

# HERALD of HOLINESS

Published Every Wednesday at Kansas City, 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 5. No. 50. WHOLE No. 414.

March 17, 1920

## Money Needed—and Something More!



THE call of world-wide opportunity for evangelism was never so loud and insistent as it is today. The conditions in the unevangelized portions of the earth, whether Japan, or China, or India; whether the republics of Latin America, or the hinterland tribes of Africa, all show this. Even such closed places as Tibet and Afghanistan are opening up or are being opened up in spite of them.

And never before has Christendom heard that call as she is hearing it today. This fact is shown in terms of money (which some people say talks) in the big and successful drives of many of the leading denominations on the program for the next five years, such as the Methodists for \$115,000,000, the Baptists, North and South, for about \$200,000,000, the combination program for big things in the Inter-Church World Movement, etc.

But while money is needed for the carrying on of so great a work as the evangelization of a thousand million in this generation, yet money is not the only thing. The more spiritual and devout leaders in the different denominations have felt this greater need, and expressed it, and tried to impress it upon their people. Last fall we learned through the daily papers that the Methodist Episcopal Church, South, feeling the need of a revival of spiritual life and power to make the enlarged program really effective, had set apart a day for special prayer to that end.

Now it would not become us to say of other denominations than ourselves that they are in special need of a revival, a real spiritual awakening, to enable them to get the best results from the large sums of money which they are raising and planning to expend in the work of missions. If that is true of other denominations, it is none the less true of the Church of the Nazarene. If there is any defensible reason for the existence of this church it is that we are more intensely spiritual, farther separated from the world, and more effective witnesses of the gospel at home and abroad than these our neighbors. If we do not answer to this description we would better go out of business, and get in with any who are as far out as we on those lines.

In our General Assembly last fall we got a new vision and a correspondingly enlarged faith. Several new general boards were created, and the purposes and plans of those existing were enlarged exceedingly. For the Church Extension work, on which we had only made a beginning, \$74,000 was pledged for the next four years; for Home Mission work, just started, over \$100,000 was pledged; and for Foreign Missions, *One Million Dollars*.

For a small denomination like ours, made up largely of people with very limited means, these are big undertakings. They are likely to swamp us—IF WE DO NOT MAKE THEM OUR CHIEF CONCERN. But if, realizing our absolute dependence upon God, we walk in humble obedience to Him, keeping the power of His Spirit and the burden of a lost world upon us—in other words, keep revival fires burning on all our altars at home and abroad, with the shouts of the newborn sounding everywhere—if these conditions hold, our financial program, which now looks big, will not be big enough for us. God will enlarge us beyond it. And our foreign missionary program in particular will have to be enlarged according to the blessing which God will pour out upon us.

Let us not smite three times and stop. Let us hold on to God in such prevailing prayer, backed by sacrificial giving, as will bring to pass what He desires to accomplish through us.

## Trend of the Age

**N**O man can be true to this age and not be severe, for the facts are severe with which he has to deal. It is not pleasant to be called a chronic grumbler or grouch. Yet any man who tells the whole truth on the age in which we live lays himself liable to be called such unwelcome names. When we look out upon the church today what is there to make us optimists? Where are the bright prospects delighting the view? Look where you please in the educational or evangelistic or any other department of church activity and the same facts confront us. The church colleges are filled with teachers who deny the inspiration of the Bible. Most of the revivals held by the large churches are mere efforts at getting people to pledge reformation and not to get them really saved from sin by the power of the blood. Indeed many of the large pulpits scout the idea of real salvation and openly declaim against anything of the kind as a delusion and fanaticism.

The most pretentious movement styling itself as the great "Interchurch Movement" at a conference held recently, was visited by a delegation sent by the Wesleyan Methodist church to see and report whether this church should affiliate with the movement or not. In reporting, this committee said:

What is their goal? The harmonious working of all the different denominations to one common end—the bringing to bear upon this old world the principles of the Bible through the following methods:

1. The church taking a vital and active part in the industrial situations that confront men, championing the cause of labor and the cause of capital when they are in the right; and the determination of that point is the crux of the whole matter and where even the leaders disagreed. 2. The establishment of the institutional church with all of its social phases, and there is no particular limit placed as to how far those social phases shall go. It may include, as some of the institutional churches do include, poolrooms, billiards, dance halls, card tables, movies, running co-operative stores in behalf of the public, and so forth; but surrounding them all with what is called "religious atmosphere," and so gradually permeating society with the principles of the Bible that this old world will be ready for Jesus to come and the millennium will be here.

These are beautiful ideals and they make a strong appeal, especially to professors of religion who have the form of godliness but deny the power thereof. Such ideals, however, we are unable to find in the Bible, and we can not see where the church is commissioned or expected to save the entire world. It is authorized and should be divinely empowered to win souls to Jesus, and to recognize that the soul's redemption is not through the benefits derived through the Church's activities in industry, social service, institutional methods, but through the "precious blood of Jesus." We were greatly shocked to hear one of the leaders of this movement say, "There is one type of people we do not desire to yoke up with this movement—those who have nothing to do but to save souls." What other business has the Church except to save souls, we ask? And in the salvation of a soul through the merits of Jesus' blood, do you not place that soul by its "new birth" in an atmosphere where it will naturally improve its social condition, and get out as far as possible from under the environment of sin and that which would hold it down?

