 at the altar, and some fine conversions and sanctifications took place almost every night during the meeting. The young church will get some 15 or 20 good substantial new members, I believe out of this meeting, but I was not privileged to finish up the work. But the Lord knoweth. Rev. Miss Nona D. Gillespie, pastor, and her people loyally pushed the battle with us, and the meeting made us many new friends in Casper. Among these is a prominent lawyer, who has the blessing and is getting his shoulder to the Nazarene wheel.

NOTICE

Mrs. Reynolds and the writer take this opportunity to thank our many friends for their kind remembrances, which were so manifest in numerous Christmas and New Year greetings by way of letters, postcards and presents. Mrs. Reynolds has been seriously ill and was unable to acknowledge these many kindnesses and the writer has just returned from his foreign trip and while he would be glad to acknowledge each individual remembrance, it is impossible to do so with the present pressure of work, therefore kindly accept of our appreciation and thanks through this medium.

Glad to add that both Mrs. Reynolds and daughter, E. Belle Reynolds, are recovering from their serious illness and trust they may soon enjoy their usual degree of health.

REV. and MRS. H. F. REYNOLDS.

Will mention two of several remarkable conversions: one, that of a young man some 35 years of age, who was down almost to the bottom in sinning, but who for a week before his conversion while under conviction, did some old-fashioned straightening up and forsaking of sin; the other, that of a gentleman who holds an office of trust in the great oil refinery there, who in his younger days had attended a well known denominational school, only to be turned out of that school skeptical, with his faith almost destroyed, and has lived this skeptical life all these years. Thank God, he was rescued in this meeting, and will doubtless make a pillar in the Nazarene church of old Casper. Thank God there are better days ahead for the Nazarenes of Casper and in the not too distant future, there will be a strong church to champion the cause of holiness in that wicked city.

A. E. SANNER.

Among the Churches

ANDERSON, IND.

—We closed our World-Wide Revival campaign here Sunday night, Jan. 29th, with twenty seekers at the altar. God gave us a wonderful meeting in answer to prayer. There were as near as we could count eighty-two victories, either in regeneration or sanctification. Some say that it is the best meeting that has ever been held in the church. To God be all the glory. We prayed earnestly that God would send out and get hold of people that were not in the habit of coming to the church, and that was one of the noticeable features of the meeting, and several of these were saved, some who had never been converted before. Twelve were healed in the meeting, had a wonderful healing service on the last Sunday afternoon. Rev. Fred Bouse, a Quaker, of Bryant, Ind., was our evangelist. He preaches with the unction and knows how to reach the hearts of the people.—W. E. Albea, Pastor.

DAYTON, OHIO

—We arrived here from Marion, Ohio the first of January, and entered into the World-Wide Revival with our church. The interest increased and the glory of God was upon the church and people. We acted as our own evangelist due to the fact we were new on this field and God blessed our labor with a goodly number of souls at the altar and almost all prayed through to victory. We closed last Sunday with a real altar service and souls praying through, thank God for real victory. The church here is encouraged to push the battle to the front and we feel that there are great things ahead for the work here in Dayton. This is a great field for our work, so pray for pastor and people.—J. W. Henry, Pastor.

DUNCAN, OKLA.

—These are good days in the work of the Master. I never loved the Lord more, nor had a greater burden for the lost of earth. The Lord has given us a continual revival since our Assembly. There have been very few services since then without seekers. We secured the services of Pastor P. R. Jarrell of Marlow, for our part in the World-Wide revival. God gave us a real good meeting, with some twenty in the fountain. We greatly enjoyed the labors of Brother Jarrell. We have received 27 new members since the Assembly, and will put on another revival campaign March 24th, with I. M. Ellis. Our Sunday school is growing rapidly. We now have 37 members in the Young People's Society. We began at this place two years ago with fifteen resident members, but now we have nearly 100, for which we praise the Lord. Pray for us, for we feel like going on.—W. B. Walker, Pastor.

PORTALES, NEW MEXICO

—We closed a four Sundays' meeting last night, it was the best meeting we ever have had at this place, large crowds attended these services. Rev. C. W. Davis and Rev. Florence Davis, preached in the power of the Holy Ghost, the fire fell, and seventy-one prayed through either for pardon or purity. It was truly wonderful what the Lord did at this time. We rented the large band hall, and it was well filled every night, and as Brother "Bud" says, Brother Davis put some burrs in their wool that will be there till shearing time. Praise the Lord! We took twenty-one into the church, raised a good offering for foreign missions, gave the evangelist a good offering, and raised the pastor's salary, in fact every department of the work had a revival. It pays well to have a Holy Ghost revival, let's have more of them. Brother Davis is our District Superintendent, and one of the best evangelists we know. In fact he and his good wife are a team for any church. We also secured ten subscriptions to the HERALD of HOLINESS, and one for the *Other Sheep*. Let us keep the good work going.—A. K. Scott, Pastor.

MINNEAPOLIS, MINN.

—A good revival has just closed with us at the First Church of the Nazarene. Rev. E. W. Wells of Austin, Texas was our evangelist. Prof. A. H. Johnston of Akron, Ohio was our efficient song leader and special soloist. These brethren preached and sang with great earnestness and labored hard to push forward the battle for God and precious souls. About a hundred were at the altar for either pardon or purity. Some of course came more than once. About fifty we believe definitely prayed through to victory. We have received at this report nine new members and others are coming. Our two all-day prayer and fast days were mightily owned of God. Some of Ezekiel's dry bones received quite a shaking in this meeting and took on flesh, sinew, blood, spiritual muscle and life. We have the finest people in the nation in our church here. They love us and we love them. They remembered us with a good substantial love offering when it was mentioned by Evangelist Wells.—E. E. Wordsworth, Pastor.

HILLSBORO, TEXAS

—The revival held in response to the World-Wide Revival effort at this place was more than we can describe both in power and demonstration of the Holy Ghost. Rev. Lum Jones of Kingston, Okla., as evangelist, was at his best, and his messages were very timely and the people thronged to hear him until the seating capacity was insufficient. Many stood from service to service and listened with intense interest. Prof. Johnnie J. Douglas did his part in leading the host in song and praise services. From the moment the song services began he kept the spiritual tide rising and added great momentum to the service until when the preacher took the stand conviction was already on the entire congregation. Prof. Roscoe Carrell of Cedar Hill was called as pianist and blessed the people greatly with his playing. All these workers are an inspiration to any church. During the meeting the pastor was blessed with a great pounding, and when it was all placed at the entrance of the church it looked like a small grocery store. Hillsboro church is very fortunate in securing as their pastor, Rev. J. H. King, formerly of McCloud, Okla., where he was pastor of our church during 1921. The pastor and his good wife have already won the love and affections of this church and also a good part of the people of Hillsboro. During the meeting some fifty prayed through to definite victory, and a number are looking this way for a church home. Night after night many came rushing to the altar until benches had to be used as a penitential form.—Reporter.

