

Herald of Holiness

Published Every Wednesday at Kansas City, Mo., U. S. A.

Entered as Second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, Authorized July 19, 1918.

VOLUME 9. No. 40. WHOLE No. 456

January 5, 1921

Beginning Wisely

BUSINESS men understand perfectly well the necessity of beginning the new year's business with a perfect knowledge of their exact status. Hence they are careful to take a complete inventory of stock early in the beginning of the new year. They want to understand with exactness the amount of goods sold during the year, the stock left on hand, cash receipts of the year, what bills are due and unpaid and the exact condition of goods left over—what is considered unsalable and what damage, if any, is to be assessed to the left-over stock. They study carefully, too, the business prospects of the incoming year—what the demand is going to be and whether prices are likely to fall or rise. This often involves a study of the foreign markets, a close survey of the law of supply and demand. They include everything in their study and outlook that can possibly affect their business. And in proportion to the care and accuracy with which they make this inventory and their study of the outlook will be their likelihood of succeeding in business for the new year.

If this be a wise policy in worldly business, why is it not equally wise and essential in matters religious? Is it wise to begin our religious business for the new year with no review of the past, no study of present conditions, and no look down the future as to what we will have to meet, the difficulties to be encountered, and the equipment necessary, that we may overcome the difficulties, stand the testing awaiting us and per-

form the obligations to be met during the year?

Our old fathers in bygone years made much of a practice which they called "self-examination." We find much of this in the devotional books written in remote years. There is a fine meaning in the Word and the thing signified by it. We understand perfectly well that it is not wise to live in a constant attitude of introspection. Carried to excess, this attitude can breed morbidness and fanaticism. We opine, however, that in this busy rushing age of worldliness and formality, the least of our dangers is morbidness and fanaticism. We think there is a much greater need of a due amount of self-examination than there is danger of overdoing it.

If the reader has not done so, we beg that he bear with us in a word of exhortation. We entreat you to take stock spiritually of your possessions and status. Find out whether you are losing or gaining ground. Study well the prospects for the future. Review the achievements and mistakes of the past. Examine carefully whether there be not some thing in the stock on hand of negligible value, that should not be carried over into the new year, but needs to be gotten rid of in some way. We refer here not necessarily to wicked or sinful things. It is possible to get on board, by carelessness or indifference, habits or traits which are not helpful to us in our spiritual life. Little neglects, indiscretions of manner or speech, small uncharities in judgment, harshness or sternness of tone—these and other like things are the "little foxes that

spoil the vine." They must be gotten rid of; you had better erect a bargain counter and put on it all such things as these that are not conducive to spirituality or usefulness in the divine life. We must make a clean sweep of all these things, retaining nothing that is not of real, direct worth.

In addition to this in our survey of the past and a study of our mistakes and the causes of them, we ought to learn wisdom—how to avoid a repetition of these in the future. Let us learn by our mistakes and be wiser by our failures. This retrospect of the past and study of the present will doubtless reveal to us the importance of adding new lines to our stock. Be careful and prompt to add to your present stock anything and everything which you find likely to be of help in broadening your influence, extending your usefulness and deepening your spiritual life.

Resolve by all possible means to make the year 1921 a far greater year than the past; indeed, than any year in all the past. Let your motto be onward and upward, and seize every opportunity and use every means in reach to improve your powers of achievement and to broaden your field of usefulness in the Redeemer's work. This will honor God, will conduce to your personal happiness as well as to your broader usefulness, and render you all worthier sons and daughters of the Lord Almighty and of His militant church.

IT MATTERS MUCH WHAT A MAN THINKS

A FALSER and more pernicious sentiment is seldom heard than that which says it matters not what a man believes so he lives right. The trouble is a man will live exactly as he believes. As a man thinketh so is he. His belief determines his thoughts and his thoughts determine his life. This is true with nations as well as with individuals. It mattered much with France and England, that their belief was rotten, being saturated with Darwinian evolution and destructive, diabolic higher criticism. They conveyed these infamous philosophies to Germany, teaching her the right of the strong to destroy the weak—that might was right. This prepared the German minds for the nameless atrocities and barbarities of the great war which has rendered her infamous for all times. And England and France sadly reaped what they sowed.

It was to be hoped that this world war, with its nameless horrors, would open the eyes of thoughtful men in England and France to the infamous wreck of faith and character which their scientific and theological chimeras had wrought. But far from it. Instead, the religious and so-called liberal leaders of England and France, finding that their rationalistic theories and higher critical teachings and their books based upon these pernicious theories are in danger, are now daring to reassert with impatient haste their pernicious doctrines and to further obtrude them upon the world to continue bearing their infernal fruitage. While the victory of the Allies,

which was a triumph of liberty and humanity, has checked materially German autocracy and its outrages, it remains for a battle royal still to be fought by the lovers of truth in defense of an inspired Bible and the faith once delivered to the saints, which really has given to the world its heroic passion for liberty and justice and humanity.

When one contemplates the public or national horrors which formed the fruit of these vile rationalistic and higher critical teachings in the so-called most cultured nation of the world, it behooves us as Christian thinkers in pulpit and in pew, to look well to our bearings. The effects are just as tragic on individuals as on nations. Darwin himself is a conspicuous example of the personal inheritance believers of these pernicious teachings are sure to reach.

In early life this intellectual man was a believer in the Bible as the very Word of God, and he believed that God answered prayer. After giving himself up to these pagan teachings he lost all this and confessed in later life with regret that he had lost all taste for poetry, music, painting, and religion. To the very last, however, he consecrated his mighty powers to delving in materialities, studying the habits of worms, creeping things, creatures of the lowest order, thus glorying in and almost adoring the most insignificant forms of almighty creative energy, but denying the existence and the power of the Almighty himself.

It stands to reason, and needs no argument to prove, that upon the simple biblical principle of judging by fruits that any teaching which so debases nations in their ideals, sentiments, and practices, and produces such a fatal collapse in the noblest powers and aspirations in individuals as the teachings under review produced in the case of Germany and Darwin, stands condemned irremediably. No man, no church, no college, no institution or state is safe or can have the least guaranty for permanency of existence or perpetuity in realizing the higher aims and possibilities, that espouses or connives at the teachings of German rationalism or modern higher criticism or any of the pantheistic philosophies now so rampant in this country. War to the death must be our motto. It is a battle for our lives as a church, for our liberties as peoples and for everything sacred and revered among us.

The higher critics must be driven from the pulpits, the tripods, and the colleges of all the churches of this nation. Failing to do so will fasten guilt upon us as a people and will bring down upon us the curse of the Almighty God. It is no mere matter of right of choice whether people will accept these pagan beliefs or not. They have no right to accept them unless we concede the right of suicide. To accept these beliefs is nothing short of moral, intellectual, and spiritual suicide. We contend that nobody has the right of suicide. Let us therefore contend earnestly for the faith once for all delivered to the saints and stand unflinchingly for a whole Bible, divinely and

supernaturally inspired, and for its infinite authority over the beliefs, the powers, and the actions of men in this world. God help us to be true to the old landmarks and never to give an uncertain sound on these eternally vital principles.

ARE WE DRIFTING BACK TO SAVAGERY?

THE pertinency of this query lies in the fact of the horrible wave of crime now sweeping over the country, and especially over our boastful America. The increase of crime is the most melancholy outlook we have had to confront in a hundred years and gives a definite setback to the school of optimists who see the world growing better and better with the passing of time.

The *Literary Digest*, in a recent issue, gives us a collation of statistics from sundry papers which show this ugly situation in its true light. It quotes the *New York Tribune* as saying that "Since the first of the year, the unsolved murders alone total more than one hundred in New York city alone; and the holdups, robberies, and thefts reported by the police represent a property loss of more than \$3,100,000." Raymond D. Fosdick, in a recent book on "American Police Systems," says that "New York city, in 1916, with a population of less than 6,000,000, had had six times the number of homicides that London had with its population of more than 7,000,000; while in 1917 the homicides in New York city exceeded by fifty-six the total homicides of England and Wales together." We learn also from the same source that "in one year Chicago, only one-third the size of London, had 105 murders, or nearly twelve times London's total." In 1915, New York had eight times as many burglaries as London. Chicago, in 1916, had 532 more burglaries than London; in 1917, 3,459 more.

In Cincinnati the *Commercial-Tribune* states that "Every agency of robbery is working overtime." The same cry comes from Cleveland, San Francisco, and all the large cities; and there is great alarm over the grave situation.

The police authorities of the cities are using extraordinary efforts to decrease this avalanche of crime, but with poor success so far. There is much speculation as to the cause or causes of this desperate condition. We think one cause is the spasmodic spells of raids by police officials instead of ceaseless and systematic work. The latter, it seems to us, is the only sane, sound, and successful way to cope with our criminal situation.

We place one cause in the foreignism among us which we have allowed to exceed by far the safe limits. Immigration should be limited permanently for our protection. Our lax administration of our criminal laws is doubtless another cause of this deluge of crimes. Failure to enforce law breeds disrespect for law and increase of crime. The automobile comes in here for a large share of responsibility for this increase of crime. The increased ease with which criminals can

escape after a crime and elude the officers of the law doubtless has greatly increased crime among us.

EDITORIAL SURVEY

AN UNCOMPLIMENTARY REASON

The moving picture craze moves on in its ruin and wreckage of society, spiritually and morally, despite its emptiness and ten thousand vicious features and still receives the patronage of multitudes who make claim to ordinary intelligence and culture, and even religious standing. We append the psychologist's reason for the popularity of the moving pictures which we clipped from the *Christian Advocate* (New York): *

The fascination of not knowing what one will see. No special degree of intelligence is needed. No attitude toward anything and no conviction on anything is necessary.

No knowledge of any language is needed.

The immigrant is reached before he can understand the language of the country. As a direct and immediate appeal to his understanding the moving picture has been described as the last word.

This is not especially complimentary to the people who pride themselves on being intelligent, who know at least one language, who have convictions, and who ought to be immune to the titillation of the unexpected. Yet a considerable proportion of every house at the average photoplay is composed of people who consciously "let themselves down" for the occasion. They forget that such relaxations habitually repeated tend to weaken the mind permanently.

"YOUR HOUSE IS AFIRE!"

It is easy to give large attention to smaller matters while we neglect wholly or in part far weightier demands and interests. This can be done by an individual or a state or a nation. The fact and folly of such a possibility are strikingly illustrated by an exchange in a political parable under the title, "Your House Is Afire":

It was very late at night when a man looked out of his window and saw the roof of his neighbor's house was afire.

His neighbor was a scholarly man, and a light in the library window downstairs indicated to the man across the street that his neighbor was staying up late to study, according to his habit.

After looking leisurely at the fire for some time, the man, across the street put on his best clothes, shaved himself carefully, gathered up a number of documents and went across the way. The entire neighborhood was wrapped in peaceful slumber, including the policeman on the beat.

He rang the bell and his neighbor came to the door. "I know it is late, but I would like to talk to you on important business," said the caller.

"Come right in," said the neighbor. "I shall be glad to hear you." So the two went into the library and sat down.

"I have some beautiful plans and specifications for some beautiful furniture and electric lights and decorations for your house," says the man. "I would like to show them to you. They are better than any you can find with any other party."

"I shall be glad to see them," says the neighbor, and he clears his library table to give room for the plans and specifications for the beautiful furniture and decorations.

Meanwhile the fire on the roof is blazing furiously,

and the neighborhood is sound asleep, including the policeman.

The world is afire with selfishness, greed, lust, gambling, race prejudice, national narrowness, and political jealousy. The one thing it needs is a change of heart.

But the political candidates are talking about the furniture, the decorations, the electric fixtures.

The main thing is repentance for sin, national humility for greed and injustice, and a change of inward purpose.

The house is afire, but the candidate talks calmly about the furnishing and the decorations.

The League of Nations, the industrial problem, the suffrage, the Irish question are the furnishings and the decorations. They will not be worth anything unless the fire of selfishness in men's hearts is put out.

The candidates are talking about furnishings and fixtures.

What they ought to say is, "Your house is afire!" That is the main thing. But the candidates are not saying it.

THE POPULAR GOD

It is an acknowledged principle in the philosophy of human nature that we become assimilated in character to our conceptions of the God we worship. Upon this basis we have very little indeed to expect as to the effects of the worship rendered the popular god believed in by a multitude of people. This popular god is the mere relic or skeleton left after such worshipers have robbed the true God of all His virility, greatness, and the constellation of glorious attributes which ensue His nature according to the revelation He has given us of Himself. Such a deity as the higher critics and all indred broods of skeptics insist upon, can produce only weaklings of a very low order intellectually, morally, and spiritually. We agree with an exchange which says:

The popular God is not great, and will not create a great race. The Church must not expect to strike humanity with startling and persistent impact if she carries in her own mind and heart the enfeebling image of a mean divinity. Men who are possessed by a powerful God can never themselves be impotent. But have we not robbed the Almighty of much of His awful glory, and to that extent are we not ourselves despoiled? We have contemplated the beauties of the rainbow, but we have overlooked the dim severities of the throne. We have toyed with the light, but we have forgotten the lightning. We have rejoiced in the Fatherhood of our God, but too frequently the Fatherhood which we have proclaimed has been throneless and effeminate. We have picked and chosen according to the weakness of our own tastes, and not according to the full-orbed revelation of the truth; and we have selected the picturesque and rejected the appalling. . . . A mighty God makes irresistible men.

A BEAUTIFUL HABIT

Such may be appropriately called the habit of family prayer. It is not only a very beautiful habit, but a useful one. Its influence upon the entire family is benign and potent. Every Christian home should have family prayer. Multiplied thousands of Christian people today date their conversion to influences in the home around the family altar. W. J. SHAFFER relates this in the *Central Christian Advocate*:

A young man and woman recently started a new home. The wife was a Christian, active and zealous, but the husband was an unbeliever.

In a special meeting of wondrous power this husband was one among many who gave their lives to the service of Christ.

He and his wife instituted an evening altar for

reading and prayer. One evening at twilight, while engaged in their devotions with their girl baby looking on, a neighbor woman peeped in through the curtain of the open window to say good-night. She saw the little group bowing in prayer. The lady drew back hurriedly, and went home to tell what she had seen.

That incident brought that woman's husband back to Christ, and led another home, where the story was told, to attend the services of God's house. The doing of one's duty is always blessed of Him in sowing good seed.

GOD'S GREATNESS IN LITTLE THINGS

We insist upon it, that there is nothing too small relating to human life here, for God to notice. Literally everything should be carried to Him in prayerful appeal. We may with propriety add to that biblical question, Is there anything too hard for God? the equally relevant question, Is anything too small for God? We unhesitatingly answer "No," to both questions. From the *Christian Union* comes the following:

We ought not to open the doors of our souls to God only at special times and seasons. We think wrongly of Him when we suppose Him to be responsive only to our specially religious moods. The heart of God lies about our lives as closely as the air. There is no smallest act or thought that does not echo itself in Him. And this divine Presence is intensely sympathetic. It is not the mere oversight of a judge, registering praise and blame. It is the companionship of one who rejoices in all our joy, and suffers in all our pain. There is no glad heart-beat in the world that the Almighty heart does not beat with gladness in response. There is no little child's cry of sorrow over its broken toy, that a more than mother's love does not catch.