We are not surprised that the committee advised against co-operating with this Interchurch Movement. To give the words of the committee we quote further:

In spite of our regrets, we were compelled to admit, after most careful study of the movement, that its liberal tendencies in the application of what we call the fundamentals, its failure to stress the only route to heaven—the blood route by way of the cross—its seeking the redemption of mankind through social, industrial, and institutional methods rather than through Jesus, the Light of the world, its seeking to make the Church compete with the world in entertainment and amusement, when the Lord has said, "Come out from among them and be separate," all combine to strengthen us in our conviction that it will be impossible for us to co-operate with the movement as a whole.

We are careful to give this matter in full to show that there are reasons for churches declining to affiliate with this movement as so many of them are doing. The Methodist church has gone in with them, but is now having trouble with the demands of the movement for a million dollars of money with which to finance their expensive activities. Other denominations have fallen in with them and are furnishing large sums of money to help finance the movement. There is nothing scarcely in common between the Nazarene Church and this mammoth movement which decries the work of saving souls and is worldly and unscriptural in aim and methods. If saving souls be not our chief business what business have we in the world at all?

## A Comparison

**O**N Sunday afternoon at the baseball park twenty thousand people witnessed the baseball games and cheered till their throats were hoarse over the game. We know not how many thousands of dollars were paid in at the gate as entrance fees for the privilege of witnessing the game, but it ran into the thousands of dollars. That same day at the evening hour for service there gathered thirty people in one of the churches of the city to hear the man of God discourse on the eternal destiny of souls and point them the way of life. There was not a move and not a groan or a sign of interest in the service save the fact that a few people had taken the trouble to leave their homes to attend the service. Nobody shouted or indulged in any kind of exclamations of approval, while at the baseball game the welkin rang with the shouts of the multitude, showing the intensest interest, not to say excitement, of the people over the game.

This contrast was a sad one to think of to a good man. There is no mistaking the lessons to be learned from this comparison. It showed plainly where the American heart is today. It showed plainly in what the average man and woman is interested today. It showed the awful trend of the great body of the people toward the sensual and the fleshly and the fleeting. It indicated the lack of interest in things of eternity and of destiny. It brings to mind the promise of God to Lot to spare the city if only ten men could be found who were righteous before God. If there ever was a time when prayer was needed it is today, that God may pour out His Spirit on the people and on the church for a mighty revival of genuine religion.

## A Deluded Preacher

**O**NE of our esteemed pastors in a large city sends us a clipping from a daily paper giving an account of a Methodist pastor of that city who introduced what he was pleased to call "negro jazz music" into his Sunday services to "wake up his people and keep them awake." This same pastor, a while back, had a dog show in his church, for the same purpose, it is to be supposed; and this was followed by a large write-up in the city papers giving a long list of dogs exhibited. This is abhorrent to every sense of propriety and dignity and reverence of godly and sensible men. It is appalling how low some men can fall who have managed to get into the ministry of the large denominations. It is pertinent to inquire where are the authorities or heads of the Methodist church that such blasphemies as the above are not rebuked and stopped.

In the same communication our brother, who is a pastor of our own church in that city, tells us that his church, without any of these accompaniments to attract, had on a previous Sunday morning 238 in Sunday school and from two to six at the altar every Sunday seeking God. Our brother never indulges in any of these methods for attracting people to his church, yet they come and are seeking the Lord for pardon and purity. He simply lifts up Christ to the people and the Lord draws them to Himself. This is the more excellent way because it is the only way authorized by the Lord or ratified by reverence and common sense. Stick to the Bible and to the Lord and let Him bring it to pass.

## Power in the Blood to Save

THAT WAS A REMARKABLE MEETING in Minneapolis recently in one respect at least. At one of the Methodist churches of the city Mr. John Callahan made an address. He was the invited guest of the church and of the chief of police, who was himself a member of that church. The occasion was to be the celebration of the twenty-ninth year of Mr. Callahan's conversion. Twenty-nine years ago John Callahan was ordered out of the city of Minneapolis by this same chief of police as a hard criminal and an undesirable citizen. He was a desperate character and his record of crime contained about every offense against the laws of God and man. About this time he was converted. He immediately after his conversion became a marvelous Christian worker and led multitudes to Christ. Now after having been ordered out of the city because his presence was a menace to law and order he is invited back to engage in a celebration of his conversion twenty-nine years before. His case stands as a monument of grace. He is a marvelous proof of the power of the blood to save a man from his sins and make him a means of saving others for nearly a third of a century. Is not his career a modern miracle? What better proof of the power of the blood to effectuate just such miracles could we desire?

THE above words are found in St. Paul's first letter to the Corinthians, eighth chapter, first verse. The word edifieth has a singular depth of meaning. It is derived from the Latin word "aedifico"—to build. There is an obsolete and antiquated meaning attached to the word edify which throws a ray of light upon our exposition. Spenser uses it thus, "There was an holy chapel edified," meaning, of course, that it was built. The word edifice comes from the same root and is a term commonly applied to a large public building, as a church, a temple, a state house, etc.

In the same epistle Paul reminds the Corinthian saints that they, as believers, are the building of God (chapter 3, verse 9). Peter uses the simile in his first general epistle, chapter 2, verse 5, "Ye also, as lively stones, are built up a spiritual house," etc. In writing to the Ephesian Christians, who had formerly been so proud of their goddess Diana and her magnificent temple, Paul says, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 20).