OGDEN, ILLINOIS

—Our revival, with W. O. Nease and U. T. Hollenback as evangelists, began with a watch-night service and closed on last Sunday with what we believe to be some permanent results, several new converts witnessing to definite blessing, and others testifying to special help during the meeting. The music was in charge of Misses Etta Rumph and Grace Lampton, both students at Olivet, and their special numbers were enjoyed by everyone. The meeting was also favored at different times by the presence of Prof. Joseph Peters, bass soloist, and Prof. Rolla Benner, violin soloist, both of whom are teachers at Olivet University. Their wonderful sacred selections were a great blessing and inspiration to the services.—Lowell H. Coate, Pastor.

MANNINGTON, W. VA.

—Our campaign opened here January 8th with Rev. Theo. Elsner and wife as evangelists and we praise God that since that date there have been seekers every service, and best of all, they have not all been repeaters. A new class have sought and found, and are planning to join tomorrow. Glory. Last night church was filled, new material at altar, others sanctified who were saved earlier in this meeting. Our evangelist has exhorted all seekers to "pray through" and thank God it appears many have, and will in these closing services. May the World-Wide Revival never stop but sweep on and on. God bless our evangelists as they press on.—Wm. McDaniel, Pastor.

AUGUSTA, GA.

—Two weeks' meeting with Evangelists Theo. and Minnie E. Ludwig closed last night in a remarkable scene around the altar. About 60 different people were definite seekers at the altar, and nearly all of them came through with a shine and a testimony and we hope to be able to locate them when the smoke of battle has cleared away. The Church's call to nights of prayer and days of fasting were not forgotten, and then a few extra nights and days put in for good measure. The prayers and tears of the saints arose as an incense to heaven and God answered by fire. Bless His Holy name. The like was never seen in Augusta. The last night was the climax. Twenty-five joined the church and more to follow, changing our membership from 15 to 45 since Assembly. To God be all the glory.—J. W. Farr, Pastor.

PASADENA, CALIF., FIRST CHURCH

—We are seeing a few souls seek the Lord right along. Congregations large and Sunday school prospering. Prof. J. E. Hoover is the new superintendent. Dr. H. M. Kirk served faithfully and well for 14 years. His physical condition prevented him from accepting another year. He is a noble man. We are planning for the greatest revival yet, to begin Sunday, February 26, with Rev. Baxter F. McLendon of Bennettsville, S. C., as the evangelist and Rev. Earle F. Wilde song leader and soloist. Hope to reach a 1000 souls. Pray for us. Over \$500 in 15 minutes for missions to help the deficit. On we go.—C. E. Cornell, Pastor.

MT. STERLING, KY.

—We came to this place in the latter part of October, 1921, took charge of the newly organized Church of the Nazarene with thirty-five members. We opened up a Mission Hall, and began holding five meetings a week, and twenty-five souls had prayed through to salvation up to January first. We began our revival campaign with Evangelist J. W. Montgomery of Texas, January 2nd. We had victory from start to finish; closing January 29th, with sixty-two professions; twenty-four to sanctification and forty-one new members added to the church. The building was too small for the crowds, and many were turned away, not even having standing room. The church is planning to immediately secure a lot, and build a suitable house of worship. The meeting has had a powerful influence upon the town and made many friends for the cause of holiness and the church. Brother Montgomery is certainly a safe, sound, and successful evangelist, and pastors will do well to engage his services.—Rev. F. E. and V. A. Hill, Pastors.

XENIA, OHIO

—We are praising God for real victory in this place. When we came here the people were just about ready to give up, but thank God things have turned and we are coming up the road. Our Sunday school has more than doubled and others coming our way. Amen! We are looking unto Him who has never lost a battle and by His grace we expect to fight, pray, sing, and shout until Jesus comes. The past eight weeks there have been seekers at the altar every Sunday night. Our special meetings came to a close last night with victory. The Lord blessed us with a revival and souls prayed through for pardon and purity. Brother Chilton our District Superintendent, did the preaching the last week which was blessed of God. New people are coming to us and we feel the Lord has a great work to be accomplished here on the lines of full salvation. We expect to stay here until the Lord leads otherwise. We will not be open for calls in the evangelistic field. Pray for us and may the Lord bless all the readers of the HERALD. "All on the altar for Jesus."—Frank and Marie Watkin.

CLEVELAND, OHIO

—The close of the month finds us on the firing line and pressing the battle. God has been giving us some new people. The attendance at our regular services show an increase. Our Sunday school is growing rapidly. The attendance is double what it was a year ago. Last Thursday we had our first Monthly All Day Holiness Meeting. The attendance was good and best of all God was with us. Envoy Carey of the Salvation Army preached in the afternoon and in the evening Rev. Howard Nelson of the Christian Missionary Alliance brought the message. There was a good representation from eight different denominations. This is only the beginning. We shall look forward to the fourth Thursday of each month and welcome all lovers of Bible Holiness to these monthly meetings. Evangelists Jarrette and Dell Aycock will be with us the first twelve days of March. This promises to be the best year of our lives.—C. Warren Jones, Pastor.

MANSFIELD, ILL.

—The revival is on and the Lord is giving us victory. Glory be to God. There have been several at the altar and the interest is growing. We feel that it is the will of God to continue the meeting on into the month of February. It is remarkable the way the Lord has led us this year as a church. All that have been at the altar are from without. There has not been a "warm-over" in this revival. The glory of God is being felt more and more as the meetings progress. We are expecting to have a stronger church at the close of this meeting than ever before. Conviction is deepening and the interest is growing. The church is behind the pastor in this meeting and we look for nothing but abounding victory in the end. We have had no outside help so far in this meeting but God has come to our rescue in a marvelous way. The members of other churches are coming and the brother pastor in our sister church has been with us several times and led in prayer. The end is not yet praise the Lord. Those who have never known God in any way have been and tasted that the Lord is good. We covet the prayers of the saints.—C. V. Stevenson, Pastor.

OWENSBORO, KENTUCKY.