A REALLY BIG MAN

It is erroneously supposed by many, that it shows littleness in a man or woman to apologize for a mistake or wrong done. This is a very great mistake. Confession and apology made even to inferiors is one of the best evidences of true greatness of soul that a man or woman can furnish in life. The following incident in the business life of the president of a large business concern in New York which we take from an exchange is an illustration of this truth:

The head of a large New York firm proved himself a true man, according to the *New York Evening Sun*, when he publicly apologized to his office boy for a mistake. He had ordered some sheets of statistics prepared and placed on his desk, and when he needed them he could not find them. He called for the boy whose business it was to look after such things and gave him a cruel "tongue-lashing" before those in the outer office. Finally he dismissed him publicly with the remark that he was a stupid blunderer, and returned to his private office.

The boy walked quietly to the bench where the office boys rest and waited. He had been given no opportunity to admit himself wrong or declare himself faithful to the small but important duty that had been left to his care.

Those within hearing of the outburst had hardly resumed their work when the inner office door opened again and out came the big man. "Will all those within sound of my voice come this way for a moment?" he began. Then he called to the boy: "Come here, lad! A few minutes ago I talked severely to this boy," he went on. "Am I talking as loud now as I did before?" he asked, looking round at the group.

Some one had the temerity to murmur "Yes."

"I want to acknowledge before you all that I was wrong and that this lad was right. My boy, I ask your pardon. That is all. I was wrong, and I am deeply sorry."

Then he turned, while a score of faces gazed after him in astonishment and admiration, and rejoined the group behind the president's door.

ANOTHER year with its joys and sorrows, sunshine and shadows, triumphs and tears, helps and hindrances, blessings and burdens, has come and gone. The sounding of gongs and shrieks of factory whistles tell us they are ringing the death knell of the old year, they are ringing out the old and ringing in the new. The old year, with whatever it may have meant to us all, is gone. To some it has left in its path new-made graves and things hard to be understood. But let us now close up the pages and look to the future.

This is the time of season when corporations will go over their books, inventories will be made and the old books filed away. Many a business letter will read, "We want to start the new year with a clean page." Reader, shall we do as much? If so, here are some things we will have to do:

Forgive and forget. You can give to every one forgiveness—don't begin the new year with anything against any one. This may be your last year on earth. Make it the best one. Then forget some things. Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14). The reason many folks can't reach the mark of His high calling, they do not forgive and forget. We often meet with two classes of people in this life. One of them is the class that seem to spend all their lives worrying over the past, with its mistakes, failures, etc. We often hear words like these, "If I were young again, I would get an education. I would enter a certain line of work," etc., etc., and, "Where I made my mistake was when I was young." Brother, it is too late now. Don't lose any more time and have more to fret over tomorrow. With Longfellow, "Let the dead past bury its dead," or, "If rising on the wreck at last to something nobler we attain." The only way to atone for the past is to use what you have left of time right. No one can go back into his yesterday—it is as far from you as the days of Adam as for your reaching it is concerned. I say, "Lift up your eyes, thank God for the

Begin the New Year Right

By U. E. Harding

past, using its mistakes and blunders as stepping stones and school days, seize your opportunities, forget the past, and press on."

Some say, "Oh, if I was a child again! Oh, those balmy days!" You can't be a child again, and I do not want to be. Childhood has its sorrows as well as sunshine. I do not want to go back, but on. Some say, "They did not treat me right," or, "They show favors to others." Forget it and press on. Remember this, the world moves and you must, too. Press on or get out of the way and let some one that can. If you can't help, don't hinder.

Still another class worry about the future. The longest bridge they are having trouble to cross has never been built, and the hill they see is an ant(?) hill. To some folks a nice day is only a weather breeder. Brother, your glasses need changing. You are wearing a shadowed lens. Don't worry about what you can help; if you can help it, do so. Don't worry about what you can't help, but drop a tear or flower on the grave of the past and press on to the mark. You will always see what you are looking for. When I was a boy my old auntie entertained me with ghost stories and I got to looking for them and I saw plenty of them. Even the old spotted cow, my best friend, was a ghost in my eyes at night. What are you looking for—victory or defeat? I used to hear about the jumping-off place and I thought where the earth and the horizon met was the edge of the earth. What a little world I lived in! Some people not only live in a little world,

but they measure every one else by their vision, and limit God to their ideas and faith. Because they do not have revivals they think no one else is having revivals, and the reports are overdrawn and that the day of revivals is past. Brother, your day may be past. You are hung up in the past. You have lost the vision. Much is made of the last days; but, reader, does not God say, in the last days He will pour out His Spirit on all flesh?

What you need is eye treatment. Get out of the valley, wake up, lift up your eyes, lift up your head, so you won't just see your own people at your own footstool, and reach for those things which are before.

I remember crossing a vacant lot where a good old Jersey was grazing, and I noticed the grass was short and I wondered why she did not move on. I tried to help her but found she was staked out with a fifty-foot rope; her range was one hundred feet. Oh, I have met persons like this in the campmeeting, convention, in the ministry, and everywhere. Reader, pull up the stakes, raise the sights on your gun, and press on.

This is a great day for folks to get ready to retire. My idea about retiring is to put on a new set of tires and press on. Then some folks have already reached their goal—it was not far off. A little success spoils some folks. Edison could have retired when he made his first talking machine. Some old women would have said, "You are a success"; but if you had one of those machines in your house today it would scare the chickens out of the yard. He went on, and the last we heard of him, he was still going on. Reader, are you? Columbus was urged by his men to turn back and they even threatened him, but he held in his hand a Spanish coin which read, "More Beyond."

Reader, as the new year opens, forget the past, close up the books, turn over a new page, and don't wait for people to turn something up for you, but go out to turn something up. Remember, the mark is not what you can see or think, but His high calling. Press on to the goal, even to the brighter world above and the reward of the faithful.

WALLA WALLA, WASH.

The Tragedy of Neglecting Holiness

By W. E. Shepard

GOD declares that the entrance of His Word giveth light; that His Word is a lamp unto our feet and a light unto our path. His Word is given unto us to lighten our way. Light is shed on our path for us to walk in it. Every one is responsible to God up to the limit of his light. Light comes to all, enough to lead them to Christ, if they will diligently walk in it. After being justified freely, the light does not stop. Additional light will dawn on the pathway of the convert to lead him on to further realms of divine grace. If he obediently walks in this additional light, all will be well; the smile of God will be upon him, and he will find himself continuing in the grace of God and enjoying His presence from day to day. But suppose he fails to walk in the light, be that light on any line revealing God's will? The object of this message is to disclose some of the fearful results following in the wake of such

neglect or refusal. We wish more particularly to confine the message to a warning to those who fail to walk in the light of holiness.

Soon or later after one has entered into the joy of salvation, God will throw light upon his pathway regarding the "second blessing, properly so-called," which blessing is the experience of holiness.

In the outset of this article we wish to state five fearful results which, on general principles, will obtain if one fails to walk in the light of holiness. While all of these may not hold absolutely in every individual, yet, generally speaking, the Word teaches that this is the course.

The Book of Hebrews is a treatise on holiness. There is no other in the Bible so

specific regarding the experience as this, and no other book so definite regarding the tragic results of rejecting the experience.

These five results obtaining from neglecting or rejecting holiness are as follows:

1. Christian experience will be impeded and stopped.
2. The Christian will backslide, or fall from grace.
3. After that carnality will dominate his life instead of grace.
4. He will drag others down with him.
5. He will ultimately lose his soul in hell.

All of these statements we propose to prove from the Book of Hebrews.

Let us turn to the twelfth chapter, the fourteenth and fifteenth verses: "Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Here is God's plain command concerning the experience and life of holiness. He would

THE Church of the Nazarene must be a continuous revival in every place. Like the prophets of old this movement stands over against all worldliness in worship and forms among the people of God. However, a negative attitude will not accomplish the great plan of God for these days. It will not be enough for our holy people to be clean from all sin and worldly forms; with this there must be an aggressive effort to reach the world with a message of salvation. The church must be a positive force for the redemption of the lost. She becomes the "light of the world," bursting forth, beaming forth, "the true light which now shineth." It has been said that purity is power, and so it is; but not all the power. We must be alive to the fact that there is a pharisaic purity which gathers round itself for its own comfort, with no passion or burden for the lost. Holy purity imparted by the Holy Ghost carries with it a mighty passion for those who have gone astray. This mighty passion must produce revivals in holy worship and gather in the lost of earth.

True revivals are God-given, and come in answer to earnest, devoted prayer by God's people. This was true in the days of Moses, Elijah, Nehemiah, Daniel, and all other great movements which have swept the church and the world. A revival and great deliverance of God's people cost Moses much prayer and great trial in showing signs and wonders before Pharaoh; a revival cost Elijah a wilderness experience and much fasting and prayer; a revival cost Nehemiah many prayers and much weeping with mourning certain days; a revival cost Daniel continued prayer and fasting for three whole weeks. But all this was not in vain. God opened the heavens and came in mighty revival power, and delivered His people with a mighty arm and outstretched hand; with burning fire consumed the altar of

REVIVALS

By JOHN W. GOODWIN, D.D.

General Superintendent, Church of the Nazarene

sacrifice, demonstrating reality in His own existence; turning the hard hearts of kings and rulers and making the wrath of man to praise His glorious name; and with angelic messengers broke the captivity of years and turned the tide of victory in favor of His own people. Oh, for such praying as when Moses with uplifted hands all day long kept back a nation of enemies until the sun going down in the golden west declared victory on the side of right! Oh, for more fearless Elijahs who are not afraid to put God Almighty to the test, and in an age of doubt prove that there is a God who can and will give answer by fire! Oh, for more leading men like Daniel, careworn and pressed with business problems, yet willing to shut themselves away for three whole weeks in earnest, devoted prayer with fasting, until God comes with revival power.

Revivals cost time and money, prayers, and tears. To be real plain, the most of us are too lazy to have many revivals. They take much time and real effort with many heartaches and burdens. When a soul becomes stirred with an inward cry, overwhelmed with a deep sense of the lost condition of the people—it is so uncommon in these days—not a few feel like crying out fanaticism. But with John Wesley's idea of fanaticism—"He is a fanatic who expects the ends without the means"—these few who are burdened are not fanatics at all; on the other hand, the church seems cold, dead, formal—carried away in fanaticism—expecting the ends without the means—seemingly wanting a revival

yet not willing to endure the cost. When we consider the real value of a soul, revivals are the cheapest products in all the markets of earth. They cost, oh, yes. But consider the returns in everlasting values; and every falling tear becomes a jewel rare bursting forth in eternal wealth and beauty.

The Church of the Nazarene, by her profession, possesses all the elements which are intended to create continuous revivals. Her consecration unto God in the experience of entire sanctification, the divine Presence which she receives in the person of the Holy Ghost who convicts the world of sin, her living Lord at the right hand of the Father ever willing to work with every effort and able to save unto the uttermost, all impel the most strenuous, heroic, and self-sacrificing labor, in the pulpit and pew, to keep the revival fires ever burning.

It is comforting to read the glowing reports from many places concerning revivals breaking out in our churches. We all rejoice together. But this only indicates what God wants and is longing to give—a mighty world-wide revival. Dearly beloved, God has raised us up for these days. The world needs a revival of old-time salvation. Over fifty million in our own country never attend church. Millions in other lands are yet in darkness. The Christian Church seems asleep! The very air seems loaded with worldliness and filled with the opiates of hell to lull the Church to sleep! This is our day! God is calling! I hear His plaintive cry, "O Nazarenes, where art thou?"

He wants a church with fiery glory burning with holy passion to win a lost world to a dying yet living Christ. "Whom shall I send, and who will go?" Ah! Nazarenes, like one of old, let us say, "Here am I, send me"—anywhere, any time, and always to win a soul for my Lord. Revivals, continuous revivals, revivals everywhere; we must have salvation revivals at any cost.

never command one of His children to do something or get something without giving him grace sufficient to enable him to succeed. His commands never transcend the ability to perform.

When a Christian faces this privilege and duty concerning this second installment of grace, the second stage in Christian experience, which secures for him the blessing of sanctification, he is expected to appreciate it, desire it, seek it, and obtain it. Should he fail thus to do, his Christian life would at once be impeded, and not only impeded, but it would come to a stop. Light is given to walk in. When the light breaks in upon a

soul he must walk in that light or be left in the dark. The light will move right on, and he will find himself groping in the dark. In the wilderness, God supplied His people with a miraculous light in the form of a pillar of cloud by day and a pillar of fire by night. The divine command was, to watch that light, and whenever it moved on, they were to move on with it. When the light tarried they were to tarry. No matter how long the pillar tarried, they were likewise to tarry, and when the pillar moved, be it day or night, they were to walk in that light. Now, suppose for any reason, they were not careful to obey the divine orders, and the pillar of light should

move on, what would have been the result? Simply this—they would have been left in the dark. So today, when one of God's children gets light, he must at once walk in it, or the light moves on, and his spiritual progress is at once arrested, and he stops in his Christian life.

But the awful results do not stop here. He is warned not to fail in getting sanctified lest he "fail of the grace of God." The margin says, "fall from." So here we have the simple fact. He must walk in that light or he will fall from the grace of God. Of course no one can fall from grace without first being in grace. Language could hardly be plainer.

God commands to get this experience, or one will fall from grace; in other words, he will backslide.

It will not only result in a case of backsliding, but it will result in his life being dominated by carnality. Note the statement, "Lest any root of bitterness springing up trouble you." This "root of bitterness" which is simply "the old man," "the body of sin," "the carnal mind," hereditary depravity, contrary current, bias in the soul, this opposite of grace, at once springs up and takes possession. It was held in subjection while grace was reigning in the justified life; but when grace went out, carnality took possession. The "root of bitterness" springs up. When the Christian life goes down, something else springs up. If we do not come up in our Christian life something else will come up and dominate us. The old-time bondage now obtains, perhaps worse than ever. He is nothing more nor less than a backslider. He failed to walk in the light. This was disobedience to God's command. The result is he is halted in his onward move, and then his grace leaks out, and he finds himself a backslider, and now under the positive control of carnality. He becomes the bond-slave of sin and the Devil. He may even keep up religious performances. He may attend prayermeeting and go to church. He may pray in public and pay the preacher and testify; but the light has disappeared; he is on the background; he has backslidden in heart; carnality has taken possession.

But the awful results do not stop here. Every one has his individual influence. We have our own personality and powers. When these are on God's side, the influence is great for the uplifting of humanity and the betterment of the world; but when one backslides from grace and God, his personality and powers and influence which were on God's side, cease, and all these are now on the side of sin. Then, instead of being a blessing to others, he becomes a hindrance. Then is fulfilled the awful fact in the retrograding scale, "and thereby many be defiled." No one lives to himself alone, and no one backslides to himself alone. That one who gets light on holiness and fails to walk in it, loses his Christian life, falls from grace, is ruled by carnality, and drags others down with him. And what spiritually minded observer has not seen it in the holiness movement? Look at that home where grace once abounded. Holiness was preached in that community. A goodly number of the Christians walked in the light and obtained the blessing. But in this particular home, for some reason the head of the house failed to walk in the light. What was the result? It was not only failure in his individual case, but he dragged the whole family down, until now nothing but spiritual carcasses line the trail like the Israelites of old in the wilderness.

Look at that whole congregation. Many spiritual people in it. A holiness revival is held and the bulk of the Christians accept the heaven-sent message and get sanctified. Others oppose or neglect, and fail in their Christian life. The pastor gets under conviction and faces many obstacles. He has come to his Rubicon. He fails to walk in the light. He becomes a holiness fighter instead of a holiness promoter. Now note the results:

"Am I My Brother's Keeper?"