Now, what are our District Superintendents, and pastors, and others aiming at in all their toil and care? The salvation of men. Yes, but are they not also seeking to BUILD UP our churches in hamlet and metropolis? Most assuredly; and they are trying to get the lively stones fitly framed together—firmly fixed—that they may be perfect and entire; that the Spirit of God may dwell there and exercise His influence through them in convicting men of sin. We may have the lively stones, but what about the mortar, the cement, the BOND? Paul, in giving the Colossians some hints on building, writes, "Above all these things put on CHARITY, which is the BOND of perfectness" (chapter 3, verse 14). Peter in writing to the Church generally, exhorts them to "have, above all things, fervent charity among yourselves" (1 Pet. 4: 8). "Among yourselves"; the cement among the stones; that which edifieth; that which unites and binds. In architecture we speak of different methods of building—"English bond" and "Flemish bond." The Great Church Architect has a BOND, and that bond is charity. Believe me, brothers and sisters, we must needs be bound together at the present time, considering the stand which we take, and the position we are in, and the odds against us. "United we stand, divided we fall."

When I lived in the lowlands of Scotland our railway station was an immense building, inclosing an "island platform." The mortar was losing its cohesive elements and the whole structure was condemned. One Sabbath day when traffic was suspended the engineers brought their steam crane alongside the walls. Hanging from the jib by a strong chain was a huge beam of hard wood lying horizontally, and at right angles to the wall. The chief engineer stood beside the crane while his men took their places at the end of the beam farthest from the wall. At his command they set it

## "Charity Edifieth"

By Pastor J. H. Hynd

NOTE.—Brother Hynd is a member of the British Isles District, and is minister of our church at Morley (near Leeds) England. He is a young man full of the Holy Ghost and faith and is making excellent progress in the ministry of the Word. He hails from Motherwell, Scotland, the native city of our Superintendent of the British Isles District, Rev. George Sharpe, and it was in that city we first met him, during the thirty-sixth annual conference of the Lanarkshire Christian Union. Other meetings during our stay in Scotland served to confirm that first acquaintance, so that it is with much gratification we present him to the HERALD of HOLINESS family as a contributor.—MANAGING EDITOR.

swinging like a huge pendulum putting all their energy into the stroke that smote the crumbling walls. It was a fine sight. The great walls shook like a pile of cards, and the mighty battering-ram played havoc, and bricks and lime were lying in a muddled heap and when the great cloud of dust settled down the old station was no more.

Brethren, we are the Lord's building and the prince of the abyss is standing by our walls with his angelic host. He is directing the operations against "the walls of Zion." He has his mighty battering-ram and his servants in position and it is swinging and thumping the lively stones. The resounding thuds re-echo in the sensitive ears of District Superintendents and pastors, and they unite in their exhortation to "PUT ON THE BOND." If

we are not fitly framed and firmly fixed we shall surely crumble. Our adversary will try to work up an earthquake in order to loosen the stones. He is at it now. The winds will blow; the rain will descend and beat upon us. He is the "prince of the power of the air" and will exercise the elements to draw out the cohesive element between the stones.

Let us make sure, therefore, that we are built on the Rock of Ages seeing we are not ignorant of the Devil's devices. May the walls of our beautiful Zion be like the dykes of Holland and China's wall. The story has it that the Irishman built a wall and made it thicker than the height thereof. On being asked why he had built it thus he simply answered that if the wind happened to blow it clean over it would be higher than ever. Shrewd(?). Let us have strong, thick walls.

Yes, we may have a great many stones in our Church, but the mortar must come. It is a gift; it is the best gift. CHARITY. Define it. Good affection; love; benevolence; ACTIVE goodness; liberality to the poor. But I want you to grasp this other definition and impress it upon your heart and soul. "A DISPOSITION TO PUT A FAVORABLE CONSTRUCTION ON THE CONDUCT AND FRAILTIES OF OTHERS." This is the BOND of perfectness; this is that which edifieth; which buildeth up. And will you just bear in mind that you have not to TRY and be charitable, or TRY to have this disposition? It must be the spontaneous effusion of the heart and not merely the voluntary exercise of benevolence. Brother, sister, just think of this beautiful thing—"A FAVORABLE CONSTRUCTION"; an explanation to shield our weaker brother; an interpretation of his fall which will provoke sympathy and consideration.

Just let this simple parable suffice. Some brother is not so active as usual. He has been "sitting on the fence," to use the well-known idiom. We see him on the other side of the street and we meet another brother or sister. We put our heads together and glance over the street through the eye-brows and whisper, "See the whitewash on his coat—sitting on the fence again—what do you think about him?" To keep on good terms with each other the answer is, "Not much—a little shaky." This is not a favorable construction at any rate. Oh! what sorrow and strife could be averted and what blessing and unity brought if we but sympathized with and excused our brother. "Well, poor soul, he may have a heavy cross to bear, but will not make a noise about it. Perhaps disappointment has crushed him a bit, and hope deferred may have made his heart sick." This is an interpretation of his weakness which tends to excite the tender feelings of others; a favorable construction.