—Rev. C. R. Pollard, our District Superintendent was here and organized a class of 14 members on January 4th. On last September the 17th, three of us, Mr. E. B. Shipley, Mr. C. A. Peters and myself rented a large hall, paying \$22.50 per month for it and started a Nazarene work. In the latter part of October we called Mrs. DeLance Wallace for a meeting. God blessed and we wanted to organize then, but Brother Pollard could not get to us, so we kept on, having organized a Sunday school of from 35 to 40 members. We determined to go on and join in with the World-Wide Revival, and called Rev. H. T. Davis of Wilmore, Kentucky. He came to us and began a meeting on January 4th. A number were saved and sanctified, and God gave us a gracious revival. We plan to have Brother Davis come to us as pastor, and have made arrangements with a real estate agent to purchase four lots right in the center of the city, which will be suitable for our church and parsonage. We praise God for the victory, and ask the prayers of His people in our undertaking for Him here in Owensboro.—Oliver W. Wilke, Reporter.

ELWOOD, INDIANA

—The World-Wide Revival meeting here, which was conducted by our own pastor, Rev. Lyle O. Green, closed last night in the characteristic Nazarene swing of victory, with 10 seekers at the altar, making a total of 60 during the four weeks' meeting. Also a fine class of 10 young people were received into the church; and some others coming later. Our beloved District Superintendent Rev. J. W. Short who came in for the three closing days, was a great blessing to our people as he preached in his own inimitable way the unsearchable riches of Christ. The attendance was fine all through the meeting; many coming who never came to our services before, and some of these were blessedly saved. Thank the Lord. The Elwood work is moving forward in every department, and we feel like traveling on.—Mina Gill, Secretary.

NEWCASTLE, IND.

—Two weeks' meeting with Bona Fleming closed Jan. 29th at high tide. Many were turned away from church Sunday night—30 were at the altar, a number of young men. There were 250 at the altar counting them just as they came, repetitions and all. The usual 10 per cent united with church on the last day, 22 adults and 2 children, we will realize more additions from the meeting however. This virtually doubles our membership in a year and five months. The Sunday school has also risen from 66 to over 200 with a steady growth. In this time not a teacher has been absent or late, the superintendent is a live wire; 226 were in the school Sunday. Brother Fleming preached with great unction, many crowded the altars and the holy fire burned with tremendous power. The people ran, leaped, shouted, wept, lay unconscious and about all that one would expect at a real revival. We praise the Lord and press on.—M. F. Grose, Pastor.

TOLEDO, OHIO

—A three weeks' revival beginning New Year's Eve in the First Church of the Nazarene, closed with an altar full of seekers and the blessing of the Lord upon His people. Rev. Howard W. Sweeten, the evangelist preached with the unction and power of the Spirit; which resulted in twenty-one definite cases of salvation. Three united with the church. There was \$300.00 raised in cash and pledges, for evangelist, missions, and pastor's salary. The Lord is blessing the work in Toledo, and we are determined to press on. In the midst of the revival, the pastor's oldest daughter Helen took sick with pneumonia; but God heard and answered prayer, and raised her up; for which we thank the Lord. We will begin a revival the latter part of March with Revs. Jarrette and Dell Aycock of Atwood, O. We are expecting a great time in the Lord.—Rev. Will H. Haier, Pastor.

DARBY, PA.

—After holding a campaign in our home church, in which many were definitely blessed, and a number of others were greatly helped in their Christian experience; we left for Bloomsburg, Pa., to assist our old time friend, Rev. E. C. Krapf. The meeting began January 23d, and closed Sunday night. God's presence and power were mightily felt in every service. At every altar service some were found weeping their way to Jesus. Strong men cried and pleaded for mercy in the old-fashioned way. When their faith touched the hem of His garment their faces became illuminated, and they would shout and laugh for joy. Our church in Bloomsburg, has a number of loyal Nazarenes, who have the vision for big things. Our people in the Darby church are a noble class, and are walking on to sure victory. They are willingly carrying a very heavy load for Jesus' sake. It is a great privilege to serve such spiritual heroes.—J. A. Ward, Pastor.

CARO, MICH.

—Sunday night, January 29th, brought to a close our World-Wide Revival campaign. Truly it has

been wonderful what our God hath done. At the beginning, and in fact, throughout the entire four weeks we labored under difficulties that ordinarily would have blocked the progress of a most strenuous effort for a revival, but in spite of all God came on the scene with a break the third night and from that on to the close there was scarcely a barren service. There were something like one hundred professions in all, however this does not mean that there were that many individuals as the majority who were converted or reclaimed were sanctified. We are sure that there was a great and thorough work done in the hearts of many for which we praise God. On Sunday, January 15th, we organized a thriving Young People's Society with 25 charter members. Amen. There was a substantial increase in membership and the church is in better condition and working order than it has ever been since I arrived on the field. In spite of the work of the Devil to try to destroy this good work begun here God is leading us on to great victory and we intend by His aid that this shall be the greatest year that Caro has ever known. We are very grateful to God for the good work Rev. C. F. Hurst of New York was enabled to do while with us as our evangelist. God bless him. We need your prayers.—R. S. Griswold, Pastor.

TARENTUM, PA.

—Night after night our little church was crowded and God came in mighty power, and sinners were converted, believers were sanctified, backsliders were reclaimed, and the sick were healed. Despite the fact that our evangelist took sick and could not be with us, God gave us a good meeting. The pastor, Rev. G. B. Schlosser and Rev. Frank Smith taking charge. At least 45 prayed through to victory; some real definite work being done. God gave us a great healing service in which He performed some marvelous miracles of healing. Truly it was the best month in our history. To God be all the praise.—Harry Schlosser, Reporter.

HARVEY, ILL.

—Just closed a four weeks' revival Sunday night. God blessed us with special singing and old-time gospel preaching which resulted in six souls praying through to pardon or purity. Pastor, Rev. C. A. Condon was assisted, during the last week of the meeting by Rev. C. A. Gedding, pastor of the church at Canton, Ill. God helped him to uncover sin.—W. W. Gedding, Reporter.

CLEARWATER, KAS.

—We closed a good revival Sunday, January 22d, with Rev. Thomas Keddie of Lyons, as evangelist. The preaching was of the old-fashioned type. Sinners were convicted and believers were made hungry for the blessing of holiness. A goodly number were either converted, reclaimed or sanctified. The church was greatly edified and built up. The town and

community were stirred. Many were brought under deep conviction but would not yield. The little church was filled to its capacity at times. Brother Lowell Rambo, one of our Bible School students of Hutchinson had charge of the singing, and was a great blessing in the meeting. The revival spirit is still on.—W. F. Kiemel, Pastor.

UTICA, IND.

—We are in a fine meeting here. There have been a number saved and sanctified and reclaimed in the meeting. We have a fine Nazarene church here, with fifteen members. Five of the young folks prayed through last night and were sanctified. Rev. E. H. Farris, did some good preaching. We hope to build soon, and desire the prayers of God's people.—Rev. J. C. Hayse, Pastor.