Genesis 4: 9, 10.

By WYLIE S. MATHEWS

*Through the endless, darkened ages,
The voice is heard the world around;
Heard by common folks and sages—
"The voice of our brothers' condemned
blood, that crieth from the ground."*

*Yet we sit by in perfect ease,
The sluggard and the sleeper;
And by neglect, God to displease,
Say, "Am I my brother's keeper?"*

*Oh, careless one, awake today!
Behold those Christless graves;
Go out and see sin's disarray—
Tell 'tis Jesus Christ that saves.*

*They're looking to us for their light,
They're groping in despair,
So help to scatter Satan's night—
Carry the shining gospel there.*

The light has gone out of his eye and his heart. His name is backslider. Ichabod is written over his life. Instead of leading his flock beside still waters and in green pastures he feeds them on unscriptural lines. There is no food for the soul. He has gone down under his own disobedience, and failure to get sanctified and not only falls himself, but he ultimately backslides those who obtained the experience of holiness, augmented the backslidden conditions of others, until his church is one vast graveyard of dead souls. Many were defiled because the pastor failed. And this is no single picture; it obtains all over these lands. Reader, pause a moment while I ask you a straight question. Do you see the need of organized holiness? Can you not see why so many have felt the divine call to come out of such conditions and save their souls and be a blessing to others as well?

The great cry is, "But I am *needed* so much in these churches!" Let me ask another question: What should be the determining object in uniting with any church? Many would say, "I should be where I am the most needed." That looks very plausible, but it will not hold water. We are surely needed in the Catholic, or the Mormon, or the Christian Scientist denomination; but what could we do if we went there? No, that is not the way to determine church relations. The question that should be asked is this: Where can I accomplish the most good and get the most good? If one will follow this method it will help him to solve the problem, whether he should or not spend his life in a backslidden church, where the preacher fights holiness and where the members have no use for such a testimony.

Let us notice the end of the frightful tragedy of failing to walk in the light and getting sanctified. In Heb. 10:38, 39 we read: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition."

The only way in which any of us can hope to get to heaven, is by walking in all the light we have. Let me illustrate:

Here is a convert walking in the light and keeping saved. New light comes on some given duty. Some further duty is to be performed which he had not thought of before. Perhaps it is family prayer. If he walks in that light God will smile upon him, his soul will have pleasure in him, and he will continue to run up the shining way. But if he refuses to walk in that light, God's soul will have no pleasure in him, and his Christian life turns into darkness. Suppose his light reveals something he is doing which he ought to cease. Maybe he is a member of some oathbound secret fraternity and God shows him to come out of the same. If he walks in the light, God will smile on him and have pleasure in him. If he fails, God will have no pleasure in him, and he will fall back in his experience. But suppose his light is in regard to holiness. If he walks in the light he will get sanctified, and God will continue His pleasure in him. If he rejects or neglects holiness, God will take no more pleasure in him; he will draw back into disobedience, into a backslidden state, and sad to say, ultimately into perdition, according to the text above. What is perdition? Nothing more nor less than hell itself. Then what is the teaching of the Book of Hebrews? It is holiness on the one hand or hell on the other. It is holiness or hell. This is not my statement, but the teaching of God's immutable Word. He says without this experience "no man shall see the Lord."

Reader, if you have not obtained this glorious experience, let me say that it is no unimportant matter. Eternal issues are at stake. That is the preparation for heaven, and to reject it will mean hell in the end. "But if we walk in the light as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin."

The Lord's Prophet

By W. R. GILLEY

II

THE Lord's prophet must be a man of godly courage—one who is bold in God—because he is called to make war on sin. He is a warrior. He must have courage to face hardships unflinchingly. He must be able to endure hardness—hard usage—as a good soldier of Jesus Christ.

The weapons of warfare with which the Lord's prophet fights are not carnal, nevertheless they are mighty through God to the pulling down of the strongholds of sin. The principal weapon of the prophet is the sword of the Spirit, which is the Word of God. With this sword and the authority of a conscious call and appointment of God upon him and a godly courage in him, he is invincible. With this he defies popes, challenges a recreant, pleasure-loving clergy, and a lukewarm, worldly church; attacks a sin-cursed, Devil-controlled world, rebukes a sensual, depraved and vanity-puffed society, calls for reforms in government among the nations of the earth, unseats a deified human reason from the throne of honor and puts the wisdom of God as revealed in the cross of Calvary in its place; grapples with inbred sin entrenched behind the human will and overcomes the wicked spirits in heavenly places—the rulers of the darkness of this world—to rescue im-

mortal souls from old King Diabolus himself.

The prophet of the Lord must of all persons be endued with an unusual measure of godly courage, for the forces that are arrayed against his work are deeply entrenched in their places by time, powerful in combination, mammoth in proportion, and innumerable in number. Take for example sensual sin and vanity in society. As far back as history goes it has held sway over the social lives of the human race and by this historical precedence claims its right of control and declares to the prophet of God that he is attempting to turn the world upside down. Look at the combinations of evil the prophet faces when he attempts to reform society on these two points. When he attacks sensuality, the dancers, turkey-trotters, theater playwrights, actors, building owners, ticket sellers, and theatergoers all combine with the property owners of the redlight district, the fallen women inmates, the fallen men patronizers, the madam housekeepers, the white slave producers (the divorced men and women who tired of one and wanted another), and a host of merchants and shopkeepers who make profits by selling to all of them, combine to defeat his whole work. They will laugh him to scorn, bulldoze him, slander him, attempt to bribe him, and some of them would not stop at murder—as in the case of John the Baptist, when he said, "It is not lawful for thee to have her," *i. e.*, not lawful according to the Word of God. When he declares the plain Word of God about simplicity in dress (not a hobbyist's notion, but the plain Word of God), the vanity-loving, little powder-puff, giggling office girls; the pleasure-loving, proud, haughty, rich churchgoer; the time-serving, compromising, faithless, aristocratic, dignified, carnal preacher; the garment manufacturers, dry goods merchants, and garment workers' union all are arrayed against him. But the Lord's prophet, being a man of godly courage, is not a reed shaken with the wind, nor a hothouse plant, but a staunch, stalwart, noble oak of the mountains, who, when he meets these combinations, like Amanda Smith, simply says "Drive on, Gabriel," and preaches the Word without fear or favor, knowing that as God has called him and given him his appointment He will enable him to succeed unless these forces are able to move God Almighty from His throne of holiness.

The Lord's prophet must be a person of godly courage else the wolf of starvation will frighten him from his post of duty, the roaring lion of ecclesiastical powers will growl at him and cause the heart-searching message on worldly motives and political machinery methods to dry up on his lips; the hissing serpent of carnal professors will stick out its tongue of defiance to the message on inbred sin; the spotted leopard of holiness hypocrisy will wag the tongue of slander against the cutting, probing message on heart purity, and the ghost of the hidden secret sin of covetousness will make faces at him from the amen corner or the committee room of the camp-meeting.

May the Lord multiply *His prophets* in the land and appoint them their places in pastoral, evangelistic, scholastic, and governmental fields of the church.

LANSING, MICHIGAN.

Nationalizing Our Young People's Societies' Efforts

By C. B. WIDMEYER, D.D.

Pastor, First Church of the Nazarene, San Diego, Calif.

WE would preface our remarks by two quotations from the Church Manual as found on pages 47 and 100: "Societies of young people may be organized, by consent of and under the advice of the pastor, for the spiritual benefit of the young people, and for co-operation in seeking the salvation of souls, and for the advancement of the work of the church, such organization to be perfected in harmony with the adopted constitution of the Young People's Society." "The object of the society shall be to build up its members in Christian experience and in holy character, instruct them in the doctrines of the church, and to bring about the salvation of other young people."

The age in which we live is particularly characterized by a leadership of what we might term rather young people. Because of our civilization, education, and religious freedom, maturity of manhood which develops into leadership is seen much earlier in life than some fifty or one hundred years ago. Today we have men in the various professions—such as bankers, lawyers, manufacturers, mercantile business, authors, lecturers, politics, college professors, college presidents, pastors of large city churches, etc.—before they have reached their thirtieth birthday.

A leadership can not be trusted and followed unless there has been a sufficiency of training and personal contact. The fact of ancestry, heredity, and pedigree may lend some prestige to the leader, but people will look well into the quality of the man. Solomon had a great opportunity but did not prove to be the wise leader. Josiah took hold of the reins of government when the kingdom had declined and showed a remarkable ability as a leader.

A church without young people is a monstrosity. In the Jewish economy there was provision made for the children and young people. Jesus made Himself familiar with the children, and His three miracles of resurrection power were displayed upon the youth of the day. The Apostle Paul speaks in the highest terms of Timothy, making mention of his godly ancestry, his remarkable qualities of leadership; and throughout the Epistles Timothy is pushed to the front. Paul made choice of Timothy as his successor in the ministry and general overseer of the churches.

Youth is the vigor of life. Young people have an enormous amount of energy, and if not properly directed will go misdirected. According to prophecy vision lies with the young. The church that fails to recognize the young people, and fails to associate them in the upbuilding of the structure, will soon show marks of decay and decline. On the other hand, we would say that the church that turns to the young people all her interests, her indoctrinating, her responsible positions of leadership and trust, will lose her poise and equilibrium. We must have a co-ordination of the two forces, a combination of vim and maturity.

The Sunday school and the Young People's Society are the church's source of revenue for man power. Every concern that produces must have a source of supply. No single army can hope to defeat the enemy, but as the ranks are depleted, there must be an army held in reserve from which a quota can be drawn. The Church has taken the offensive against sin. We fear that a few times since Pentecost she has taken the defensive position. This should never occur and we believe that with the proper organization, and the blessing of God it will never occur.

The organization of a Young People's Society in a local church is "for the spiritual benefit of the young people, for the co-operation in seeking the salvation of souls, and for the advancement of the work of the church." It has been proved beyond dispute, that a Young People's Society is of inestimable value to a local church. The plan of organization seems to be a wise one, "the young people may be organized by consent of and under the advice of the pastor." This unites all the working forces of the church under one leadership, which is necessary if we succeed. A wise pastor will make much of his young people.

The quotation from the Manual seems to set forth just the one object, primarily, of the Young People's Society. We believe that there is another side, and to us this is of vital importance. In our connection

we have a number of schools and colleges, but many of the young people can not attend school. Besides, of those who do all can not be placed at the heads of organizations, or in responsible positions to test out their qualities of leadership. Many have not the disposition and desire to take the place of responsibility, and to give all such places to those of young people who are fortunate to attend school, would be to isolate the great masses who remain at home. This local Young People's Society should have such wise leadership, that it would be a miniature school of training that would fit the parties involved to be better church workers, church officials, better church representatives, and better Christians. Every community of young people naturally has some leaders. Why not bring them into the society, get them wonderfully saved and sanctified, and then help properly direct these qualities, and have them to help develop others.

If the Young People's Society is a local factor in the upbuilding of the church, why not broaden and increase this sphere of usefulness by nationalizing the organization? If the local Young People's Society can be organized "by consent of and under the advice of the pastor, for the spiritual benefit of the young people, and for the advancement of the work of the church," why could not a national organization be perfected by the consent of and under the advice of the General Superintendents, for the spiritual benefit of the young people, and for the co-operation in seeking the salvation of souls, and for the advancement of the work of the church? We must have wise, efficient, and spiritual leadership for the success of the cause of holiness, and it appears to us that here is an opportunity to enlarge our field of usefulness.

The nationalizing of our Young People's Societies' effort seems to be an imperative demand of our day. We need an exchange of ideas, a discussion of ideals, a closer contact of our young people in the main, that a greater degree of spirituality might prevail, a greater aggressiveness in our work be imminent, and that the revival fires might break out all over our land.

To our minds there seems to be a need of such an organization. We would suggest that each Assembly District be organized with a District convention, which should be under the supervision of the District Superintendent. Then there should be a national convention, meeting annually under the supervision of a General Superintendent, attended by delegates from these District conventions. The perfection of such a plan strikes us with great force that it would yield gracious results to our church. Where a local society can promote a revival of interest and integrity and victory, the District and national conventions should bring to each District and local church a great blessing for that local church. Besides we will be training leaders for larger spheres of usefulness. It will bring many of our young people in vital touch with the work of our schools, and give a closer association with the leaders of our church, which should permeate our young people with a greater spirit of devotion and holy living that will bring untold blessings upon the church.

[POSTSCRIPT—The above article was read at the District Convention of Young People's Societies of the Southern California District, held at Upland, November 26th, and it was voted that the article be sent to the *HERALD OF HOLINESS* for publication with the statement that the convention adopted the article and approved of "Nationalizing our Young People's Societies' Effort."—AUTHOR.]

SENTENCE SERMONS

My right must not lead others wrong.—G. H. KNIGHT.

Don't stumble over your halting brother; don't get in the way for him to stumble over you.—BISHOP FITZGERALD.

Sweep the snow from thine own door; spy not the frost on another's tiles.—Chinese Saying.

The greatest fault, I should say, is to be conscious of none but other people's.—CARLYLE.

Judge not, that ye be not judged.—Matt. 7:1.

THIS is the view which Alexander Maclaren takes of it: "Christian life ought to be joyful," he says, "because it is hopeful. Many of us do not habitually recognize that joy is a Christian duty, but think that it is partly a matter of temperament and partly a product of circumstances. We naturally rejoice when things go well with us. If we have sunny dispositions we think it so much the better, if not, so much the worse, but it is not our fault. But do we recognize that a Christian who is not joyful is not living up to his duty, and that neither temperament nor circumstances excuse our not being so?"

JOYFUL IN SPITE OF CIRCUMSTANCES

"An evangelist and a noted singer were holding special meetings in a New England city. The pastor of one of the churches asked them to visit a 'shut-in,' who had not left her bed for sixteen years, and had never known a moment free from pain in that time. She was a merry girl when sickness came upon her, and she had remained cheery and bright through it all. The singer dreaded the visit; what could he sing to such a sufferer? But when he asked her what song she would like to hear, she replied, 'Sing "There is sunshine in my soul." It was with deep emotion that he sang to this sufferer these words:

"Oh, there's sunshine, blessed sunshine,
When the peaceful, happy moments roll;
When Jesus shows His shining face,
There is sunshine in the soul!"

She knew the source of soul-sunshine. Happiness comes from *within*, not from *without*." And, as Dr. Maclaren says, is not dependent on circumstances.

OUR THOUGHTS HAVE A MARKED EFFECT UPON OUR STATE OF MIND

Christian Science tells us we can just believe ourselves to be joyful, and we will be. This is not true. "Our feelings are not directly in the power of our wills," says Alexander Maclaren, "but we can control the direction of our thoughts. We can not be joyful just by resolving that we will be, but we can choose which set of facts we will look at, whether those which *tend to sadden* or those which *tend to make glad*. If we prefer to occupy our mind with the troubles, losses, disappointments, hard work, blighted hopes, of this poor sin-ridden world, of course sadness will come over us often, and a general gray hue will be the usual tone of our lives, as it is of the lives of many of us, broken only by occasional bursts of foolish mirth and empty laughter. But if we choose to turn away from all these, to sun ourselves in the beams of the yet unrisen Light, which we can do, then, having rightly chosen the subjects to think upon, the feeling will come as a matter of course. We can carry our own atmosphere with us, like the people in Italy, who in frosty weather will be seen sitting in the marketplace by their stalls with a dish of embers, which they grasp in their hands and so make themselves comfortably warm on the bitterest day. We can bring a reasonable degree of warmth into the coldest weather if we will lay hold of the vessel in which the fire is, and keep it in our hand and close to our hearts."