When we see our brother with whitewash, or mud, or dust upon his coat let us get across to him and tell him quietly and pull out the brush of loving-kindness and get it brushed off. Every Nazarene should have this brush in his or her pocket. Listen to the words of Him who loves us, "If thy brother shall trespass against thee, go and tell him his fault BETWEEN THEE AND HIM ALONE: if he shall hear thee, thou hast gained thy brother." Some one says, "Oh! he will not thank you for

## Trust and Triumph

By E. WAYNE STAHL

I WALK in the midst of disaster and woe,  
The ruin of hopes I behold  
By the chastening rod; I accept it and Lo!  
It is changed to my scepter of gold.  
My mind on Jehovah in trust I have stayed,  
And perfect the peace I have known;  
Tonight on the couch of my anguish I'm laid,  
Tomorrow I sit on a throne.

As those Hebrews in Dura, a Presence I know,  
While I pass through the ordeal of flame.  
Yes, Love through the crucible with me will go;  
Immanuel, this is His name.  
And out of my trouble its sorrow, its pain,  
My Father prepareth a crown.  
Some glorious day as a king I shall reign,  
When the City of God cometh down.

ROCK ISLAND, ILL.

telling him." Ah! take note of Buckminster, "The highest exercise of charity is charity to the uncharitable." It is your business to tell him.

No, it is inconsistent and foolish to digit our weaker brother with a "that is he." Our own coat may be torn at the back with creeping under our neighbor's barbed-wire fence—not minding our own business. A rend is worse than whitewash.

"CHARITY will cover a multitude of sins." Yes, even a multitude; seventy times seven. Is this BOND in your church? Is it among the "lively stones"? Is there unity? Remember that "unity is strength."

Beware of the plague among the stones: the plague of fault-finding and evil-speaking. The following words were in my portion this morning. Leviticus 14:39-45, "And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; then the priest shall command that they TAKE AWAY THE STONES IN WHICH THE PLAGUE IS, and they shall cast them into an unclean place without the city: and he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: and THEY SHALL TAKE OTHER STONES, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after he hath plastered it: then the priest shall come and look, . . . and he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place."

Are these not solemn words? Do they not remind us of the God who spared not the natural branches? "Our God is a consuming fire." "Be not high-minded, but fear." Do not think the Church can not get on without you. God has other stones without the plague. Do not BOAST about your freedom from the plague of sin. Rather rejoice in humility that He has condescended to put you in His house. The plague is deceitful, insidious, and insinuating. Think of Ezekiel 28, "Thou sealest up the sum full of wisdom, and perfect in beauty [beauty of holiness] . . . TILL iniquity was found in thee." Behold the subtlety of the iniquitous plague. UNTIL. Where did it come from? Answer it if you can, but beware. "Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11:22).

We are God's building. The blows are ponderous, steady, and persistent. This is a good sign. The day the sound thereof ceases something has gone wrong in the edifice—the Church of the Nazarene; some one has surrendered her principles; some traitor is within her gates. A peace treaty? An armistice? Never! "Greater is he that is in you than all those who are against you." The blows can not play havoc with the edifice if the cement, the BOND, retains its firmness. "Offenses will come." Yes, and so will blows as long as we are true to God, and the Bible, and holiness, and preach and live a full salvation.

Now, let us just for a short season retire to our closet, having made friends with all mankind, and having before us our census of passions, hates, weaknesses, and prejudices; let us kneel at the altar of God, empty, empty, empty. Then let us rise and sing together:

'Tis burning in my soul, 't is burning in my soul,  
The fire of heavenly love is burning in my soul;  
The Holy Spirit came; all glory to His name;  
The fire of heavenly love is burning in my soul.

Filled. Then will the spontaneous effusion of our heart be—CHARITY. "A FAVORABLE CONSTRUCTION." Then as a church we shall grow in strength; as individuals we shall grow in grace and beauty, and men will glorify God

and our Father who is in heaven. Remember the thought—"Charity edifieth." The NATURAL disposition to put a favorable construction on the weaknesses of our brothers and sisters will save us from evil surmisings, and cruel innuendoes, and harsh criticisms, and build us up in our most holy faith, and fit us as a people to stand impending storms. Amen.

MOLLEY, NR. LEEDS, ENGLAND

## Holiness and Spiritual Unction

By JAMES B. CHAPMAN, D.D.

HERE has arisen a tendency to separate holiness and the anointing of the Holy Ghost. Promoters of the doctrine of the "Suppression of inbred sin" have so far succeeded that it is now possible for men to preach on "The Baptism with the Holy Ghost" without being charged with preaching holiness. Sermons on the "Baptism with the Holy Ghost for Spiritual Power in Service" are frequently heard in churches where the doctrine of Heart Cleansing would not be tolerated. Ministers who formerly preached definitely on "The Second Blessing" and who are still classed as holiness preachers are now finding it possible to preach acceptably in many places from which their former terminology barred them. Having made some observations concerning this matter, I am convinced that in many instances such preachers are not being understood by their audiences. It is possible for a compromising preacher to preach on "The Baptism With the Holy Ghost" in such a way that Nazarenes and other orthodox holiness people will interpret him as a preacher of the Wesleyan doctrine of Perfect Love; while opposers of holiness will not be offended because they interpret him as preaching Power for Service. I have seen this very thing done to the great detriment of the cause of true holiness. *No man can preach so as to please both those who believe in heart cleansing and those who teach the suppression of sin without being a conscious compromiser.* When men approve of the preacher because they misunderstand him it is his duty to make himself clear, even if he loses many supporters and admirers by so doing.