DENISON, TEXAS

—On the first Sunday morning of our World-Wide Revival, Rev. J. D. Franklin, of Central America brought us a very timely message on foreign missions. Our apportionment for the year was raised in full. Rev. B. F. Harris, of Sherman did the preaching throughout the recent revival. Brother Harris has recently come to us from the Free Methodist Church, and is pastor of the Church of the Nazarene in Sherman. In passing through the "gate city" call upon us.—G. M. Akin, Pastor.

MIDFORD, OREGON

—About four months ago I left Alberta, Canada and came to Oregon to recuperate and get a much needed rest in this delightful climate. As this is a new field and we had no work here, and while I have been resting, I pitched a tent and held a meeting. I have made a number of calls, officiated at one wedding, put in several weeks looking for a lot on which to build our new church; held a meeting in a school house, about five miles in the country; have done some soliciting for the church; hauled lumber, etc. Besides this, have been trying to pastor our work at Rogue River, twenty-five miles away. We have just closed an eighteen day's meeting there in which 18 or 20 prayed through to victory. As a church, we were revived and blessed; the Sabbath school took on new life and we are expecting to take in several members as a result of the meeting. We are especially rejoicing and praising God for the victorious reports from the World-Wide Revival, and so thankful we could have a little part in it. We are praising God for His goodness to us and for the privilege of working for Him in this needy field. Please remember to pray for us.—Rev. C. M. King.

HOUSTON, TEXAS

—The Lord is hearing and answering prayer in behalf of the work at this place. Souls are being saved or sanctified in almost every service. Twenty-three have united with the church since the Assembly. The pastor, Rev. W. D. McGraw held a revival meeting the first week of January. Several prayed through to victory. The church is in a good spiritual condition. We hope to begin another revival Feb. 10th. Have secured Rev. I. M. Ellis of Bethany, Okla., as evangelist. We have prayermeeting each Wednesday night, and observe each Thursday as a day of fasting and prayer. We have a Senior and Junior Young People's Society, and have recently organized a Women's Foreign Missionary Society. Have good attendance at Sunday school, and we are greatly encouraged, believing God for a great harvest of souls this year.—Mrs. D. V. Brown, Reporter.

TAHOCA, TEXAS

—We are glad to report that the Lynn Chapel, and Grassland churches are moving along nicely. As we enter upon this new year, we are determined with the help of God, to make this the best year of our life in His service. The saints are encouraged, and are not afraid to undertake things for God. The lumber is on the ground to build a parsonage in Grassland, and what pleased me so much is, there will not be a great burden of debt hanging over it, for the good people, and the next pastor to groan under. We preached at Grassland Sunday, Jan. 21st, and the Lord gave us a blessed time with the good people there. Despite the cold weather, we preached to a good audience each service, had good interest, and unity seemed to prevail among our people here. We have a wonderful country here on the western plains of Texas to be evangelized, and some as fine people as we have met any where. We hope to explore some of this good land, and go in and possess it for God, and the Nazarene church.—Felix and Nora Graham, Pastors.

OAK GROVE, KY.

—Just closed a 17 days' revival at Oak Grove. God surely blessed in this revival. We saw some real work done at the altar, and great victory during the services. God's power was felt greatly by the unsaved under the greatest wave of conviction we have seen in years. We are trusting God for still greater victory in our regular monthly meetings at this place. Pray for us in this work as it is an old work revived and rebuilt to the glory of God.—O. E. Shelton.

ENTERPRISE, ORE.

—We are so thankful for the World-Wide Revival and that we had a part in it. We have a loyal company of Nazarenes here who get under the burden of the work. Rev. C. Howard Davis, our District Superintendent, came just a week before the revival began and held a week-end meeting for us. He was greatly blessed of God. The altar was full of seekers the last night, and many were happy finders. Evangelist James Elliott began with us December 25th. God came early, so we had to begin the revival before the set time; and for four weeks we had tidal waves of salvation and victory. The shouts of victory, the tears of joy, the cries of the new born souls were seen and heard in every service. The afternoon prayermeetings were owned and blessed of God. Several were saved and sanctified in these meetings. One Brother who has been sick for two months, was wonderfully saved and sanctified, and last night went home to glory, dying without a struggle. Several were definitely healed. We received a new class into the church, with more to follow. God put His seal upon Brother Elliott in his ministry here. He sings and preaches the old-time gospel in a way that makes people hungry. Just as we were closing this report, there was a noise on the porch, the door flung back and in marched about fifty of the blood-washed soldiers, each with a package of etables for the "parson." The evening was spent in song, prayer and testimonies. Our plans are large for the future.—Lewis E. Hall, Pastor.

EAST LIVERPOOL, OHIO

—Just closed a very successful revival at Power Point. Brother John M. Ash, of Huntington, W. Va., assisted us in this meeting as the evangelist. Brother Ash is a live wire and filled with the Holy Ghost. We had fifty-six definite seekers for regeneration, sanctification and reclamation. All prayed through, also took in 13 new members, and about five or six more to come in, who were not able to be present when the others joined. God is moving mightily upon the people in this place; the Devil is stirred, but thank God the people and pastor are marching on to certain victory. We think it is marvelous what the Lord has done for us in the past five months. Since last September the 15th, when our first revival began, until the present time, there have been 190 definite conversions, reclamations, and seekers for sanctification. Praise the Lord. God verified His promises and the Holy Ghost came in convicting power, and men and women began to pray through; the glory rolled in upon us and God gave great victory. Pray that the revival fire will continue to burn.—Rev. John E. Mahon, Pastor.

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ONAWAY, IDAHO

—The Onaway revival closed Jan. 22d. We had our District Superintendent and wife for the first two weeks. While they were here we had 44 seekers. God gave them the hearts of the people. Their singing, praying and preaching was in the power of God. Hard cases trembled under deep conviction. Brother August Nilson, pastor of the Moscow church, continued the meeting through the next week. The Lord heard and answered prayer. There were 14 more seekers, and eleven joined the church. There are others yet to unite with us. Brother Nilson uncovers all hidden sin. Our church is built up. We are ready to push on in the fight.—Arthur P. Gilliam, Pastor.

VONA, COLO.

—Just closed a revival Sunday, Jan. 29th, at the Elphis church. We began the meeting with the watch-night service with Rev. E. O. Walden, pastor in charge, continuing until Jan. 20th. Brother Lancaster, pastor from Greeley, was with us the last ten days. He was a great blessing to the church. A number of souls prayed through to pardon or purity. Hearts are stirred all about us and we are looking for greater victories. The father and mother of a Catholic home were saved and the mother sanctified. The church has been greatly helped and such love and fellowship among the Christian people. We have just completed a new basement and have it equipped for services, for which we thank God.—Mrs. E. O. Walden, Reporter.