Perhaps most of us choose those facts which tend to sadden us, and as the above writer says, a gray colored light is the result. One reason we do this is plain stupidity, but undoubtedly the main cause is *ingratitude* of heart and mind.

A WOMAN WHO LOOKED AT THE WRONG SET OF FACTS

"John," said Mrs. Hale to her husband, "you know how interested I have been in that Mrs. Ames who joined our church a few months ago? I have felt so sorry for her—alone in the world as she is. Well, I went to see her today, and found her sick, and with no one to do anything for her. She is able to be up, but is really very weak, and a few days' good care and rest would mean everything to her." "And you want the job?" asked Mr. Hale with a smile.

"Why not? My company room is empty, we

THE HOME

Conducted by Mrs. J. T. BENSON

Is Joy a Christian Duty?

have three good meals a day, and the furnace warms the whole house. I think I shall go after her tomorrow."

And she did. Mrs. Ames was installed in the comfortable guestroom, where she was just to read, and rest, and enjoy herself for the next ten days, as Mrs. Hale told her.

"I want you to get well and strong," said that lady, "so you must let the thought of every responsibility go, and leave it to us to take care of you."

Mrs. Hale carried a dainty supper tray to her visitor that first night, and chatted with her while she ate the appetizing food. Then she made her comfortable, and left her to get a good night's sleep.

"How is your patient?" asked Mr. Hale.

"She seems to be feeling better," said Mrs. Hale, "but isn't it pitiful to be alone—with no one to wait on you when you are sick?"

"Don't try to do too much for her," said Mr. Hale, "you must not forget that you are far from being strong and well yourself."

"I will remember," said the wife, "but truly it is a pleasure to bring a little period of rest and ease into this woman's life."

Did the woman appreciate it? In a way, yes. But her hostess was not always sure that she did. Mrs. Ames was very blue most of the time. She talked a great deal about the hardships of her life, and brooded over those occasions when she had been sick and there had been no one to give her the barest attention. "You don't know anything about such troubles," she said, looking at Mrs. Hale almost resentfully.

"Well, at any rate, I am here to do my best for you now," said Mrs. Hale, "so let's think about the present and get the brightest out of it, and let the past go."

But that was just what the other woman would not do. She had two sets of facts to look at—the past, with its troubles and sadness, and the present delightful visit in a pleasant home where everything was being done for her happiness and comfort. She chose to keep the former in mind, and made both herself and her kind friend unhappy.

Mr. Hale sat talking with his wife the night after the visit was over. "Do you think the rest did your friend much good?" he asked.

The wife shook her head. "I think not," she said. "No, it was really quite a failure, and I have had ten days of rather hard work that didn't mean much to her, and were a disappointment to me. People are strange creatures. Now wouldn't you think," she demanded of her husband, "that it would be *something* to be a tiny bit cheerful about, to sit in a warm room this icy weather,

THE STREET OR THE HOME

"The street placed its hands on the life of a boy—

The seething street, the soulless street
It stole all his portion of childish joy,
The street.

"The church did not see the boy as he passed—
The busy church, the bustling church—
Did not see his face growing old too fast,
The church.

"The Christ looked down from the heavens high—
The risen Christ, the reigning Christ—
The Christ."
—Selected

and know that you need not bother about the price of coal, or keeping up the fire? And then cooking—one gets so tired of preparing meals day after day. Surely it ought to be a pleasant little treat to anybody to have some one else plan and prepare lovely meals and bring them to you for ten days. But poor Mrs. Ames was too busy dwelling upon her hard times to get any good out of my little services for her. Indeed, she almost made me feel as if I was to blame for some of her troubles. Well," she concluded, brightening up, "at least I shall not try that experiment again soon."

Perhaps this is an exaggerated case. But what about you and me? Have we cultivated the habit of looking upon those facts which deal with the blessings in our lives, or do we forget them, and dwell upon the trials which make things difficult for us?

SOUR GODLINESS

"Is there such a thing as 'sour godliness'?" asks a well known author. "At any rate it is very certain that many Christians fail to look upon good cheer as a *Christian duty*."

"So many Christians are melancholy men," declared a Hindu sage. "Why? If I believed as they say they do—that God was my Father, and His Son was my Elder Brother, I should not groan over the loss of a few bushels of wheat, or even an eye. I should be of all men most happy. And they would be too, if they believed what they say." Was he right?

Dr. N. L. Watkinson says that an advertisement for a companion printed in a South African paper asked for "A Christian; cheerful if possible." WE MUST BE OBEDIENT TO GOD AND UNSELFISH TOWARD OUR YELLOW-MEN IF WE WOULD BE HAPPY.

Newell Dwight Hillis, in "The Quest of Happiness," says:

"He who seeks to do God's will first, who puts duty before pleasure, and ranks others before himself, can not escape the glow of happiness that comes from the sense of God's approval. The art of living justly and kindly with one's fellows, then, is not more important than the art of maintaining for oneself the sense of joy and victory over life's troubles. The duty of self-denial is not more imperative than the duty of delight."

Many of us will be tempted to ask: "Does it make very much difference after all, if only we are true and loyal to God in these days when the love of many is waxing cold?"

We must indeed stand true and faithful. And yet there is a danger of so emphasizing these virtues and ignoring other ones, that our faithfulness may degenerate into plain hardness and sternness, with little in it to soften and brighten our own experience, or to attract other people to the Christ whose name we bear.

WHAT WOULD OUR FAMILIES APPRECIATE IN US?

If we should ask the members of our family what they would rather see added to us as Christians, it is likely they would answer: "Oh, sunshine and sweetness of a little joy mixed in with the fidelity. It makes people, even Christians, so much easier, and pleasanter to live with."

And Dr. Hillis agrees with this, for in his closing words he says: "What ripeness is to the orange, what sweet song is to the lark, what culture and refinement is to the mind, that happiness is to man's heart. We know that vulgarity and ignorance in a man proclaim that he has neglected his mind. And it is equally true that fear, unhappiness, and misery prove that at some point that man has neglected his heart—that at some place he is out of touch with God."

What does the Bible say on this subject? Oh, many things, among them this: "The joy of the Lord is your strength."

We would conclude from this statement that a joyless expression must be a weak one. And it was Jesus who said: "Hitherto have ye asked nothing in my name; ask and ye shall receive."

For what purpose?

"That your joy may be full."

The Importance of Our Nazarene Schools

By A. M. Hills, D. D.

TRUE education can not be given by godless schools. However important it is to study the geography of the earth, it is still more important to learn about the God that made the earth and fills it with His glory; however appropriate to study botany, it is wiser still to learn about the God who made the flowers. If it is necessary to learn about the construction of the human body, and its laws of health, should the student be left in ignorance of Him who made it for His temple, that He might fill it with Himself?

Such questions as these are asked by Judge Thomas C. Crain, of the court of general sessions of New York city. And he hired three columns in New York papers last summer in which to argue that, "No child is rightly educated if he is not taught religious faith with his secular instruction." It stirred anew this momentous question about the educational training of the young. The New York board of education offered to give a half day a week to religious education in the schools, but the sectarian divisions of the Church made it "shamefully unprepared and utterly unequal to the task."

The Continent had an article declaring that the young must receive a knowledge of Christian truth to which they may turn for interpretation and strength in the varied experiences of life. "They must be introduced to the power of Christianity to bring men into communion with the living God, through Jesus Christ, and to keep them in it. They must be trained in the expression of Christian truth, in lives of service. All this must be done, and the Church must do it."

And why must the Church do it? "Because," as *The Lutheran* laments, "As every one knows, education has been thrust down from the high seat of power upon which it once sat enthroned when it was linked with Christian faith, and today the higher schools, beyond the control or influence of the Church, are being manned more and more with a race of educators to whom the gospel of Jesus Christ is foolishness just as much as it was to the learned Greeks. Therefore additional emphasis must be placed on the supreme importance and necessity of maintaining our church schools, and bringing them to a higher state of efficiency than ever."

If our holiness people do not see to this, and do not patronize with their children and their money our holiness schools, our young people will be lost to holiness and Christ forever.

How true this is may be seen by a quotation from "The Refiner's Fire" by Dr. Perry Wayland Sinks, issued just before the world war: "Germany is the seat of renowned universities, and leads the world in intellectual life; it leads

the world also in rationalism and unbelief; and (on the authority of a writer in the *Bibliotheca Sacra*) Saxony, the very center of German intellectualism, leads the world also in the number of suicides per thousand of the population. But in Ireland, where the people are poor, oppressed, and ignorant, though intensely religious, the number of suicides per thousand of the population is the lowest in the world. In these facts and conditions is to be seen, not the contrast between education and ignorance, but the legitimate illustration and example of how a simple faith in Christ can sustain the heart of man amid the trials and adversities of this life—the contrast between the 'walking by faith' and the disposition to walk by sight."

And it shows still further that no amount of great universities and purely secular education can make a people virtuous, decent, or happy. The late war lifted the cloak of concealment and disclosed to the public view the true inwardness of the German character. Along with the high intellectual culture was found to be a beastliness and savagery and depravity that shocked the civilized world.

The importance of our Nazarene schools may be further seen from the patent fact that many of the great denominational schools of the land have been turned aside from the old paths of Bible Christianity into the doubtful and devious ways of higher criticism, with its emasculated Word of God and its loss of faith and onswep of infidelity. Let us not forget that higher criticism began to appear in John Wesley's day, and with his spiritual insight he unhesitatingly pronounced it "THE SPAWN OF HELL." It never received a more appropriate name.

A few samples of the blight that is coming over even great denominational schools will suffice. Only a few weeks ago we took a Sunday dinner with one who had recently taken a postgraduate degree from a denominational university. He named one of the professors and said, "He will nearly go black in the face with rage if *regeneration* is even named, so deeply does he hate the doctrine of its necessity." An earnest and very able doctor of divinity writes: "A ministerial friend of mine said to me day before yesterday: 'We sent our daughter to S— University a warm, earnest, wholehearted Christian. While there her faith was wrecked and she is now an agnostic.'"

"A short time since a bishop said to me: 'I sent my daughter to B— University an intelligent, devoted Christian. The other day she came to me and said: "Father, I want to make a confession. While at the university, because of what we were taught, I came to disbelieve the

Bible and lost my faith in my Savior; and all the girls in our class had the same experience as I. It has taken me six months to get back on to the rock.'

"A prominent pastor told me: 'I sent my son Harry to W— University to fit him for the ministry. The teaching there destroyed his faith in the Bible as the Word of God, and he has abandoned his purpose of entering the ministry.'

"A delegate to two general conferences told me: 'I sent my son to W— University. Before he left home he was considered by all who knew him to be a model Christian young man. He would conduct family worship, lead the church prayer-meeting; was a teacher in the Sunday school, and would speak and exhort in the meetings of the church. While at school he came under the influence of a certain professor who is a higher critic. He came home an infidel, and has not been inside of a church since.' When the father told me this he burst into tears and said: 'I would a thousand times rather my boy had lived all his days in ignorance than to have had his faith thus shipwrecked.'

"A year ago a lady friend of mine said, 'We dedicated our only son to the ministry at his birth. We sent him to W— University with that in view. They sent him back to us an infidel. Our hopes are dashed, and our hearts are broken.'

A former student of D— University told the writer of several students who went there to prepare for foreign missionary work. But in the atmosphere of that school their faith in Christ was lost altogether, and the work to which God had called them was forever abandoned.

Enough of such facts might be gathered to fill a volume. We will close with a quotation from two men of eminent ecclesiastical influence. Bishop Charles H. Fowler once said: "It may seem a severe thing for a Methodist bishop, and one who has been president of one of our largest universities, to say; but nevertheless I believe it to be true that the schools and universities of the Methodist Episcopal church belong more to the Devil today than they do to our church."

Martin Luther once said: "I am much afraid that the universities will prove to be the great gates to hell, unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

We have written enough to show all Nazarenes that our holiness schools must be supported by our prayers and money and patronage, or we shall fail in our mission, and God will set us aside, and raise up some other people to carry the knowledge of full salvation to the ends of the earth.

The Budget System

By N. B. HERRELL

AS a church we have tried out the budget plan in the local church and District; but as yet we have not adopted it as the financial policy of our denomination. In fact, we have no stated policy as a church. We have talked somewhat over the budget plan but as yet no action has been taken. We believe our church should have a uniform financial policy so far as it could be worked to an advantage.

The Local Church Budget

The local church is the foundation of the District and General church. The District or General church will never become more efficient than the local church. All that the District or General church will ever be must first be found in and come out of the local church. The District is an association of local churches. The General church is an association of Districts. Therefore, it stands to reason that in order for the General church to be at her best there should be a uniformity of system from the local

church to the District and thence throughout the General church.

The local church budget is composed of all local financial estimates to be raised by the local church during the Assembly year. By this system the members of the local church are informed just how much the church will need to raise to meet the operating expenses of the church. The budget system lets each member know how much they are to pay each day, each week, each month in order for the church to meet her goal at the end of the year. This system enlists the interest of each member and encourages team work in bearing the financial responsibility.

The District Budget

The District budget is made up of the financial estimate necessary for the work of the District for the ensuing year. This estimate is prorated to the membership of the District. This money is to be raised among the local churches. Under the budget system each local church would place their apportionment into their local church budget and raise it along with their local church budget, each week, each month instead of at the end of the Assembly

year. This system would insure a working capital throughout the year. It is hard for a District to make brick without straw. To wait till the Assembly year is up to raise the District funds is a crime against District workers and interest. The District interest, like the local church interest, will suffer if the financial needs are not cared for in a systematic way. The financial stability has much to do with the spiritual growth of a church. The ebb and flow of finances usually are the signals of hot and cold flashes possessing the church. We prefer an even upward temperature to the hot and cold flashes. The budget system lends to stability.

The General Budget

The General church budget, like the local and District, includes the financial estimate needed to carry forward the work of the General church. This General church budget is prorated to the membership and placed in with the District budget which is passed on to the local church to be placed in their budget. This would give uniformity of system throughout the church and do away with much overlapping in the scramble after money by the various interests of our General church.

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

LOVE'S LABOR LIGHT

THAT is a beautiful picture which is revealed to us through the lens of the following passage: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." The picture before us is of a Syrian valley, with flocks and herds sprinkled over the green pasture and along the uplands. Among them with watchful eye, moves a young Hebrew shepherd. Fear sent him hither from his father's home beyond the solemn Euphrates. But love has drawn him too. To woo the beautiful daughter of Laban, as well as to escape a resentful brother, he has come. He has made a bargain to watch Laban's flocks for seven long years; and his wages are to be—a wife. So, as he tends his fleecy charge beneath the palm trees, his thoughts are of her who comes occasionally to the well's mouth, and rewards him with a glimpse of her countenance. At eventide, as the maidens grind the grain, it is her voice—singing at the barley mill which beats the hardships of the sultry day, and sends him happy to his rest. And so we read that seven years seem unto him but a few days, for the love he had to her. Within himself there was a relief from every load, a solace for every sorrow, a perpetual stimulant to toil and patience. He lived on love.