Many people are anxious for power who are not at all ready for purity. The baptism with the Holy Ghost does bring power for service; but it is not possible to receive this power for selfish use; in fact, it can not be received without full consecration of all the ransomed powers to God; and when one is consecrated to God the will of God is executed in him and he is sanctified, for it is the will of God for all His people to be holy (1 Thess. 4:3). We therefore conclude that people do not receive the baptism with the Holy Ghost for power except they also receive Him as their Sanctifier. He does not come for power except He also comes for purity.

Then there are those who teach that men are sanctified by the blood without the baptism with the Holy Ghost. Holiness is looked upon as a negative quality, signifying only the absence of sin. The sanctified soul is understood to be simply "Empty, swept, and garnished"; and without any living occupant. It has been necessary to stress cleansing from sin; and, as a basis for such stress, to magnify the cleansing power of the blood. Sin persists so that it has been necessary to be definite in testifying to its absence in the sanctified heart. But the blood is only the efficacious cause of our sanctification; and not the active agent in its accomplishment. Just as it is necessary to receive a pure heart in

order to obtain the power of the Spirit, so one must receive the Holy Spirit as the agent in his sanctification. None but the Spirit can purify our spirits. Only sin keeps the Holy Ghost out of any heart; and when one is completely surrendered to His will, he comes and purges His own temple and dwells within.

Good people sometimes stress sanctifying faith so much that they seem to make it the real means in purifying the heart. Some of our own people are aware of a real lack in their soul's experience, but they insist that they have faith; and so, unbled and powerless, they continue to testify that they are sanctified by faith. It is a dead and unworking faith like this that is so appropriately called *dry faith*. Yes, faith is the procuring cause of our sanctification. It is the link which completes the chain of human conditions. It is the switch that completes the circuit so that the heavenly current can come down. It is the hand that reaches up and takes the gift which grace offers. There is no sanctification without faith for its obtainment. But still faith is only the means for the securing of the Holy Ghost who is the one and only active agent in the purifying of the soul.

There is a large, and sometimes we fear a growing, class of more or less sincere professors of holiness, some of them in the Church of the Nazarene, who at one time lived victorious lives and had the unction of the Holy Ghost upon them; they have not gone into sin, have done nothing especially inconsistent so far as human eyes can see, but they acknowledge to have lost the power which they once had. We are not speaking now of power to work miracles or to perform wonders, but we are speaking particularly of that peculiar personal anointing of the Holy Ghost which we believe is the real fulfillment of the promise recorded in Acts 1:8. Some people were sanctified by the baptism with the Holy Ghost and enjoyed a special unction which was the very best attestation of His presence; now that unction is gone, they still hold to their original profession and feel that loyalty to God requires them to do so. They frequently testify that they are sanctified and at the same time admit that there is an unsatisfied condition in their hearts. They admit to have fallen from their former state, but seem to think that what they formerly received as an epoch of experience they may now regain as a process of growth. Some have been in this state for months or even for years. They are not especially alarmed, and do not consider their need a fundamental one. They believe they have retained the purity wrought by the Holy Ghost, although they know they have lost His power. They have fallen into an experimental fault which is the concomitant of the doctrinal errors reviewed above. They are dividing the work of purity wrought by the Holy Ghost from the power of the Holy Ghost for the service of Christ. With all charity, we must insist that they are mistaken. Power and purity are necessary concomitants of the presence of the Holy Ghost, as well as at-

tendants of His coming in at the first. Spiritual unction is not an independent quality, but a result of His presence.

There is much unnecessary confusion concerning spiritual states and experiences. The crises of Christian experiences are not indefinite and multiplied; they are definite and are just two in number. The birth of the Spirit and baptism with the Spirit are the only epoch-making crises in the biography of a redeemed soul. To make further distinctions is to invite confusion. One of the greatest evils of the religion of the present is indefiniteness. The justified have peace with God because their sins are pardoned and joy and assurance in sonship because they have been born from above (Rom. 5: 1, 8: 14-17). Lacking any of these verities, the recourse is to repentance and faith for restoration to the divine favor. The sanctified have received the Holy Ghost as witness to their purified state and as personal endowment for the service of Christ (Heb. 10: 14, 15, Acts 15: 7, 8, 1: 8). Want-

ing these essential characteristics, the believer's recourse is to consecration and faith for the return of the Comforter himself. Sanctified people have the victory over sin and unction for and in the service to which God has called them. The defeated are not sanctified wholly and it were better to confess it and renew on definite terms than to spend the life in uncertainty. Breaking with God is a serious matter; and restoration to His favor is not always as easy as the first access of faith; but one can regain the grace of entire sanctification, and when he does he will regain the unction of the Holy Ghost. Blessings, gifts, and all impersonal advantages are not to be sought directly. The whole of spiritual possibilities is comprehended in receiving and retaining the definite baptism with the Holy Ghost. The question is not, "Have you received special unction, or power for service, or gifts of some kind"; but, "Have you received the Holy Ghost?"

BETHANY, OKLA.

## The Ethics of Perfect Love

By Rev. PAUL GOODWIN, A.M.

ETHICS has been defined as "the science that deals with conduct in so far as this is considered as right or wrong, good or bad." In the light of this definition it is *apropos* for us to inquire into the ethics of perfect love, or the relation of this grace to right or wrong conduct.