NEODESHA, KAS.

—Evangelist Jesse Uhler came to us Jan. 8th, and preached in the power of the Holy Ghost. God honored his messages with souls in the fountain, and strengthening both pastor and people. The Kansas Group meeting was held in connection with this revival. Rev. J. T. Bivins, brought the opening message. Finances came easy, and a pledge of \$164.00 for missions. There were a total of 75 souls at the altar, and the end is not yet.—Chester A. and Goldie R. Harris, Pastors.

WEBB CITY, MO.

—Have just closed a very successful revival, beginning with the watch-night services, and continuing three weeks. The pastor, Rev. W. A. Menneke was in charge the first two weeks, many were under conviction. Rev. J. L. Cox, of St. Louis, and Brother and Sister Childers, of Joplin continued the meeting. Brother Cox did wonderful preaching, under the power and anointing of the Holy Ghost. Many who had long been seeking the Lord for sanctification, were gloriously filled with the Spirit; others were saved. Brother and Sister Childers preached the gospel in song in their usual good way, which was an inspiration and blessing to all who heard them. The first prayermeeting after the revival was wonderfully enlivened by the presence and testimonies of those who had recently found the Lord. The church is much encouraged. Our Sunday school is progressing nicely. Several young scholars have been saved and others are seeking the Lord.—Allie M. Haughawont, Reporter.

PORTSMOUTH, OHIO

—These are great days for the church here. Pastor and people are working together fine. The Sunday school is on the increase. Our pastor, Rev. E. E. Wiggins took up the work here on Dec. 17, 1921. He immediately got under the burden of the work and not a stone has been left unturned. He is a fearless preacher and is a fine pastor. We began our World-Wide Revival Jan. 1st, with pastor in charge. The second Sunday we had a landslide from heaven, and seven souls bowed at the altar, and from that time, there has scarcely been a barren service. We are reaching a fine class of people. We are expecting to have one of the best churches on the Ohio District.—Reporter.

SUNDAY SCHOOL LESSON REFERENCES

Feb. 19. ELISHA AND NAAMAN THE SYRIAN.
Lesson: 2 Kings 5:1-27.
Golden Text: Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases
Psa. 103:2, 3.
Devotional Reading: Psa. 103:1-12.

Feb. 26. ELISHA'S HEAVENLY DEFENDERS. Lesson:
2 Kings 6:8-23.
Golden Text: The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34:7.
Devotional Reading: Psa. 34:1-8.

Mar. 5. JEHOVAH'S MERCY TO A HEATHEN CITY.
Lesson: Jonah 3:1-4:11.
Golden Text: Let the wicked forsake his way, and the unrighteousness man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55:7.
Devotional Reading: Isa. 55:1-9.

Mar. 12. AMOS WARNS ISRAEL. (Temperance Lesson)
Lesson: Amos 6:1-8.
Golden Text: Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise. Prov. 20:1.
Devotional Reading: Psa. 15:1-5.

MILTON AND HALESBORO, TEXAS

—We closed our World-Wide Revival Sunday, four saved in meeting, three sanctified last night. The church was wonderfully strengthened. We began at Halesboro the 22d, and closed the 29th. One seeker; and good attendance, considering the bad weather. Seed was sown that we are sure will bring forth much fruit. To God be all the glory. Will begin at Macedonia Feb. 2d, and are looking for great things.—Rev. F. M. Bates, Pastor.

HOLTVILLE, CALIF.

—Our January meeting has come and gone, but we trust that the good done will abide. The results were not what we had expected, but a few souls were converted and sanctified. Brother Lord did some good preaching, and Sister Lord was a blessing in the services. Brother C. M. Will was our song leader, and his special songs were a blessing. We took five splendid members into the church, and are expecting two more to join soon. Pray for us.—V. S. Coughran, Pastor.

NORTH LITTLE ROCK, ARK.

—Jan. 2d, we joined pastor F. H. Bugh and his church at North Little Rock. We found excellent conditions in the church for a revival. The spirit of harmony and love prevailed in the church and a desire for a Holy Ghost revival. We found that the pastor had been doing some very effective preaching, and the Sunday school work had been very constructive and instructive on personal salvation lines, therefore, it was very easy to get a break and a great day on the Sabbath. There were 58 who prayed through at the altar and others were blessed and helped in their Christian experience. It has been a long time since the writer saw and felt such a manifestation of the office work of the Holy Ghost, as was manifested in this short meeting. There were 37 precious souls who prayed through to victory the last day. Our God is a God of revivals. We certainly enjoyed laboring with pastor Bugh and his church. God has some true Nazarenes in North Little Rock. How I did enjoy hearing Brother and Sister Bugh and wife sing some of our new songs. Thank God for the privilege of singing and preaching holiness. We are believing

God for the greatest year of our life. On with the revival and over the top for Jesus.—S. H. Erwin and Wife.

VAN BUREN, ARK.

—We came here following the leadings of the Lord. We found four Nazarenes, and secured a building at 400 Main street, and held the first service on Thursday night before Christmas. We held a watch-night service and God's blessing was upon us. There have been several souls who have prayed through to victory. We are praying that God will help us to establish a strong church here in Van Buren. We have services Tuesday, Thursday and Saturday nights, and two services on Sunday. Our Sunday school is increasing in attendance each Sunday.—J. W. Irwin.

CADDO, OKLA.

—We closed our World-Wide Revival Sunday, Jan. 29th, with splendid services Sunday. The evangelist, Rev. Roy J. Jacobs was called away after the first week, which we regretted very much. He is a good preacher, and endeared himself to the people during his short stay here. The second week the pastor continued the meeting. We then secured Rev. M. R. Bishop and wife of Bethany, Okla. We found him to be a good church builder, as well as a fine evangelist. Twenty-five prayed through during the meeting, making thirty-nine since Dec. 9th. Several are to unite with the church.—C. M. Mowdy, Pastor.

ONTARIO, ORE.

—In spite of severe winter weather, and a smallpox epidemic which kept many away from the services, and no evangelist, we continued through the entire month, preaching, praying and shouting, "Holiness unto the Lord." District Superintendent, C. Howard Davis and Miss Dean helped us the last week. A break came the last Sunday with an altar full of seeking souls. A few obtained victory. We feel a revival is on.—E. E. Martin.

VELVA, N. DAK.

—We closed a meeting with our church at Velva, N. Dak., Jan. 22d. Held services twice a day for four weeks, with Brother Rev. N. E. Nease as song leader, and helper. Forty-four professed saving or sanctifying grace, during the meeting. Received into the church, fourteen and some more to join us. We praise God for victory.—Chas. B. Prine, Pastor.