Is there not a principle here worth every Christian's duty? The principle is this—the service of God is only pleasant, is only thorough, and is only effective, when it is a labor of love. Our heart must be in our religion, and our religion in our heart, or else it is the most toilsome of drudgeries, and the most intolerable of hypocrisies. Here lies the simple reason why duties of Christianity become so irksome to many a church member. He has no heart in them. It is all toil and task—work. He tugs at it as a galley slave tugs at the oar. He takes his Bible as he would take a dose of medicine. He goes to his closet as an anchorite clambers to his mountain cave, or to the top of his pillar. The church bell rings him to the sanctuary, but no answering bell in his ungrateful soul responds, "O come, and let us worship." He hungers not, he thirsts not for the Word of Life. Money-giving for Christ's work is to him a downright robbery, and he flings his unwilling pence at the Lord's treasury, as if he would say, "There it is, since you will have it; when will the calls of charity be done with?" The whole routine of his external performances in the church is gone through slavishly, carelessly, hypocritically, as if the sharp eye of the taskmaster was upon him, and the

lash of the overseer were cracked about his head.

My brother! there is but one way to become a happy, thorough, effective Christian. Whatever your position may be, whether pastor or leader of the Y. P. S., lay worker or parent, you must learn to work heartily. A man who sincerely loves the Lord Jesus Christ will love to labor for Him. He will welcome toil. He will bend cheerfully to every burden, rejoicing to be Christ's willing bondman—and Christ's "freedman" too. For to him liberty is but the possibility of duty.

Would you then be a happy Christian? Get the heart full of Jesus. Would you be a thorough Christian? Get the heart full of Jesus. Would you be safe from spiritual declension? Then, "keep yourself in the love of God." Put your love of the Savior so deep down that it shall underlie all selfishness—so deep that the frosts of unbelief can not reach it; so deep that the Devil can not come at it; so deep that the friction of daily life can not wear upon it; so deep that when the powers and passions of our nature are dried up by old age, this hidden fountain shall give out its undying stream. It is said that artesian wells never go dry; but when the torrid heats of July are parching the upper surface into drifts of dust, there is an unexhausted vein that gushes up through its rocky tube, and defies the thirsty sunbeams to quench its perennial flow. So does Christ within us break up through our dusty nature, and overflow them with grace, until even the desert spot becomes a garden of the Lord.

Again we say, if you would be a lightsome laborer in Christ's vineyard, you must love your Redeemer. Do you love Him now but a little? Then you have made a good beginning. There may have been but a slight heart-beat in Jacob's breast when he first met Rachel at the well's mouth in Haran. But that affection grew into a love that made happy the hours of many years. And it was with a breaking heart that he hung over his dying wife on the wayside to Bethlehem. So may your love for Jesus grow until it becomes the master passion of the soul—until it conquers lust and self—grow until you enjoy the blessed service of the Master—until there is nothing on earth you desire beside Him—until you can exclaim with the victorious apostle, "I am persuaded that neither death, nor life, nor angels, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord!"

Gen. 29: 13-20; Ruth 1: 8-19; John 3: 16.

PROGRAM

EASTERN OKLAHOMA PREACHERS' CONVENTION

ADA, OKLAHOMA, JANUARY 26-29, 1921

- Wednesday—**
 7:30 Preaching.....Rev. W. H. Minor
Thursday—
 9:00 Devotional Service.
 9:30 Welcome Address.....Mark Whitney
 10:00 Rural and Village Churches: How to Maintain Them.....T. L. Taylor
 11:00 Preaching.
 2:00 Devotional Service.
 2:30 The Need of Holiness Schools.....F. W. Johnson
 3:15 Our Debt to the Heathen.....E. F. Shaffer
 4:00 Christian Duty Concerning the Tithes in Both Dispensations.....Wade L. Nelson
 7:30 Preaching.
Friday—
 9:00 Devotional Service.
 9:30 Orphanage Work and Our Relation to It.....M. J. Morgan
 10:00 The Need of Home Missions.....M. G. Jobe
 11:00 Preaching.
 2:00 Devotional Service.
 2:30 How to Accomplish and Conserve Home Mission Work.....G. F. Haun

We must do something to deliver our ministry from being an association of financiers, and turn them to prayer and preaching the word. A minister's strength is fast becoming judged by his ability to raise filthy lucre. As a church we must guard our ministry and see that they are not sidetracked from preaching the Word with the Holy Ghost sent down from heaven. Evangelism is our mission and we must organize and systematize to that end. We believe that the budget system will relieve our ministry of a great amount of responsibility which really does not belong to them or their work.

Remarks

Just what is to be placed in the local, District and General church budget must be determined by the church itself. As individuals we may suggest, but the church has the right to say what shall be and what shall not be placed in the budget. This can be done in the regularly constituted way. The question is, Do we want the budget system for our church?

- 3:45 How to Derive the Greatest Benefit From Gospel Singing.....I. D. Farmer
 7:30 Preaching.
Saturday—
 9:00 Devotional Service.
 9:30 Does It Pay to Visit? In What Way?.....J. W. Dodd
 10:00 How to Have a Revival.....S. B. Damron
 11:00 Preaching.
 2:00 Devotional Service.
 2:30 Joint Meeting of the Advisory and Home Missionary Boards.

[The following is the text of a four-page tract furnished in quantities by the Eastern Bible Institute, Endicott, N. Y. It should have wide distribution and reading. May God speed the day when its admonitions will be realized in a great volume of prayer.—Managing Editor.]

PRAY! PRAY!

FOR A COUNTRY-WIDE REVIVAL

The churches need it.
 The unsaved need it.
 Pray! Pray! Pray! Pray! Pray!
 Conditions everywhere—commercialism, Sabbath desecration, and an utter disregard for sacred things;—cry out for it.
 Many churches have already introduced the pool-room, and are planning to bring in moving pictures. Entertainments of unwholesome character, and unscriptural financial methods are features of the day. The Y. M. C. A. has its poolrooms. The "old-time power" of a quarter of a century ago has gone. The Salvation Army is yielding to questionable methods for support. Theological seminaries and colleges are teaching destructive criticism. Even the churches, true to the "Faith of Our Fathers," are not witnessing great ingatherings of souls.

Nothing short of a country-wide awakening is the need today. Scripture: Isaiah 57: 1, 59: 1-21, 62: 1, Luke 10: 2, Mal. 3: 10.

Pray that the tide of worldliness may be stemmed, the Church awakened to her high calling, and every Christian organization be made a soul-saving force.

Pray for a mighty pouring out of the Spirit. We must have it! Time is short! Jesus is coming! Pray!

Home Campmeeting, Dayton

Our last convention was in Dayton, Ohio. This convention was put on with only a few days' notice. Our first plan was to go to Columbus, but the wife of our beloved Brother E. G. Roberts was very ill, and the convention had to be moved. The reader will remember that at Dayton also is one of our beloved Roberts boys, Brother C. Preston Roberts, as pastor. Preston and Ernest, as they are called, used to live in the home of the reporter. They are both beautiful young men; no finer in the Church of the Nazarene.

On my way from Detroit to Dayton, I stopped off on Monday and preached in our great tabernacle in Cleveland, Ohio, for our precious Brother C. Warren Jones. He had only been on the field a little over a week, but he had gotten both feet down and had raised between \$5,000 and \$6,000 to pay out the campaign on their tabernacle. This is a great tabernacle—70 feet wide and 100 feet long—built at a cost of \$18,000. I preached to nearly a thousand people, with nine at the altar.

We opened on Tuesday night in fine shape in Dayton. The District Superintendent, Brother E. E. Wordsworth, had rallied his men, and we had at one time thirty-six of them to help us shout on the battle. In our opening service several seekers were at the altar, and scarcely a service without some one at the altar. This convention was run something like the one in Akron. Also in Dayton they bought their groceries and the good Nazarene women did the cooking; and they fed the people in the church. This was done in a royal way. The Ohio people never do things on a halfway scale. They are a very remarkable people. During our convention we had seventy-five seekers to kneel at the altar, pray through, and strike fire. We had some sixteen different denominations represented and eighty-three local churches. The altar scenes were beyond description. The people came from various parts of the state and from other states. Such preaching and singing and shouting, and such droves of seekers with their hands in the air, and their faces wet with tears and then to listen to the shouts of the newborn souls, the holy testimony of the holy souls, was absolutely so wonderful that we who were there will never forget it.

It was no trouble to preach, the crowd just pulled the preach out of a fellow, and as far as I could see every preacher just outdid himself; and Professor Wells and wife sang the glory down in every service, until at times there would be a dozen shouting while they were singing. We also had a very gifted singer

with us twice, Professor Lynn, a beautiful Scotch boy who was saved in Portland, Ore., a few years ago, through the prayers of a few faithful Nazarenes. They prayed him out of the Devil's den into the kingdom of Jesus Christ. Professor Lynn is a beautiful singer.

As to the finance of the convention, it came easily. The people gave with an eye single to the glory of God. All expenses were met, everybody happy, and nobody burdened. God was glorified and the Devil defeated, and the glory of God was on the multitudes. It will be interesting to know that we sent in a list of fifty-nine subscriptions for the dear old HERALD OF HOLINESS. At the rate we are going now we will receive anywhere from twenty-five hundred to three thousand before this chain of conventions is ended.

After preaching on Sunday in the afternoon to a packed house, this reporter jumped in a Ford car and ran across the country to Cincinnati and reached the First Church of the Nazarene at 8:30. What a crowd we had! The house was packed to overflowing. We preached nearly an hour hard as we could fly, gave an altar call, and twelve grown men and women lined up at the altar, and prayed through with the shout of victory. After closing the great service, the reporter went home with Brother Sherman, our pastor in Cincinnati. They have a beautiful hall there on the first floor that will seat several hundred people comfortably. Brother Sherman had a band of some forty-five of as fine people as ever walked the earth. He has a splendid orchestra of splendid musicians. They simply make the welkin ring with their music. It will be interesting to the readers to know that we had a good supper at 12 o'clock at night, then had a good night's rest. Monday we visited God's Revivalist School on the Mount of Blessings, preached at the Bible School at night, the great auditorium was packed to overflowing, and God gave us fifteen souls at the altar. We were up on Tuesday morning and preached from 7:15 to 8 o'clock. We boarded the train at 9, and reached Indianapolis at 12 o'clock on Tuesday ready to open the great convention in Indianapolis. A thousand blessings on the HERALD OF HOLINESS readers. Grace and peace be multiplied.

Reporter.

INDIANA MISSIONARY CONVENTIONS

Sister Stella B. Crooks, Field Secretary of the General Board of Foreign Missions, and Sister Lula Schmelzenbach, our pioneer missionary from Africa, will hold missionary meetings on the Indiana District at the places and dates mentioned below. Both of these workers have a real burden for the work of missions and they have a great message. Our people who have the privilege of hearing them will agree with us that it is not only a treat but a real blessing. Sister Schmelzenbach has spent many years in Africa and is soon to return and this will be the last opportunity to hear her, at least for many years. Please note the date they are to be in and near your community and plan to be present. Following are the dates:

January 7	Elkhart	January 24	Elwood
January 9	Pt. Wayne	January 25	Strlingtown
January 10	Auburn	January 26	Richmond
January 11	Huntington	January 27	Connersville
January 12	Gaston	January 28	Shelbyville
January 13	Bevely	January 30	Morristown
January 14	Bluffton	January 31	Fortville
January 16	Stancie	February 2	Frankfort
January 17	Parker	February 2	Blackville
January 18	Winchester	February 3	Indianapolis, So. Side
January 20	Modoc	February 4	Indianapolis, Rav. St.
January 21	Newcastle	February 6	Indianapolis, First
January 23	Anderson		

A TIMELY SUGGESTION

Since we left Miami, Fla., we have not owned our own furniture and when we came here it seemed that we were up against a problem. But we suggested that it might be possible that some of our members had some things that they were not using which we might be able to secure, or get donated to the parsonage. I believe our folks were really surprised at what they did do. But it was done and we soon had a house fitted up and from now on the church will own some parsonage furniture. And that is as it should be. If our people would only be thoughtful along these lines every church could own its parsonage and the principal part of the furnishings. It could be done a little at a time and save great trouble, expense and loss to our pastors. The owning of our parsonages and furnishings has become a necessity in the Church of the Nazarene.—C. H. Lancaster, Pastor, Greeley, Colo.

THE BERACHAH HOME
Arlington, Texas

Because some Nazarenes misunderstand the object of the Berachah Home and its relationship to the holiness movement, I have requested space to set

General Superintendents' Fund

We beg to submit herewith a statement showing the actual condition of the General Superintendents' Fund October 1, 1920. The statement gives the membership of the various Districts, also shows the appropriation and the amount received and the deficit. This appropriation is based on the action taken by the General Assembly, by which the churches were asked to pay 35 cents a member a year toward support of the General Superintendents.

We call your special attention to the fact that only two Districts, namely, the Iowa and New Mexico Districts, paid their appropriation in full. The deficit, which amounts to over \$4,000, means that our General Superintendents will not be able to get more than half the amount that it was intended they should receive. This naturally works a real hardship on our General Superintendents and we sincerely trust that the District Superintendents and pastors will carefully look over the statement and if at all possible make some arrangement to make up the deficit and forward as soon as possible to E. G. ANDERSON, Treasurer, 2109 Troost Ave., Kansas City, Mo.

District	Membership	Apportionment	Amt. Received	Deficit
Alabama	629	\$ 220.15	\$ 144.01	\$ 76.14
Alberta	276	96.60	11.60	85.00
Arkansas	818	286.30	142.90	143.40
British Isles	480	168.00	36.26	131.74
Chicago Central	1,860	651.00	595.45	55.55
Colorado	646	226.10	204.00	22.10
Dakota-Montana	394	137.90	68.35	69.55
Dallas	1,392	487.20	252.81	234.39
Eastern Oklahoma	1,220	427.00	234.55	192.45
Florida	113	39.55	5.00	34.55
Georgia	305	106.75	28.65	78.10
Hamlin	670	234.50	165.93	68.57
Idaho-Oregon	840	294.00	99.45	194.55
Indiana	2,206	772.10	721.35	50.75
Iowa	774	270.90	278.35
Kansas	1,326	464.10	444.38	19.72
Kentucky	627	219.45	219.45
Little Rock	690	241.50	140.64	100.86
Louisiana	257	89.95	57.00	32.95
Manitoba-Saskatchewan	86	30.10	30.10
Michigan	874	305.00	239.51	66.39
Mississippi	284	99.40	39.65	59.75
Missouri	1,026	359.10	188.80	170.30
Nebraska	604	211.40	193.40	18.00
New England	2,225	778.75	670.00	108.75
New Mexico	225	78.75	80.18
New York	960	336.00	245.72	90.28
Northwest	793	277.55	197.13	80.42
North Pacific	975	341.25	219.24	122.01
Ohio	1,060	371.00	313.30	57.70
Pittsburgh	1,123	393.05	272.00	121.05
San Antonio	1,388	485.80	183.91	301.89
San Francisco	500	175.00	110.00	65.00
Southern California	2,920	1,022.00	665.43	356.57
South Dakota	127	44.45	26.50	17.95
Tennessee	2,268	793.80	365.73	428.07
Washington-Philadelphia	601	210.35	66.42	143.93
Western Oklahoma	1,461	511.35	441.46	69.89
	35,023	\$12,258.05	\$8,149.06	\$4,117.87

Total Apportionment	\$12,258.05
Total Amount Received From Districts	8,149.06
Total Deficit	\$ 4,108.99
Total Amount Deficit	\$ 4,117.87
Total Amount Overpaid by Iowa and New Mexico	8.88
Total Deficit	\$ 4,108.99

forth the facts before the readers of the HERALD OF HOLINESS. With these facts in hand you can better determine whether to give it your sympathy and support or not.