There has been much misunderstanding here, both with the opponents and exponents of evangelical perfection. Holiness people have been called "perfectionists" in derision, as though they claimed perfection in every detail of life. And earnest seekers have been hindered in their search for heart purity by false conceptions as to the true nature of perfect love, and its significance in the practical problems of living and conduct.

We do not intend to lower the true Bible standard of what has been rightly called a second work of grace in order to make it more easily attainable. Perfect love is far above any natural affection or virtue: it is something more than the love possessed by the regenerate, it means more than freedom from committing sin or even the freedom from the condemnation of sin which regeneration brings. Due care must be taken to set the mark as high as God has placed it, so that believers may be inspired to "go on unto perfection." On the other hand, it must be remembered that perfect love is perfect "love" and not perfection in the realm of conduct, or even moral judgment.

The most common objection to holiness in these days is "Your life doesn't measure up to your profession." I would not deny that there may be hypocrites among the holiness people whose lives dishonor the cause. But then there are hypocrites in every religion under the sun. And I am led to believe with Dr. Daniel Steele that "the number of hypocrites purposely bearing the mark of Christian perfection is very small." Again, there may be hundreds of holiness professors who are self-deceived, having mistaken some emotional cataclysm for the experience of entire sanctification, and whose lives do not measure up to true holiness. Neither of these kinds of counterfeits should reflect upon the real experience of Christian holiness. In fact, they should emphasize the high worthfulness of this experience the more. Counterfeiters never waste their time making coin of small denomination.

But if there were no hypocrites or self-de-

ceived the objection would still be made that holiness professors do not live up to their standard. I would suggest that here the difficulty may lie in a misunderstanding of our standard. The objector is measuring the holiness professor by a double length yardstick—by a standard of perfection which is unscriptural and impossible of attainment in this life.

I. *Perfect love is not perfection of conduct*, either in the eyes of man or in the eyes of God. This may seem to be a startling statement and must be substantiated.

It is possible for a believer's heart to be perfect in the eyes of God while men judge his conduct to be full of errors. God pronounced Jesus to be "holy, harmless, undefiled, and separate from sinners" and "in him was no sin." But to judge Jesus' conduct by the opinions of His opponents He was a man Devil-possessed, a "wine bibber," a Sabbath breaker, a disloyal "red," and a felon deserving nought but death. God pronounced Job "a perfect and an upright man," and "in all this Job sinned not." But Job's comforters all joined in accusing him of the grossest sin. It is plain that human standards of conduct differ from the divine. Again, human standards vary widely among different individuals. These differences of opinion as to conduct will lead to differences of opinion as to the motives back of conduct. And because men are ignorant of the underlying motives they will ever tend to misjudge the moral character of conduct. We may never expect that our conduct will be judged faultless by the whole world. The greatest and the holiest men have had their critics. Yet when the world says all manner of evil against us falsely, while we are conscious that our motives are pure, we may "rejoice and be exceeding glad, for great is your reward in heaven."

On the other hand, perfect love does not mean perfect conduct in the light of God's perfect law. For this reason the entirely sanctified are in constant need of the atoning blood. A quotation from that monumental work on Christian ethics, Wesley's "Christian Perfection," will settle the point at issue. On page 223 of Wood's edition Mr. Wesley says:

(1) "Not only sin, properly so-called (that is, a voluntary transgression of a known law) but sin improperly so-called (that is, an involuntary transgression of a divine law, known or unknown) needs atoning blood. (2) I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally

consequent on the ignorance and mistakes inseparable from mortality. (3) Therefore 'sinless perfection' is a phrase I never use, lest I should seem to contradict myself. (4) I believe a person filled with the love of God is still liable to these involuntary transgressions. (5) You may call them 'sins' if you please. I do not."

For this reason the holiest men may pray "forgive us our trespasses" and it is in this sense that St. Paul admitted "not as though I had already attained, either were already perfect."

Actual sin lies in the realm of motive. In this sense "he that is born of God doth not commit sin," and can not wilfully transgress God's laws of moral rectitude. But how is it possible for a converted man whose motives have been purified and sanctified to commit deeds, which though in the proper sense are not sins, yet are involuntary transgressions of God's perfect law? The answer may be found in our second proposition.

II. *Perfect love is not perfect moral judgment*. In our moral activities two different powers are manifest. The first has been called "impulsive," or willing power. The second has been called "discriminatory" or judging power. In the first sphere, that of will, we maintain that Christian perfection is absolute and instantaneous. In the second sphere, that of intellect or judgment, we admit that Christian perfection is relative and gradual. "Christian perfection," says Fletcher, "extends chiefly to the will, which is the capital moral power of the soul, leaving the understanding ignorant of ten thousand things, and the body dead because of sin."

What is it to be perfect in heart? To be perfect in love? Let us borrow an illustration from physics, suggested by Dr. Steele. Suppose a point in space at which a knot of forces are pulling in opposite directions, the point will move in the direction of the strongest force. In the sinner the strongest force is depravity. He has conscience—he has some will to do the right, but the will to do the wrong is stronger, and he is pulled away from God. In the converted person the will to do right is so strengthened by his love for Christ that it overcomes the opposing force of depravity and the result is he moves slowly toward God. But let the contrary force of depravity be removed entirely, let all the forces of his being, cleansed and purified by divine fire, wheel into line with the good, and like a balloon with the ropes cut, the child of God will mount up into the blue of God's pure love unhindered. The unified forces of his being will all be pulling in one direction. By the complete abandonment of his own will to the will of God he has found perfect freedom from the down-pull of "the law of sin and death." Hallelujah!