STOCKTON, CALIF.

—We have held two revival meetings since the last Assembly. The first was Nov. 28 to Dec. 11, with Rev. W. L. Fear as evangelist. The congregations were small all the time. Brother Fear preached and there were several at the altar and one united with the church. The church was greatly encouraged in this meeting. Then we began with Rev. W. E. Shepard with the watch-night meeting and continued over three Sundays. There was a

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of the great
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for 1922

PLACE—Kansas City, Mo.

WHEN—July 20th to 30th

Engaged Evangelists: { Rev. B. F. Neely, of Bethany, Okla.,
Rev. J. E. L. Moore, of Olivet, Ill.
Prof. B. D. Sutton and Wife, Song Leaders

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better attendance and a few more at the altar during this time. The church was again helped and encouraged and three united with the church. During this meeting the writer received a call from the Pasadena University to become Dean of men. After earnestly praying about it we felt that it was the will of God that we accept the position. As soon as arrangements could be made and we could pack up our little belongings we were off for Pasadena. Here we shall do our best to help the boys and be a blessing to them in their religious life and in every way possible. Rev. Joseph Gray, a former student of the University, is supplying the Stockton Church until such a time as a regular pastor can be secured. Brother Gray is an earnest and consecrated young man and will no doubt do good work in Stockton. Old friends wishing to correspond with us will notice that our address is Pasadena University, Pasadena, Calif.—P. G. Linaweaaver.

WARREN, PENN.

—We have just closed a good meeting here with General Superintendent, J. W. Goodwin. The pastor began and preached nine days and Dr. Goodwin came and continued eleven days. The Lord was with us to bless. Quite a number of souls found the Lord for pardon or purity or reclamation. The church was strengthened and edified and fell in love with dear Dr. Goodwin. This was his first time in Warren. Money to pay for the meeting expenses and offerings came very readily and liberally. On Friday before the meeting closed a service for divine healing was held. It was a gracious service and several felt a definite touch from God in their bodies. On Saturday a children's service was held. God seemed wonderfully near and touched and blessed young lives. Dr. Goodwin prayed that afternoon that God would give him at least three missionaries out of the young people praying around the altar. May God grant the prayer. We are on the victory side, Praise be to the Lord.—A. F. Haynes, Pastor.

WALDRON, ARK.

—We did not try to get an evangelist for the January meeting, as we had just had an evangelistic campaign the last of November. The church and pastor worked together having prayermeetings and preaching, and some times just an exhortation to the unsaved, and the Lord gave us three saved, four reclaimed, and three sanctified. We had to close

the second week on account of poor health. The pastor's strength gave way, and bad colds were prevalent among the laity. We covet the prayers of the Nazarene family, for our campaign next August. We are praying and believing for the greatest revival in the history of Waldron Church. We are asking the Lord to give us hundreds of souls. Join us in prayer for this meeting.—Mrs. Ethel Barham, Pastor.

CLARKS HILL, IND.

—Old time revival began Jan. 1st, in the large hall of the First Church of the Nazarene at Clarks Hill, Ind. We engaged Rev. B. H. Grimes, of Frankfort, Ind., as our evangelist, who with Rev. D. L. Chatfield the pastor preached the gospel nightly to a crowded house after the first few nights. A number of seekers were at the altar and about ten were wonderfully saved and six sanctified, and the saints were marvelously blessed. The meeting closed Jan. 30th, with a crowded house and three at the altar.—D. L. Chatfield, Pastor.

SAN ANTONIO, TEXAS

—The meeting began with the watch-night service, and closed Sunday, Jan. 29th. Brother Agnew, who is so well known throughout our movement on account of his wonderful success in raising money to pay off church debts, had been praying that the Lord would open the way for him to get into the revival tide and we as a church had been praying for the Lord to send us the right man to preach for us. On his way from Houston, Texas to Waco Brother Agnew stopped over with us and preached for us. Our church board asked him to come back to us for a couple of weeks if he found on arrival at Waco that he could not go forward with the work there, on account of the illness of the pastor's wife. He returned the following day and instead of staying with us two weeks he stayed four weeks and during that time the revival tide increased every night until the closing service was wonderful, having two altar services lasting until midnight. At the second altar service eight children swept into the Kingdom. They cried and confessed like older folks and they all came up with shining faces.

Three of them were the writer's own and to hear all of them testify and pray at our family altar blesses us wonderfully. We have a good number to receive into the church and would have received them last Sunday but the tide was so high that we could not find time to stop to take them on board. Brother Agnew has the true Nazarene vision and we wish his messages could be heard in all our churches. We must keep the same vision and glory as our beloved founder Dr. Breese if we are to set the world on fire. My all is in the movement to do the job.—Clyde E. Green, Pastor.

A PLEA FOR HIS CHILDREN

"I have six motherless children. Two boys and four girls, under the age of eleven years. My heart is made sad as I know they were expecting a shower of cookies, shoes, stockings, and clothes for Christmas. The shower did not come for Christmas, but they are still expecting.

"We live forty miles from the railroad station and there is no work to be had out here. I am doing my best to care for the children, but it is hard now that I have no work it is twice as hard. My children need clothes, shoes, school books, and something to eat. If I can pull through until I can make a crop I will make it all right. I am asking the readers of the HERALD of HOLINESS to pray for me and my six motherless children, and if any one will help us we will be so glad. I am sure the Lord will bless any one who will help us at this time.

"Mr. A. Topper, Jenkins, New Mexico."

We received the above at our office, and thought some one might desire to send some help to this brother and his motherless children. Any one desiring to give any thing may send it to Rev. N. B. Herrell, Secy.-Treas., General Board of Home Missions and Evangelism, 2905 Troost Ave., Kansas City, Mo. We will forward same to the brother.

N. B. HERRELL, Secy.-Treas.

General Board of Home Missions and Evangelism.

NOTES AND PERSONALS

In a communication from Rev. W. R. Gilley, we note he has recently closed a "good little meeting" at Franklin, Ohio, with ten seekers getting through during the last day. He reports that the meeting at Newark, Ohio opened with a good attendance and fine spirit on the meeting.

Rev. R. L. Hollenback, pastor at Clarence, Mo., states that Rev. A. W. Irwin, a licensed preacher of the Missouri District, is open for a pastorate. His wife plays and sings. His address is, Clarence, Mo. He further states that Rev. W. H. Sullivan, of Clarence, is also available. These brethren have held the pastorate at Clarence and Huntsville, Mo., respectively. Rev. G. C. Brawley, of Clarence, Mo., is engaged in evangelistic work, and is already on the field.