As to its history, will say, before the Nazarene church was formed, the Berachah work was established and opened the first holiness institution in the Southwest. There being no holiness church of any considerable membership, it had of necessity to be operated on independent or interdenominational lines.

Berachah Home was opened in a rented house in Waco, Texas, and a battle royal waged against the vice lords of the United States, the results of which are in the archives of heaven. From its earliest incipency the central theme of Berachah has been holiness unto the Lord, and her heart cry is that this glorious truth may burn and flash amid all her enterprises as the one absolute necessity and ultimate aim to be accomplished.

Her holy desire is to enlist the sympathy and co-operation of every individual on earth in the work of redeeming our little unfortunate sisters of Amer-

ica, and she believes this can be more extensively accomplished by her along general lines than through the channels of any one denomination.

The superintendent, together with a number of others who are directing the work of Berachah, are Nazarenes who feel they must be true to all the nation-wide interests supporting them and to every sacred trust committed to their care, regardless of the individual or church from whom that trust comes.

Because of the high class work of Berachah, and because the home is within the bounds of the Dallas District Assembly, this Assembly adopts this home as the institution through which it will do rescue work on the District. This does not in any way obligate members of the Assembly to co-operate in building an interdenominational institution, but does enable them to do holiness rescue work without the usual financial burden connected with such an undertaking.

As a result of this relationship between the Dallas District Assembly and the Berachah Home, the home, without being unfaithful to its other rela-



PROPOSED CHURCH OF THE NAZARENE, HILLSBORO, TEXAS

The Church of the Nazarene was organized at Hillsboro, Texas, about nine years ago. Many have been the struggles of this church. It can truthfully be said that this work has come up through "great tribulations." But in spite of the trials through which the church has passed, God is giving victory. He is opening up the way to put up a beautiful building within two blocks of the courthouse in which to worship Him instead of the wooden tabernacle which has been used all these years. Pray for us.

I. L. FLYNN, *Pastor.*

tionship has, during the past year, opened doors for Nazarene preachers to preach holiness to multitudes they would never have gotten before, and has paid in cash more than \$3,960 to Nazarene preachers, evangelists and workers, besides \$50 to Nazarene home missions, \$250 to foreign missions, \$50 to the Board of Education, sent students to Nazarene schools, and helped to circulate Nazarene literature. All of this was over and above the spiritual blessings carried into Nazarene churches, assistance given and tithes paid by Berachah Nazarenes to the Dallas church.

Once more I say this was accomplished without betraying our trust to interdenominational work.

Berachah owes no financial obligations, for her property is free from debt, and she is now boldly launching an extension plan which, if successful, will enable her to secure equipment for the most thorough and extensive work in behalf of lost girls in America.

She covets your love and prayers to help keep her humble, holy, and fearless in her dangerous but blessed work.

J. T. UPCHURCH, *Supt.*

BRITISH ISLES DISTRICT

Our God is marching on. The District is taking on new life that is permeated with a vision for the future that is exhilarating and full of hope. The word "revival" is spoken with an emphasis that speaks of faith in the power of God to do a new thing in the midst of the holy people. The ministrations of all the preachers are such as to encourage the congregations to not only "expect great things from God," but "to attempt great things for God." The altars of our churches are now visited by seekers as they have not been since before the war. The attendances are upward, and this is true throughout the District. To God be the glory.

Recent changes in the personnel of our workers should be noted. Rev. J. D. Lewis, from Wales, is now pastor at Paisley. Pastor Jack, recently of Ardrossan, is now at Parkhead, and he has been succeeded by Pastor Robert Purvis, a member of Parkhead church.

Parkhead church is enjoying the ministry of Brother Jack. Since he began his work in the early part of October a renewed interest is manifested in all departments of the work. In that time quite a number have sought and found the Lord. The first Saturday and Sabbath in December will ever remain memorable days in the history of the mother church. We reported how on the second Sabbath of June 1920 was raised for the extinction of the debt. Since then 1200 more has been raised. The bond, etc., were paid on November 11th, and exactly on the thirteenth anniversary of the opening of the edifice. Glorious thanksgiving services were held. On the Saturday evening the saints gathered with shining faces and their hearts full of joy. Members and pastors were present from Ardrossan, Paisley,

Blantyre, Uddingston, and Perth; the pastors from Gilderson and Morley in England were also present. After the preliminaries, Brother Robert Bolton, the senior official, gave a short resume of the events that led to the formation of the "first holiness church in Scotland." He was followed by Brother Andrew Robertson, our bookkeeper and treasurer since the inception of the church, who gave a wonderful statement of our finances covering over fourteen years. The great moment in the service had now arrived, viz., the burning of the papers. The District Superintendent called Sister Stevenson, the wife of Brother Stevenson, who together had done so much to help in the liquidation of the debt, to the front. The congregation sat and looked on in breathless silence. Mrs. Stevenson held a lighted taper which she put to one of the papers held by the District Superintendent. As it burned and the flames lit up the faces of those around, the congregation arose spontaneously, and sang with glad hearts, "Praise God from whom all blessings flow." Again and again they sang

"For why? the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure."

while eight of the original officials (brethren who were officials when the church was opened) came and presented other papers which were also consumed by fire. The ashes fell into a jardiniere. These the District Superintendent covered with a paper, and then invited the people to bury the ashes with an offering. The choir sang, the people marched from all parts of the church, and gave an offering amounting to £23-1-6. The time that followed was spent in praise and testimony and was a blessed and heavenly foretaste of glory. Sabbath day was a continuation of Saturday evening. Brother Roach, of Gildersome; Brother Hynd, of Morley; Brother Jack, of Parkhead, and the District Superintendent, were the preachers. There were three decisions in the evening. These were perhaps the most remarkable services ever held in Parkhead church.

Prior to the above services the preachers of the District met with the District Superintendent in a "council of war." Questions relating to the work were discussed in a spirit that betokened the experience of perfect love. The reports of the brethren indicated that the spirit of revival was prevalent on the District. The vision of all for the future was to strengthen our present churches and extend the work by the help of God. Brother Will O. Jones was announced as coming to the British Isles for a prolonged stay. All were glad. The brethren in their prayers prayed with the breath of victory through faith in Jesus Christ. It was a most helpful meeting.

The District Superintendent desires to thank all the friends in the States who have been and are generously supporting our fund for new work. Plans are now under way for extension. We shall need

not only your monetary support, but also your prayers. Pray much that in this old land of theological lore and learning the gospel of holiness may have its triumphs and victories in spite of the old and insufficient platitude of "imputed holiness."

Our visits to the churches have been "times of refreshing from the presence of the Lord." Large congregations have been present, and souls have sought the Lord. We preached one night in the city of Leeds. Here we have a few friends who are looking forward to the opening of our work there. This we trust to do soon.

GEORGE SHARPE, *Supt.*

CHINA FAMINE FUND

We wish to express our sincere appreciation for the prompt response that has been given to our recent appeals for the China Famine fund. We submit herewith a report of all money received up to December 20th.

We have just learned that twenty million people will die of starvation within the next six months unless relief is sent. What will you do to help them? Any amount contributed will be appreciated. Send it to E. G. Anderson, Treasurer, 2109 Troost avenue, Kansas City, Mo.

RECEIPTS

Oakland, Calif., church.....	\$ 278.34
Nampa, Idaho, church.....	183.90
Enterprise, Ore., church.....	132.45
Olivet Student Missionary Band, Olivet, Ill.....	125.00
Leslie F. Gay, Los Angeles, Calif.....	119.97
Pasadena, Calif., church.....	73.00
San Antonio, Texas, church.....	72.80
Mrs. M. G. Myers, Marion, Ohio.....	54.64
Berkeley, Calif., church.....	54.00
Corning, Calif., church.....	51.12
Mrs. P. A. Hood, Nampa, Idaho.....	50.00
Oskaloosa, Iowa, church.....	47.00
H. T. Wilson, Lincoln, Neb.....	43.50
South Portland, Me., church.....	35.00
G. E. Waddie, Dallas, Texas.....	32.06
F. L. Smith, Peoria, Ariz.....	30.00
Rosedale, Kas., church.....	30.00
Flower Memorial Church, St. Louis, Mo.....	20.00
Mrs. R. J. Hamill, Grandfield, Okla.....	20.00
Farmington, Iowa, church.....	16.20
M. Sherbert, Johnson, Vt.....	15.00
C. H. Willis, Mt. Dora, N. M.....	10.00
William Horst, Richmond Hill, N. Y.....	10.00
Mrs. R. E. Parker, Alhambra, Calif.....	10.00
F. M. Fink, Hastings, Neb.....	10.00
Ida M. Webber, Middleboro, Mass.....	10.00
George A. Mitsche, Woodbine, Kas.....	10.00
Mr. and Mrs. N. C. Miller.....	10.00
John Fields and family, Marshall, Mo.....	8.00
Oskaloosa, Iowa, church.....	7.00
Francis Fullerton, Huntington, W. Va.....	7.00
Mrs. W. W. Sieber, Hunter, Mo.....	5.00
Mary C. Woodburn, Southampton, Mass.....	5.00
Mrs. Sherman Clark, Healy, Kas.....	5.00
William A. Ashook, Tallula, Ill.....	5.00
Mrs. Rena Schroder, Eustis, Neb.....	5.00
Ruth R. Manning, Peabody, Mass.....	5.00
Mrs. P. L. Johnson, Elk City, Kas.....	5.00
Mary E. Kerby, Garland, Kas.....	5.00
Lula Leitholt, Braymer, Mo.....	5.00
W. B. Lindsey and wife, Mountain Home, Ark.....	5.00
Alma Koertge, Holland, Mich.....	5.00
Mrs. Maud Weymiller, Brawley, Calif.....	5.00
Mrs. M. Young, Phoenix, Ariz.....	5.00
C. B. Adams, Cove, Ark.....	4.50
S. B. Rhoads, Colorado Springs, Colo.....	3.00
O. S. Spbar, Decatur, Ind.....	2.50
G. Keene, Lansdale, Pa.....	2.00
Josephine Brasel, St. Peter, Ill.....	2.00
Lillie Latimore, Caddo, Okla.....	2.00
W. E. Fowler, Sadler, Texas.....	1.00
Mrs. Emma E. Bennett, Minneapolis, Minn.....	1.00
Lizzie Clark, Leoma, Tenn.....	1.00

Previously reported \$1,660.07
\$3,253.72

Total amount received.....	\$4,912.79
Amount reported in last week's report as offering from Brooklyn, N. Y. church but should have been reported as follows:	
East Rockaway church.....	\$ 37.00
Bedford, N. Y., church.....	14.00
John Wesley Church, Brooklyn.....	31.53
Atlantic Avenue Church, Brooklyn.....	13.14
Utica Avenue Church, Brooklyn, N. Y.....	73.87
S. N. Fitkin.....	30.00
Danbury church.....	10.00
New Berlin, N. Y., church.....	11.00
Total.....	\$220.54

"I am sending \$1.60 for which send me the HERALD OF HOLINESS. I think it is the best paper on earth."—M. L. Norris, Kentucky.

A NAZARENE INAUGURATION
Washington, D. C.

On March 4th there will doubtless be great crowds in the national capital to see Senator Warren G. Harding inaugurated President of the United States. This will be an important national event, and one that any patriotic citizen of the nation should be proud to see. Only one month later, we want to "inaugurate" a Church of the Nazarene only seven blocks from the Capitol building in front of which Mr. Harding will take the oath of office and make his inaugural address.

On April 1st we are to have possession of the church, a picture of which appeared in the HERALD of HOLINESS on October 17th, provided we meet certain payments. The local church has put up a cash deposit of \$2,000 on the property, fully believing the church at large will help make possession of the church a certainty. We have not found any one who does not believe this a great opportunity for our church. All who are acquainted with the circumstances leading up to our beginning this undertaking say the Lord is certainly in the movement.

In a recent letter from Dr. Goodwin, he says:

DEAR BROTHER WILLIAMS:

I am much burdened for our church in the city of Washington, D. C., the capital of our great nation. You have undertaken one of the greatest efforts in the history of our church, namely, to secure church property for the Church of the Nazarene in this great city which belongs to the entire church in a peculiar sense. No other local church can sustain the relation to the whole body as our church in Washington, D. C. For this reason I shall urge all our pastors and churches, also all our evangelists throughout the entire connection, to do their best to assist you at this time.

This is the opportunity of a lifetime, and we must not fail God at this period of our history. A good strong church with a neat comfortable place of worship near the center of the capital city, Washington, D. C., will greatly help every other local church in the United States. I am sure our preachers will see the need and gladly assist you in this great undertaking. It can and it must be done.

Your brother in our beloved Lord,
J. W. GOODWIN.

It seems that many who saw the picture of the church and read the article from General Superintendents therewith, thought that surely thousands would respond with substantial offerings for such a worthy cause, and therefore it would not be necessary for them to help. Others heartily indorse the undertaking and mean to help later, but only a few have really made contributions up to this time. We believe, with General Superintendent Goodwin, that our people will gladly assist when once they realize there is an opportunity to help plant a church in so important a field of usefulness.

We want to find two thousand Nazarenes and friends of Nazarenes who will give an average of ten dollars each during 1921 to help plant a representative Church of the Nazarene in the national capital. Can we find them? The property will cost \$30,000, and can not be built today for less than \$75,000. The local church will shoulder \$10,000 of this, and if we can find two thousand who will give during the year an average of ten dollars each, the property will be ours free from debt. This ought to be done. Help us find the two thousand.

L. B. WILLIAMS, Pastor.

605 Monroe St., N. W.
Washington, D. C.

MISSOURI HOLINESS COLLEGE

The strong missionary interest already existing among our students is on the increase, and several special missionary services have been held since school opened. A fine missionary program was given by our students Sunday evening, in charge of Sisters Sweek and Ferguson. India and its needs was the subject for discussion, and a number of interesting and informing papers were read, and new interest in the work was aroused. A missionary prayermeeting is carried on every Thursday afternoon, and the tide of interest in missions is constantly rising.

Several school rallies are being arranged for, to be held in the near future. Everywhere, our churches and people are showing a disposition to stand by our school, and support its work by their prayers, their sympathy, and their means. Encouraging letters are coming in from our pastors and the feeling of confidence that God is in this work in a very special manner is being strengthened daily. Such a spirit of confidence and co-operation bodes well for the success of our school. It causes us to encourage our hearts in the Lord and press on in this truly glorious work.

Our male quartet, composed of Brothers Johnson, Studd, Norton, and Crouch, is doing excellent work, and surprising and delighting those who have the pleasure of hearing them. Brother Luther Roach's solos, with guitar accompaniment, are proving a help and a blessing to all who hear them. The pupils

of our music department will give a public recital before the beginning of the holiday vacation, and a fine program is being prepared for Christmas eve. These programs are of such a nature that they are given for the glory of God, and the edification of His people, as well as for their entertainment. We are seeking to do all things to the glory of God, and for the good of our fellow-men.

H. O. FANNING.

METHODIST PROTESTANT CONFERENCE OF MISSISSIPPI

Some time in August, while praying one night, I felt led to pray for the Methodist Protestant Conference of Mississippi. I had labored for sixteen years in that church in Louisiana, and had held some meetings for the Mississippi brethren, and had learned to love them.