"And He hath breathed into my soul  
A perfect love of Thee,  
A love to lose my soul in His  
And by that loss be free."

This is Christian perfection as taught by John Wesley. "The sum of our impulses toward the right and toward God become absolutely complete through divine grace." Not that all my powers and functions, physical and mental, are made perfect, or even restored to original Adamic perfection, but that all my present powers, crippled as they are by sin, have become unified in complete devotion to God—and in burning love to a lost world.

What is it to be perfect? What does perfection mean in any sphere? Herbert Spencer pointed out that the test of a man as a perfect physical animal would be "complete power in all the organs to fulfill their respective functions." What then is the test of a

map as a perfect spiritual being? Evidently complete power to fulfill the function for which he was created—to glorify God by loving and serving Him with “all his heart, soul, mind, and strength.” When a Christian can do thus he possesses what has been properly called “perfect love,” or “Christian perfection.”

Perfect love implies purity, but not entire perfection of mind and body. Unfortunately these do not perfectly fulfill the natural functions for which they were created, even after entire sanctification. The intellect is still imperfect and faulty both in the ordinary life processes as well as in those finer powers of discrimination which we call moral judgment. The sanctified man has no desire but to do the right, to do God's perfect will; but it is not always given him to see the right or to know God's perfect will. In sanctification moral judgment is no doubt clarified and moral issues become more clearly defined, yet outside the realm of motive, the moral discrimination of the holiest man must remain imperfect until the first resurrection changes things.

There is always room for “new light” and “more light” in the sanctified life. It is because our moral judgment is imperfect. “Sanctified up to knowledge” is an admissible testimony. Sanctified people have adorned themselves with gold and costly array for months or even years, then after receiving new light from God's Word, they have put the superfluous away. They have put it away or they have backslidden from holiness. One of God's sanctified children smoked his cigar daily for a year and invoked God's blessing upon it. Then facts were presented to him showing the harmful effect of the habit upon

himself and upon his influence for Christ, and he immediately ceased. His motives were right, his heart was pure, but his moral judgment was clouded and he did not have the data from which to draw right conclusions. Hundreds of God's sanctified children throughout the southland fought and died supporting the cause of human slavery, they followed what their moral judgment pronounced to be right, yet can any one doubt that they heard the “welcome home” and now with the tears of disappointment and sorrow wiped away they see more clearly God's perfect law of liberty. No. Father understands and pities His children in their mistakes and errors. Yet here is room for progress in Christian life. Perfection here is gradual and never wholly completed until the final redemption of mind and body. Growth after sanctification is “growth in grace and in knowledge.” For this kind of perfection one who is already “perfect in love” may earnestly strive.

Let us not, then, go to either extreme in presenting the blessed truth of Christian perfection, on the one hand placing the standard so high as to make it impossible of attainment, and on the other placing it too low, thus awakening no aspiration in the hearts of believers to its possession. “If you would hit a mark,” said Fletcher, “you must know where it is. Some people aim at Christian perfection but missing it for angelic perfection, they shoot above the mark, miss it and then peevishly give up their hopes. Others place the mark much too low, hence it is that you hear them profess to have attained Christian perfection when they have not so much as attained the mental serenity of a philosopher or the candor of a good natured, conscientious heathen.”

OLIVET UNIVERSITY

## Sin and Satan

By V. MAY DORMAN

A PROFESSIONAL man of dignity and fine bearing was once speaking to a friend in my presence. His face suddenly took on the appearance of a face dyed in sin. The vision was horrible to behold. I shuddered, seeing sin as I believed God saw it. Then it disappeared.

We have a childish idea of sin, and no sense of its enormous strength and power. The wife of a noted French surgeon with some talent for drawing drew the illustrations of a treatise her husband was writing on cancer. When the book was finished and published she resumed her practice of sketching for pleasure, but all her work now had a cancerous look. Her landscape was like a cancer that accidentally looked like a landscape. She could not get rid of her cancerous technique. Aniel says, “Sin is, then, in our very marrow, it circulates in us like the blood in our veins, it is mingled with all our substance.” “Just look at the faces of great Christians,” cried an unbeliever, “they are the faces of great haters!” Carlyle said that he was for fumigating the atmosphere, where falsehood, like pestilence, breathed around him. Again he said, “Follow the Devil faithfully, you are sure enough to go to the Devil, whither else can you go?” And God, speaking through David, said, “As a dream when one awaketh, so O Lord, when thou awakest, thou shalt despise their image.”

But sin is not necessary. To carry our demon, our curse, in our hearts when Christ was manifested to take it away is the way of the foolfish and the fiend.

Fiendlike is it to dwell therein;  
Christlike is it for sin to grieve;  
Godlike is it all sin to leave.

With sin in the heart we can never know the deep things of the Spirit, for our spiritual vision is myopic—blurred by sin. We can never know Christ in the completeness of His transforming power, nor the fruits of His Spirit in their beauty of perfection. We can never know great peace nor perfect peace, nor great depths of divine love, nor fulness of blessing. And so we remain in the babyhood of grace and of spiritual wisdom and spiritual vision.