Evangelist E. W. Kiemel of Sylvia, Kas., states that he has recovered from his breakdown and is again ready for calls for meetings.

Mrs. E. B. Davis, of Lepanto, Ark., is "redeeming the time" and doing home missionary work in her community, holding prayermeetings on Wednesday and Saturday nights, and preaching every Sunday evening in the homes. She reports the blessing of God upon the services, and that nine have prayed through to pardon, and three of them have been gloriously sanctified. May God continue to bless her in her good work.

"A very beautiful and interesting wedding ceremony took place on Sunday, January 22d, when Brother P. C. Jacobson and Miss Anna Carlson were united in holy wedlock. . . . The blessing of heaven rested upon the service as the couple took the marriage vow. The pastor officiated. Ernest L. Powlesland, Everett, Wash."

District Superintendent, Rev. A. C. Tunnell, of the Kansas District commends Brother A. L. Crane, 619 North Washington, Chanute, Kas., as a song leader of exceptional ability. He also recommends Rev. Ivah H. Frazier and wife, of Emporia, Kas., as excellent singers.

Evangelist W. W. Hanks, writing from Grafton, W. Va., sends in a list of subscriptions to the HERALD of HOLINESS and states that he is expecting this to be the best year of his life, and that the World-Wide Revival is in his soul, and that God is blessing and giving him better meetings, and greater unction than in all his ministry.

Evangelist R. A. McCann, of Indianapolis, Ind., The Ardmore Hotel, states he is now ready to accept calls from any church or mission desiring a real revival.

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

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The Directory of the General and District Superintendents will alternate with the Evangelists' Slates. The lack of space in the Herald of Holiness forbids carrying both these lists in each week's issue. Evangelists desiring their slates published in this column must furnish statement as to what District their Evangelist's Commission has been granted, or indorsement of one of the General Superintendents of the Church of the Nazarene.

Evangelists' Slates

- Aeolian Quartet, 9--304 W. 63d St., Chicago, Ill.:
- C. H. Alger, Bethany, Okla.:
- I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
- Jarrette and DeJ Aycock, Atwood, Okla.:
- Cleveland, OhioMar. 1 to 12
- Toledo, OhioMar. 19 to Apr. 2
- Middletown, OhioApr. 6 to 16
- A. F. and Leonora T. Balsmeier, 2109 Troost Ave., Kansas City, Mo.
- M. L. Baltezare, Billton, Ore., Box 0107:
- H. A. Barnett, 704 S. Carroll St., South Bend, Ind.:
- T. E. Beebe, and daughter, Carol, 333 Orange Ave., Long Beach, Calif.Feb. 12 to 26
- Los Angeles, Calif.Feb. 12 to 26
- P. P. Belaw, Frankfort, Ind.:
- M. R. Bishop, Bethany, Okla.:
- R. E. Bower, 3413 N. 18th St., Philadelphia, Pa.:
- J. E. Brasher, Crestview, Fla.:
- Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
- Lyman Brough, Potterville, Mich.:
- Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:
- L. R. Butcher, Nampa, Idaho, R. H. No. 4:
- M. M. Bussey and Wife, 1293 Wesley Ave., Pasadena, Calif.:
- W. R. Cain, 515 South Vine St., Wichita, Kas.:
- Lonnie Cargill, 532 West F. Ave., Oklahoma City, Okla.:
- Mrs. A. Cross Campbell, Soloist and Song Leader, 923 A Street, Fairbury, Nebraska
- C. C. & Flora Ruth Chatfield, 526 Welsh St., Kane, Pa.:
- W. F. Cleghorn, 1615 Selma Ave., Selma, Ala.:
- Chas. C. Conley, Song leader 729 College Ave., Columbus, Ohio:
- J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:
- J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
- Earl E. Curtis, 16 Stewart St., Louisville, N. Y.:
- Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3, Box 51.
- Willard and Edith Davis, 931 E. Cherokee, Enid, Okla.:
- Frank Daniel, 223 E. 42nd St., Los Angeles, California:
- I. M. Ellis, Bethany, Okla.:
- Houston, TexasFeb. 19 to 26
- El Dorado, Kas.Mar. 5 to 10
- Duncan, Okla.Mar. 24 to Apr. 9
- W. E. Ellis, 323 North Ash St., Ada, Okla.:
- Omaha, Neb.Mar. 3 to 10
- Kearney, Neb.Mar. 24 to Apr. 9
- Shamrock, Okla.Apr. 14 to 30
- C. E. Ellsworth, R. H. 9, Greenfield, Ind.:
- Harry Joseph Elliott, 918 Sixteenth Ave., Nampa, Idaho
- Craigville, Alta.Feb. 21 to March 5
- Drumheller, Alta.March 7 to 19
- Edmonton, Alta.March 21 to April 2
- James Elliott, Box 256, Lamita, Calif.:
- Theo. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y. Oil City, Pa.Feb. 3 to 10
- Henry C. Ethell, Springfield, Ore.:
- E. T. Flanery, 3616 Norton Ave., Everett, Wash.:
- Sidney, Ill.Feb. 1 to 26
- Portsmouth, OhioMarch 1 to 19
- California, Pa.March 22 to April 16
- Clam Falls, Wis.April 18 to June 1
- Some open dates for camps.
- Bona Fleming, Ashland, Ky.:
- Shelbyville, Ind.Feb. 25 to Mar. 12
- Hutchinson, Kas.Apr. 30 to May 14