After praying over the matter I felt led to go to our Assembly at Nashville, and ask that they might appoint two fraternal messengers to bear fraternal greetings to those Mississippi brethren. My Assembly did so. I then went to our Assemblies in Mississippi and Alabama and did likewise. I then took up the matter with our General Superintendents, and was sorry that it was not possible for one of our General Superintendents to be there. However, we were glad that the Lord made it possible for Dr. White, president of Trevecca College, and Brother Tate, Superintendent of our Mississippi District, and myself to attend.

The conference convened on the second of this month, at Verona, Miss., with Rev. R. H. M. Watson, president, in the chair. Brother Watson is a strong preacher and a man of God, and whom the Lord has used for some twenty years of untiring labor in building up a great holiness church of four thousand members in southern Mississippi.

It would be hard to find a band of more loyal advocates of the blessed doctrine of holiness than these brethren are. They always felt that they had never had the respect of the Methodist Protestant church in general, and this was all due to the fact that they stood for the doctrine of full salvation.

The deliberations were almost a unit on everything. But when they came to an assessment of three thousand dollars made by the general conference, without a dissenting voice they repudiated the action of the general conference. Now the most of them feel like they have automatically severed their relations with the church general.

On Saturday afternoon after the fraternal messengers from our beloved church had delivered their messages of love, there seemed to be a blending of spirits, as our Lord so graciously poured His Spirit upon us all. Even those who had such reverence for the name of the old Methodist Protestant church rose to their feet, many of them saying, "While I love the name of the Methodist Protestant church, yet I am willing to surrender a name; but never will I surrender a principle. I shall always be true to the blessed doctrine of full salvation."

The question of uniting with the Church of the Nazarene was discussed with deepest interest. There seemed to be a pretty general desire to unite with the Nazarene church. But because some few of them belonged to some fraternal orders, and a few of the laity used tobacco, they all thought best to pray over the matter and at the same time get in closer touch with the Nazarene church, by getting the manual, and also learning more about us.

I received a number of subscriptions for the HERALD of HOLINESS, and could have sold a hundred manuals, had I had them.

The Methodist Protestant Conference of Mississippi is composed of men of strong conviction, and I am sure will be led of the Lord. Beloved, let's pray much for them that the Lord may lead them. If the Lord wants them with us, I shall for one be glad. But should the Lord direct them some other way, I for one say, Amen.

REV. A. J. VALLERY.

AMONG THE CHURCHES

GEORGETOWN, ILL.

—We are still forging ahead for God here, and are seeing His promises verified. Sunday, November 21st, without any previous agitation, an offering amounting to \$56 was given for the orphanage work at Peniel. We are now in a meeting with Rev. R. L. Morgan as evangelist, and the prospects for an old-time revival are good. The saints are crying mightily to God, the fire is falling, the crowds are coming, and the evangelist is getting a grip on the people. Pray for us.—P. P. Belew, Pastor.

DUNCAN, OKLA.

—The tide is rising, and we expect ere long an old-time revival will break out. Sunday night we preached the last sermon on the last days. Much

CABLEGRAM

Calcutta, India, Dec. 29, 1920.
General Board of Foreign Missions,
Kansas City, Mo.

Arrived well.

BLACKMAN.

The foregoing cablegram announces the safe arrival of the following missionaries in India: Rev. and Mrs. F. E. Blackman, Rev. and Mrs. F. A. Anderson, Rev. and Mrs. P. L. Beals, Miss Ruth Williams, Miss Lou Jane Hatch, Miss Amber Tresham, Miss Lula May Tidwell, Miss May Bursch, Miss Ruth Rudolph.

TELEGRAMS

HERALD OF HOLINESS: Princeton, Fla.
Splendid opening services at Homestead. Big tent overflowed. Many forward for prayer. Not a Nazarene in town.
C. B. JERNIGAN.

HERALD OF HOLINESS: Hamlin, Texas.
Outlook fine for Central Nazarene College for good enrollment after the holidays. Rev. George A. Nicholson, field agent, is meeting with good success. Services spiritual. A number of professions during past month.

ALLIE IRICK, President Board.
W. F. RUTLIERFORD, Secretary.

interest was manifested. The Lord wonderfully smiled upon us in the morning service. A spirit of prayer is seizing the church. Brother Bracken, president of Bethany-Peniel College, was with us on Sunday night, November 18th. We have had seekers at the altar for the last four Sundays.—W. B. Walker, Pastor.

MANNINGTON, W. VA.

—We have just closed a successful revival here. Large crowds, great interest, and many seekers and happy finders. Sixteen have united with the church, and others are coming. Finances came easy and the close of the four weeks' campaign found the treasurer with quite a sum on hands. The church is united and of course blessed and all feel like traveling on. Flora N. Ruth was the evangelist. To God be all the glory.—O. L. Benedum, Pastor.

FLORENCE, COLO.

—God is giving us some harvest times, for which we praise Him. Several seekers prayed through during the special meetings held by Brother and Sister U. T. Hollenback, and about ten will soon be received in membership. Courage and harmony prevail among our people. We have been enabled to get possession of the field and to sow it down with good gospel seed. If you are coming to the West, write us.—Ralph C. Gray, Pastor.

PHOENIX, ARIZ.

—This church closed a three weeks' revival with District Superintendent Wilde and party December 19th. We were greatly blessed by the solos of Brother Wilde and the singing of the quartet. The preaching of Brother Wilde was above the ordinary and we found him a man of prayer and a tireless worker. Many of the seekers were strangers but went away

Your Opportunity

To Hear

Gen. Supt. R. T. WILLIAMS, D.D.

at the

Special Bible Conference

February 24 to March 6

at

Olivet University

Olivet, Illinois

For Particulars address

J. E. L. MOORE, A.M., D.D.
President

blessed in their souls. One feature of the meeting was a service especially for young people held the last Friday night of the meeting. Brother Wilde preached a powerful sermon on "Red and Green Lights," after which twenty-six young folks sought and all prayed through but four. Eight of the seekers were Indian girls from the Indian school, brought by Mrs. Grattan. There were more than one hundred seekers. The last Sunday contained three great services. Pray for Phoenix church.—H. W. Grattan, Reporter.

VINCENNES, IND.

—Our meeting with Rev. George and Effie Moore was crowned with success. We counted forty-four seekers who were saved or sanctified. Over \$300 was raised during the meeting. The pastor was presented with a twenty-one-jewel Hamilton watch. On December 12 Rev. Stella Crooks and Sister Lela Hargrove were with us. After a stirring message by Sister Hargrove the little class pledged \$703 for Foreign Missions, making \$800 for this Assembly year. Four seekers claimed victory in the last week. Our Sunday school is advancing nicely. Twenty-two subscriptions for the HERALD of HOLINESS were secured during our revival meeting.—Stephen C. Johnson, Pastor.

BETHANY, OKLA.

—The Lord gave us a good revival with the pastor, Rev. W. P. Olin, and his faithful people at Guthrie, Okla. There were about one hundred and twenty-five professions of pardon or holiness during the revival. The last night about twenty-five grown people came to the altar and all got through but three. A nice class came into the church, and a goodly number of subscriptions were taken for the HERALD of HOLINESS. The Sunday school was in-

creased from 88 to 155. The largest number of young people got to God of any meeting I have held for some time, and most of them came into the church. The future looks encouraging for the Guthrie church, under the efficient leadership of their good pastor and wife. Misses Grace McLeMore and Bessie Robins had charge of the music. The good music rendered by these efficient workers was one of the leading features of the revival.—J. M. Ellis, Evangelist.

MONTGOMERY, MICH.

—We are in the fourth week of special services. Our pastor, Rev. G. E. McLachlan, has done all the preaching, which has been food for the saints and conviction to the sinner and the ungodly. One backslider sought God. There has been deep conviction, but so few seem willing to pay the price. Through Brother McLachlan's zeal and helpfulness we have been able to repair our place of worship by painting and papering and installing a new furnace.—Emma A. Morrison, Reporter.

MOHALL, N. D.

—We are praising God for the victories won in our revival meeting just closed with Brother W. H. Tullis as evangelist. A goodly number paid the price and obtained an experience of old-time fire on their souls. This church has only been organized about nine months. We now have about forty members well proportioned with young and old. We are located in a county seat with about eight hundred population. Our greatest need at present is a church building and parsonage. The Lutheran Brethren people are very kind in letting us use their church building until we can make further arrangements.—C. C. White, Pastor.

POMONA, CALIF.

—A special feature of the Sunday meeting of the three-day convention conducted by Brother and Sister Lillenas, December 17-19, was the burning of the \$1,800 mortgage on the parsonage, freeing the entire plant from debt. At the time of the Christmas exercises for the Sunday school we took an offering for our orphanage at Peniel, Texas, amounting to nearly \$35. The choir of about thirty-five voices, under the leadership of Otto C. Hansen, choir director, assisted by Mrs. Hampe, certainly furnished good music for the exercises.—J. N. Hampe, Pastor.

VANDERVOORT, ARK.

—We thank God for our new pastor, Rev. C. B. Adams, who filled the pulpit in our church the two Sundays in December. God blessed the Word and gave two seekers saved. We have seen two reclaimed and six sanctified in our meetings since the Assembly.—James and Josie Fakes.

CEDAR HILL, TEXAS

—We found here one of the best churches and parsonages on the District, and the church in a good spiritual condition. Already they have given us a pounding. We are having seekers at the altar, and expect this to be the best year of our lives.—C. C. Cluck and wife, Pastors.

WHITTIER, CALIF.

—We have just closed one of the best revival meetings in the history of the church with Rev. T. E. Beebe, evangelist, and Professor Sutton and H. Edison Rice, singers. Brother Beebe's preaching was with great power. More than a hundred souls went to the altar and almost all prayed through to victory. The last night of the service was a wonderful scene—the altar was crowded with seekers. It was a veritable Pentecost. One young man fell unconscious at the altar and was in that condition for one hour. Eighteen hundred dollars was raised toward the new church. Pastor's salary advanced over five hundred dollars a year, and money raised to cover all expenses. Some have been taken into the church and a number coming later. A number of subscriptions were taken for the HERALD of HOLINESS. We have a very fine class of people here in Whittier. There is nothing too good for their pastor. Just recently they bought a fine new automobile and gave it to him, for which we praise the Lord. Amen!—C. W. Griffin, Pastor.

GRAND JUNCTION, COL.

—Our revival meeting closed with victory last Sunday night. Sister DeLance Wallace as evangelist and D. L. Mounts as song leader won their way into the hearts of the people and they were used of the Lord to help and encourage the church and to reach the outside. About twenty prayed through to victory and a class of about twelve will be received into the church. Our District Superintendent, Brother Balsmeier, and singers were with us for several services and helped push the battle. We have a clean living, sacrificing, united church here and are looking to God for new victories. The pastor and family are now nicely settled in the new parsonage which has been purchased at 1038 White avenue. We invite inquiries from Nazarenes who desire to locate in this great western country.—W. S. Purinton, Pastor.

Figures Won't Lie!

ASTOUNDING facts given in "Modern Use of Tobacco" by D. H. KRESS, M.D.

NONE KEENER, CHEAPER, BETTER!

READ IT

The tobacco evil, which originated in a practice of the American Indian, has now assumed the proportions of a national menace. It is being used earlier in life than ever before, the practice being begun at an average age of less than eleven years.

In a study by six Canadian insurance companies it was found that the mortality rate of non-smokers was 59, that of moderate smokers 93. Secretary Daniels, of the navy, recently made the statement that only one out of every six applicants for naval service is accepted. Tobacco cripples spiritual and intellectual life before physical life suffers greatly.

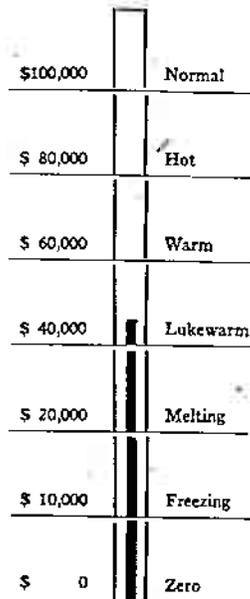
We are spending one-half billion dollars for tobacco, or TWICE as much as we spend for bread, THREE times as much as we spend for education, and FIVE times as much as we spend for the spreading of the gospel of the Lord Jesus Christ! Our tobacco bill amounts to fifty dollars per second, night and day. Is it not time we were giving this question serious thought?

Pastors and evangelists should circulate this booklet by the thousands. Send for a quantity at once.

Sent postpaid for 35c per dozen, \$1.50 per hundred.

EVANGEL COLPORTAGE AND TRACT SOCIETY,
2100 Troost Avenue,
Kansas City, Mo.

Practical Thermometer
Indicating our interest in
Homeless children



Wanted

MORE PEOPLE TO SHOVEL FUEL

The black in the thermometer shows the amount raised in cash and pledges for the establishment of a Children's Home for the Church of the Nazarene. We should, by all means, have a creditable institution for our children who are left without parents and home. While we have made progress on other lines, we have said by our actions that we are too busy to see after our unfortunate children and have left them to their fate. Shall we push the thermometer on to "normal"? Cash and pledges are the fuel that will show the rise of the temperature of our interest.

GENERAL ORPHANAGE BOARD.

BICKNELL, IND.

—God truly gave us a good meeting with Sister Mattie Wines. Some real salvation work was accomplished, and Bicknell church is becoming a spiritual magnet, drawing people from miles around, one man driving eighteen miles to get reclaimed. Following the meeting the church secured a neat five-room parsonage within two blocks of the church. On December 10th the church gave \$938.85 for Foreign Missions and an altar full of young people willing to go, in a meeting conducted by Sisters Stella Crooks and Lela Hargrove.—Ralph W. Hertenstein, Pastor.

CINCINNATI, OHIO

—The Lord is continuing His blessing on the work here. The meeting recently held for us by Rev. M. E. Borders benefited the church greatly. We have been favored by messages from Brother Speakes, of the Church Extension Board, and Brother Cassidy, of the Lexington (Ky.) church. Also, we enjoyed a great message from Bud Robinson, following the home campmeeting recently held in Dayton church. We appreciate these brethren stopping off to preach for us as they passed through the city, and desire others to do likewise.—W. Sherman, Pastor.

MURPHYSBORO, ILL.

—Upon entering the Church of the Nazarene, following a ministry in the independent holiness work, I accepted the pastorate of the church at this place. The work is growing along all lines, and we feel much encouraged. The Sunday school membership is increasing, an attendance of fifty at the Young People's meeting last night, and the crowds are increasing at the regular preaching services. Some years ago the Lord used me in establishing the work here, and it is a joy to be with this brave band of saints. We are going on with Him.—John Emmerson, Pastor.

SPEERMORE, OKLA.

—In spite of the money tieup we are still in the victory, and going forward in His name. Seekers are saved and sanctified in nearly every service. Four new members united with the church last Sunday, and more are to follow. God is with us.—L. P. Fretwell, Pastor.

WEST NASHVILLE, TENN.

—Beginning our pastorate here September 15th, we began praying and planning for a revival which we opened November 21st. This meeting ran twenty days, and resulted in about twenty-six professions, quite a number of whom were wholly sanctified. The entire church was quickened, and we closed with a blessed spirit of liberty on the people. The board asked the writer to do the preaching, and Rev. J. A. McCammon and wife to lead the singing. Brother and Sister McCammon certainly won their way to the hearts of the people with their songs, prayers, and testimonies. It is encouraging to have song leaders for meetings that are ready to fall in the altar and do as much as anybody to help struggling souls to victory. We are looking forward for a great year's work and we believe that He who has called us by His Spirit is able to sustain us by His grace.—W. F. Collier, Pastor.

SPECIAL ANNOUNCEMENTS

Of various General Boards constituting the Correlated Boards of the Church of the Nazarene

Annual Meeting

Notice is hereby given that the annual meeting of the Correlated Boards will be held in Kansas City, Missouri, beginning at 9 o'clock February 16, 1921. All members of General Boards and all District Superintendents should plan to attend this meeting. E. J. FLEMING, *General Secretary*, Church of the Nazarene, 2109 Troost Avenue, Kansas City, Mo.

General Board of Foreign Missions

The General Board of Foreign Missions of the Church of the Nazarene will convene in annual session on Monday, February 14, 1921, at 9 a. m., at missionary headquarters, 2109 Troost Avenue, Kansas City, Mo. All members of the board are urged to note this early announcement and arrange to be present at the opening session of this meeting; and any person having business that should be referred to the board is requested to forward the information to headquarters. E. C. ANDERSON, *Secretary*. H. F. REYNOLDS, *President*.

General Board of Home Missions and Evangelism

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

General Orphanage Board

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

General Court of Appeals

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

ALBUQUERQUE, N. M.

—We have just closed the best meeting in the history of our church at this place with our District Superintendent and wife as evangelists. Rev. and Mrs. Davis are excellent workers in evangelistic work. A goodly number were either saved or sanctified in the meeting, and we took a fine class of fourteen into the church. Our people are greatly encouraged, and are going in for greater things. We are looking forward to and praying for a great time of victory in the home campmeeting February 1st to 6th.—L. Lee Gaines.

ENTERPRISE, ORE.

—We have just closed one of the best revival meetings in the history of the Nazarene work in Enterprise, with Rev. U. E. Harding, Rev. E. M. Cornelius, and James M. Campbell as evangelists. The meeting was held in a theater downtown. From the first service the crowds and interest were good and continued to increase until the last service. About seventy-five different people were at the altar seeking pardon or purity, and many of them were happy finders. On the last Sunday, amidst singing and shouting of the people a subscription of over two thousand dollars was taken to be paid within sixty days toward a new church building. We plan to build just as soon as a location can be secured and plans drawn, as our work will be practically at a standstill until a new location is secured. Sixteen new subscriptions to the HERALD of HOLINESS were taken. A nice class of new members will be received.—Ira R. Akers, *Pastor*.

CALIFORNIA, PA.

—We have just closed a special meeting of two weeks with Dr. J. Howard Sloan and Carrie Crowe Sloan, evangelists, and Frank Smith, song leader.

Eighty souls were at the altar for pardon or purity, many praying through to victory. At the close Dr. Sloan organized a church with twenty-five members. Some others will come in when they can qualify. God was in our midst in mighty power. One whole family was saved, fathers and mothers getting right with God, and young folks, especially young ladies from fifteen to twenty years old, weeping their way through to Calvary. This church was built last summer on faith. We opened September 19th with the Rev. J. L. Glasscock, evangelist; some fifty seekers. We then opened a Sabbath school and preached on Sunday night, and prayermeeting on Tuesday night. Brother Glasscock raised one-half of the indebtedness and Dr. Sloan raised the remainder, the pledges to run so that they will be paid in full in two years. This was a unique meeting in that the preacher did not raise money for the evangelistic party, but Dr. Sloan raised a thank offering of over two hundred dollars for the preacher, as he had worked three months on the building besides his preaching at Bunola, Pa.—F. G. Strickler, *Pastor*.

REDLANDS, CALIF.

—Our meeting at Redlands, Calif., proved to be a success. Brother Leckie, the pastor, had things in readiness, having advertised well, and the saints had been praying for some time for an old-fashioned revival. There was some real victory all along the line but the last night of the meeting was the crowning service with eighteen seekers at the altar, all of whom seemed to pray through to victory. As a result of the meeting nineteen united with the church and more will come later. We are encouraged to press the battle on. Our address for the winter is Route 1, Box 657, Pasadena, Calif.—Haldor and Bertha Lillenas.

OKLAHOMA CITY, OKLA.

—Our work in Oklahoma City was never in better condition; a number have united with the church since the Assembly. Several seekers have been converted, sanctified, or healed. Our Sunday school program for the children was rendered on Friday night, and generally accepted as the best program yet rendered. In it all, a deep spiritual feeling was felt. On Christmas day a goodly number met at 10 o'clock in the morning to spend the day in worship. Time was limited to fifteen minutes each. As a fitting climax the service closed at the noon hour by a truly great altar service. After partaking of a sumptuous dinner, and an hour given to social chat, the afternoon services began. Mrs. Dr. Wood spoke to the children first, then the older ones took charge, closing at 4 o'clock in great waves of pentecostal glory. We are looking forward to the coming of Brothers Ruth and Robinson January 11th to 16th. Everybody come to that great campaign. God is still among His people here.—John W. Oliver, *Pastor*.

REDKEY, IND.

—On Thanksgiving day we raised the money for the indebtedness on the church, burnt the mortgage, and a wave of glory fell on almost all that were there. They also raised the pastor's salary. Just closed a good revival with seventeen or eighteen seekers finding pardon or purity of heart. Several are looking our way. The church was greatly strengthened, and prejudice was broken down. God is leading on to victory in this wicked city, and we are expecting to continue on in this work.—O. B. Gray and Wife, *Pastors*.

HAMMOND, IND.

—On Sunday, December 19th, our Nazarene family and friends gave more than \$2,000 in the morning service for a new church building. The business men are responding liberally, for which we thank God through Jesus Christ our Lord. On Thursday night the Christmas program, one of the finest programs given in the city of Hammond this year, was rendered. There was not seating capacity for all who came, quite a number being obliged to stand. At the close each member of our Sunday school received a bag of candy, a bag of nuts, and an orange, after which each family represented received a Scripture calendar free. We are giving 500 Scripture calendars. The church and its many friends gave the pastor \$45 as a Christmas present. Miss Hanson, who is employed in the editorial department of our Publishing House, spent the last Sunday of 1920 with us in Hammond. It was mighty refreshing to receive greetings direct from Headquarters. Miss Hanson was a blessing to us in all of our services and especially in the Young People's meeting when she made a splendid talk to our young people.—A. M. Wells, *Pastor*.

MERIDIAN, TEXAS

—We are moving on at Meridian. God's blessings are on us. Rev. E. W. Wells, our much beloved District Superintendent, was with us for a great day on Christmas. Brother Wells delivered the Christmas message and at night another great message on the Holy Ghost. During the day fifteen seekers bowed at the altar. To God be all the glory. We are now getting ready for the watch night service,

and are expecting God to open the windows of heaven on us, and then for the convention, January 26th to 30th, with Dr. J. W. Goodwin as convention preacher. Free entertainment for all who attend.—R. M. Hocker, *Pastor*.

"Find Inclosed \$1.50 for which send me the HERALD of HOLINESS for one year. A brother gave me one to read, and I found it indeed food for my soul."—St. F. Young, Oklahoma.

ANNOUNCEMENTS

There will be a great coast-to-coast convention at Albuquerque, N. M., February 1st to 6th. The workers for this convention are Evangelists C. W. Ruth, Bud Robinson, John Norberry, and Kenneth Wells and wife, singers. We urge all who can to attend. Free entertainment will be given those who notify the pastor of their coming. So drop a line at once to Rev. L. Lee Gaines, 905 West Fruit Avenue, Albuquerque, N. M., telling him you will be there. Please join us in earnest prayer that there may be a mighty outpouring of the Holy Ghost upon this convention. C. W. DAVIS, *Dist. Supt.*

To the Church of the Nazarene

The members of our church are hereby notified that the General Court of Appeals will be in session at Kansas City on Monday, February 14, 1921, for the purpose of hearing any appeals which may be

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JANUARY EIGHTEENTH IS THE DATE

A. K. BRACKEN, *President*.
J. C. HENSON, *Business Manager*.

HERALD OF HOLINESS
OFFICIAL PAPER, CHURCH OF THE NAZARENE
Published every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

R. F. HAYNES, D.D., Editor.
REV. C. A. KINDER, Managing Editor.

Subscription Price—\$1.50 a year in advance.
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submitted at that time, and also for the purpose of formulating rules of procedure for the guidance of those who may wish to invoke the jurisdiction of the court. Appellants will please file their papers with Rev. JAMES B. CHAPMAN, the secretary of the court, at Bethany, Okla.

H. D. BROWN,
President General Court of Appeals.

Eighteenth Anniversary of Rest Cottage

The eighteenth anniversary in connection with convention and annual board meeting convenes February 1st to 6th, inclusive. Rev. J. W. Goodwin, General Superintendent, will be in charge, preaching both morning and evening, will also give daily sermons lectured to preachers and workers. Anniversary sermon at 11 o'clock Sunday, February 6th. Annual board meeting, 2 o'clock February 3d. Entertainment provided for all who will write Rev. J. P. Roberts, Chairman of the Board, and Mrs. Minnie L. Roberts, Manager of Rest Cottage, Pilot Point, Texas.

To Whom It May Concern

I do heartily recommend the Rev. W. E. Smith, of West Somerville, Mass., as a capable and efficient evangelist. He has been engaged during the past year in evangelistic work on the New England District. He is a man of excellent character, a strong preacher, and successful evangelist.

S. W. BEAS, Dist. Supt.

Notice—To North Pacific District: The Board of Examination will give mid-year examinations by correspondence, from January 17 to 22, 1921. Information may be obtained by writing the secretary, Rev. H. C. Baker, 1315 East 22nd street, Albany, Ore.

Notice—Rev. Warren Brown, 1808 Lamar street, Tampa, Fla., desires the names and addresses of Nazarene tourists, or others who might be interested, who may be in or near Tampa, Fla.

NOTES AND PERSONALS

Lewis and Pierce announce that sudden and unexpected change makes all of January and part of February available for meetings. Address them 341 West Marquette road, Chicago, Ill.

Brother Joe Peters, an overseas veteran who kept the blessing of God during those fearful and trying days of war, desires work among the Nazarene churches as a singing evangelist. On account of the sickness of his sister Helen previous meetings were canceled. Brother Peters will be able to answer calls after January 23d. Address him at New Salisbury, Ind.

The following telegram was received too late for inclusion in last week's HERALD of HOLINESS: "Campaign closed last night with victory. Sixty-five professions. A good class united with the church. A Young People's Society organized by my daughters"

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EVANGELISTS' DATES

HOME CAMPMEETINGS: C. W. RUTH, Field Secretary
Little Rock, Ark.,.....January 4 to 9
Oklahoma City, Okla.,.....January 11 to 16

- AEOLIAN QUARTET, 304 W. 63d st., Chicago, Ill.;
Jamestown, N. D.,.....January 2 to 23
JANETTE and DELL AYCOCK, Atwood, Okla.;
Fairbury, Neb.,.....To January 16
Kearney, Neb.,.....January 19 to Feb. 6
F. E. BEBBE and Daughter, 1420 Lemon ave., Long Beach, Calif.;
Sawtelle, Calif.,.....January 6 to 25
LYMAN BROUGH, Fortsville, Mich.;
Gagetown, Mich.,.....January 2 to 23
W. R. CAIN, 515 So. Vine st., Wichita, Kas.;
Chanute, Kas.,.....January 2 to 16
JAMES B. CHAPMAN, Bethany, Okla.;
Calgary, Alta., Can. (1620 W. 15th st.),.....January 2 to Feb. 13

- CITAB. C. CONLEY, 129 College ave., Columbus, Ohio;
Wellington, Ohio,.....To January 8
Nelsonville, Ohio,.....January 9 to 30
H. J. ELLIOTT, 918 18th ave., B. Nampa, Idaho;
Minneapolis, Minn.,.....January 2 to 16
Junfermanne (Rte. 6, Canton, Ill.),.....January 21 to Feb. 6
THEO. ELBNER and Wife, 1428 Pacific st., Brooklyn, N. Y.;
Allentown, Pa.,.....December 23 to Jan. 8
Rosslyn, Va.,.....January 14 to 30
C. F. ELLSWORTH and Wife, R. 9, Greenfield, Ind.;
Greensburg, Ind.,.....December 29 to January 10
B. T. FLANERY, 1811 McDougall ave., Everett, Wash.;
Middleton, Ohio,.....To January 7
Seymour, Ind.,.....January 9 to 30
L. N. FOGG, Sanbornville, N. H.;
Staple Mills, Ill. (Canton, Ill.),.....To January 16
C. J. GARBETT;
Jola, Kas.,.....January 12 to 23
W. W. HANKE, P. O. Box 306, Ashland, Ky.;
Newell, W. Va.,.....To January 16
Sargent, Pa.,.....January 19 to 30
N. J. HEPBURN, 3833 Troost ave., Kansas City, Mo.;
Tallula, Ill.,.....January 2 to 23
URAL and ALMA HOLLENBACK, Bethany, Okla.;
Pt. Scott, Kas.,.....December 30 to Jan. 15
Wayne, Kas.,.....January 19 to Feb. 6
J. B. HUNTER, Box 339, Salt Lake City, Utah;
Salt Lake City,.....Indefinitely
A. D. JOHNSTON, 800 Princeton st., Akron, Ohio;
Old Fort, Ohio,.....January 2 to 18
R. J. KENNEDY, 615 Claremont Drive, Pasadena, Calif.;
Bakersfield, Calif.,.....January
JACK LINN and Wife, Oregon, Wis.;
Chester, W. Va.,.....January 16 to 30
R. L. MORGAN, 2200 Central ave., Anderson, Ind.;
South Bend, Ind.,.....January 2 to 23
GEORGE and EFFIE MOORE, 1122 Holiday st., Indianapolis;
Lexington, Ky.,.....December 31 to January 16
ORA OGLE, Box 13, Garfield, Wash.;
Chelso, Wash.,.....January 2 to 23
O. B. OND;
San Diego, Calif.,.....January 2 to 16
Elms, Wash.,.....January 23 to Feb. 6
F. E. PUTNEY, Rose Hill, Kas.;
Cherryvale, Kas.,.....January
FLORA N. RUTH, 526 Welsh st., Kane, Pa.;
Hamburg, Pa.,.....January 4 to 16
J. O. SCHAAP, 1942 Brand st., St. Paul, Minn.;
Stoneham, Colo.,.....December 31 to January 16
H. A. SHANK and Wife, 1810 Young st., Cincinnati, Ohio;
Wells Wells, Wash.,.....To January 23
W. E. SHEPARD, 518 Redfield ave., Los Angeles, Calif.;
Upland, Calif.,.....January 2 to 23
F. B. SMITH and Family, 420 E. Hawthorne st., Stockton, Calif.;
Hickfield, Wash.,.....December 31 to January 23
W. F. SMITH, 37 Curtis st., West Southerfield, Mass.;
Port Maitland, N. S.,.....January 2 to 23
B. D. SUTTON and Wife, 3519 Barrett st., St. Louis, Mo.;
Plymouth, Ill.,.....December 28 to Jan. 23
W. H. TULLIS;
Jamestown, N. D.,.....December 31 to January 23
FRANK and MARIE WATKINS, 3219 Cedar ave., Cleveland, O.;
Bethesda, Ohio,.....January 2 to 23
A. L. WHITCOMB, University Park, Iowa;
Marshalltown, Iowa,.....January 2 to 16
Galva, Kas.,.....January 23 to Feb. 6
E. F. WOOD, Hillsdale, Mich.;
Dorr, Mich.,.....To January 30

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