- L. N. Fogg, Sanbornville, N. H.:
- I. D. Farmer, Hugo, Okla.:
- Caney, Kas.February
- J. E. Gaar, Olivet, Ill.:
- Maplewood, Mo.Jan. 29 to Feb. 10
- C. J. Garrett, Paola, Kas.:
- Philip Geiter, 220 W. Newell St., Syracuse, N. Y.:
- W. R. Gilley, 531 N. Butler St., Lansing, Mich.:
- Lee L. Hamric, Hamlin, Texas:
- G. M. Hammond, Willmore, Ky.:
- Mineral Springs, La. (Camp)Aug. 10 to 20
- R. A. Harris, Red Rock, Texas:
- W. W. Hanks, Box 806, Ashland, Ky.:
- Stockton, Ill.Feb. 19 to Mar. 5
- Nashville, Tenn. (Trececca College)Mar. 8 to 12
- Harding Evangelistic Party, 2306 McKinley Ave., Berkeley, Calif.:
- Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
- R. T. Hodges, Bethany, Okla.:
- A. Columbia Hudon, Groverville, Park, Beacon, N. Y.:
- Ural Holtenback, Bethany, Okla.:
- J. E. Hughes, Kingswood, Ky.:
- Oscar and Kettie Hudson, Penel, Texas:
- Roy J. Jacobs, Allen, Okla.:
- W. P. Jay, Nampa, Idaho:
- A. H. Johnston and wife, 800 Princeton St., Akron, Ohio
- Canton, OhioJan. 23 to Feb. 12
- El Paso, Ills.Feb. 13 to March 5
- Canal Fulton, OhioMarch 7 to 12
- Thomas Keddle, 321 S. Reed, Lyons, Kas.:
- Lum Jones, Klugston, Oklahoma, Box No. 3.
- Holdenville, Okla.Feb. 9 to 29
- Robert J. Kennedy, 120 S. Ewing St., Dallas, Texas:
- Telephone, TexasFebruary
- Stanton, TexasMarch
- H. R. Lee, 518 E. Sears St., Denison, Texas:
- E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
- Newark, N. J. (Evangelical church)February
- H. B. Lewis, Holly St., Nampa, Idaho:
- M. F. Lienard, 546 Main St., Lawrence, Kas.:
- E. J. and L. N. Lord, 227 East 4th Ave., Hutchinson, Kas.:
- Newberg, Ore.Feb. 12 to Mar. 5
- J. L. McLendon, (gospel tent and seals) Penel, Texas:
- Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:
- N. J. Lund, 523 N. Sycamore St., Lansing, Mich.:
- Rochester, Minn.Feb. 5 to 20
- F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
- T. F. Maitland, Winfield, Kas.:
- Mabel R. Manning, Song Evangelist, Nahant, Mass.:
- Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
- Dr. John Matthews, 4215 Bellefontain, Kansas City, Mo.:
- Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
- W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
- Geo. and Effie Moore, 1133 Holiday St., Indianapolis, Ind.:
- Marion, Ind.Feb. 12 to 26
- John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles:
- J. E. Moore, Prescott, Ark.:
- Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:
- Minnie E. Morris, 1015 Belleview Pl., Indianapolis, Ind.:
- J. W. Montgomery, Plantersville, Miss.:
- F. R. Morgan, 712 West 9th St., Ada, Okla.:
- R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
- Muscatine, IowaFeb. 5 to 26
- Wm. O. Nease, Olivet, Ill.:
- B. F. Neely, Bethany, Okla.:
- G. F. Owen, Evangelist Party Nampa, Idaho:
- L. M. Payne, Bethany, Okla.:
- Rev. and Mrs. D. Rand Pierce, 1409 E. Grand Ave., Everett, Wash.:
- Philomath, Ore.Month of February
- B. F. Pritchett, 1001 W. Taylor St., Phoenix, Ariz.:
- F. E. Putney, Rose Hill, Kas.:
- S. Tacoma, Wash.Feb. 5 to 26
- P. C. Ramsey and Wife, 612 South Louisa St., Shawnee, Okla.:
- J. E. Redman and wife, Brookville, Ind.:
- G. Howard Rowe, 1041-117 St., Woodlaren, L. I. N. Y.:
- S. B. Rhoads, Pasadena University, Pasadena, California.
- Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
- C. Edward Roberts, 1238 Breezee Ave., Pasadena, Calif.:
- Charles Robinson and Brown, Bethany, Okla.:
- C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
- Stouffville, Ont., CanadaFeb. 23 to Mar. 5
- Brooklyn, N. Y. (277 Brooklyn Ave.)Mar. 10 to 22
- J. O. and Grace Schaap, 1342 Grand St., St. Paul, Minn.:
- Schurman-DeLong, 72 Main St., Wareham, Mass.:
- Everett, Mass.Feb. 14 to 27
- R. A. Shank and wife, 1810 Young St., Cincinnati, Ohio:
- T. W. Sharp, 1423 Oak St., Little Rock, Ark.:
- W. E. Shepard, 513 Redhead Ave., Los Angeles, Calif.:
- F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:
- W. E. Smith, 37 Curtis St., West Somerville, Mass.:
- H. C. Stebbins, Waterville, Vt.:
- B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.
- Fred W. and Kittie Sufferd, 1185 Breezee Ave., Pasadena, Calif.:
- Howard W. Sweeten, Ashler, Ill.:
- Tilden, Ill.Feb. 25 to March 12
- Elston, Mo.March 10 to April 3
- J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:
- Carl Tucker, Winchester, Ind.:
- Greensfork, Ind.Feb. 19 to Mar. 12
- Wilkinson, Ind.Mar. 10 to Apr. 9
- N. E. Tyler, Belton, Texas, R. 5:
- D. I. Vandercol, Joes, Colo.:
- LaJura, Colo.Feb. 8 to 26
- Florence, Colo.March 1 to 10
- Canon City, Colo.March 26 to April 16
- Mrs. DeLance Wallace, 2109 Troost Ave., Kansas City, Mo.:
- J. S. Wallace, Carterville, Ill.:
- Frank and Marie Watkin, Song Evangelists, Bethesda, Ohio:
- R. H. M. Watson, College Heights, Meridian, Miss.:
- Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
- E. W. Wells, 1503 Trinity St., Austin, Texas:

- J. E. Wigfield, Burr Oak, Kas.:
- Ernest E. Wiggins, 205 Pearl St., Richmond, Ind.:
- Wilke-Knight Party, 530 North Hollister Ave., Pasadena, Calif.:
- J. E. Williams, 215 West 9th St., Owensboro, Ky.
- Mrs. Bessie Williams, 314 Bols'd Arc St., Ft. Worth, Texas.
- C. L. Wireman and Wife, Campton, Ky.:
- Leeco, Ky.Feb. 5 to 7
- E. E. Wood, Hillside, Mich.:
- Dorr, Mich. (care Rev. W. Joppie)Feb. 7 to 23

ANNOUNCEMENTS

NOTICE—Our pastors, Rev. E. E. and Ora J. Turner have tendered their resignation to the Church Board, January 26, 1922, having served the church faithfully since August, 1919. This seems to be in divine order that they resign, to accept the appointment of the District Superintendent to the North Side Church, Indianapolis, Ind.—M. W. Pingry, Secy.

NOTICE—As our pastor, Rev. C. K. Spell is entering the evangelistic field this summer, we should like to get in touch with some one to fill our pulpit. Any one wishing to correspond concerning the work, please let us hear from you at once, as the Church Board is very desirous of attending to this matter as quickly as possible.—Mrs. H. L. Barrick, 3627 Peters Ave., Sioux City, Iowa.

WANTS

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

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

Full Salvation Sunday School Literature

In these days of materialism and higher criticism, spiritually minded folks are demanding an adherence to the old paths, not only in preaching the Gospel but also in what is being furnished our Sunday schools in the way of lesson helps. We offer the following complete line of helpful literature:

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