But herein is our sin—to know and to feel, but not to act—to hear His voice bidding us to purify the heart, but to treat it with contempt, disdain, and indifference; we, the redeemed of earth, with debt greater than the debt of the elect of heaven. In heaven

He looks! and ten thousand of angels rejoice,  
And myriads wait for His word;  
He speaks! and eternity, filled with His voice,  
Re-echoes the praise of the Lord!

We need to remember that a super-intelligent, powerful, and wicked being, an arch-fiend, the chiefest prince of the aerial kingdom, blinds the mind lest the light of this glorious grace of entire sanctification shine into the heart and life and work against him and his kingdom.

We do not know the depth of Satan. We do not know the depth of his power and strength and subtlety and deceit. We do not know him in great strivings and wrestlings and contentions, as Jacob of old with thigh out of joint. And we do not see him in his presumption in heavenly places, in his hinderings of our furtherance of the gospel, and of our own spiritual growth and attainment. “The Devil labors to make us use and lose our lives when and as he would.”

There is a part for us to play in this warfare between sin and righteousness, and it is the part of the warrior and the seer. We must advance with shield and spear and cautious step. To place our intelligence above the intelligence of God's Word and will is to match it with an intelligence of the highest satanic order, and in doing this we play the part of the dullard and the dupe.

LOS ANGELES, CALIF.

## Some Facts About Ireland

By REV. W. E. SMITH

FOR many years Ireland has been a thorn in the side of Great Britain. The Roman Catholic element of that isle at first waged a campaign for Home Rule which gained the sympathy of the great Gladstone, but now their cry is “Complete Independence for Ireland.” The “Sinn Fein” movement has declared a republic and has elected a man by the name of De Valera as president. He is now in America and has received considerable recognition in places where the Roman Catholic vote is considerable. He and his followers and sympathizers have only words of scorn and obloquy for Britain. They wax eloquent in describing the downtrodden conditions of Ireland. They call upon all true lovers of liberty to give moral and financial support to a movement worthy to be compared with that which Washington led.

Needless to say, many newspapers under the domination of Roman Catholic influence, give wide publicity to all these agitators do and say. The Hearst papers, which at the beginning of the war were excluded from British territory and are still under the ban, are especially busy in taking revenge by creating and fostering ill-will in this country against old England, by crying out against Ireland's wrongs.

Fortunate for the interests of truth and righteousness, the Protestant churches of Ireland, which represent a million and a quarter of the four millions of her people, sent to America an able delegation of six preachers and one member of parliament, to inform our people of the actual conditions in that land. These gentlemen, known as the “Ulster delegation,” landed in New York in December and held meetings in many of the great cities from coast to coast. They came to tell the “truth about Ireland,” and they found many glad to hear. It was the writer's privilege to hear members of this delegation recently in Boston. They were given an enthusiastic reception even in that Roman Catholic city. They gave us some facts every American should consider, and in the light of these we can see how base the lies De Valera and his gang are telling.

First. They make the accusation that Ireland is overtaxed. The facts are these: Scotland, in 1918-19, contributed to the British exchequer \$286,605,000 and received back for local use \$07,637,500, leaving a balance for Imperial purposes of \$388,967,500. Ireland in the same year, with practically the same population, contributed only \$86,375,000 and received back \$110,807,500 for local use, a much larger percentage than either England or Scotland received. Last year Ireland received from the British government \$60,000,000 in war pensions, separation allowances and gratuities to ex-soldiers, sailors, and their dependents. She also received \$21,500,000 as a bread subsidy as well as \$5,000,000 as an out-of-work donation.

Second. The plea of oppression. Scotland sends seventy-five members to the Imperial parliament. Ireland, with the same population, sends 105. These often hold a controlling influence in the legislature. The thirty-two counties of Ireland possess their own local councils. These counties are sub-divided into districts, and Irishmen have the broadest franchise in electing district councilors and members of parliament. In twenty-seven counties all the county councils and most of the district councils are dominated by Roman Catholics. Ireland indeed has a large voice in her own affairs.

The British government has advanced \$700,000,000 at 3¼ per cent to Irish farmers that they may purchase their own holdings. This low rate of interest wipes out both principal and interest in twenty years. The same government has loaned \$25,000,000 to the district councils of Ireland for the building of laborers' cottages at 2.08 per cent interest. These cottages are neat, four-roomed dwellings, built of stone, with

slated roofs, and with from half to an acre of land attached. The laborer pays the nominal rent of from thirty to thirty-six cents a week. And these small weekly payments will at the end of fifty years clear off the entire liability to the British government. The cottages then will go to the district councils, and the rents will be used to lower the rates in the districts which contain the cottages.

Ireland is not poverty stricken. Before the war she had on deposit in the Irish banks \$380,000,000. Today she has, after four years of war, the amazing sum of \$760,000,000 in the banks.

The speakers pointed out that when we were sending our brave boys over to fight for liberty, these Sinn Feiners were doing their best to get in touch with German U-boats so they might send our boys to watery graves and help Germany win. Now these agitators have the audacity to come over here and urge us to help them gain what they call their liberty, yet they are unwilling to take a dollar out of the bank to help their own cause.

But in spite of all Britain has done and the prosperous condition of the land, Roman Catholic Ireland is discontented. But the cause of the discontent, turmoil, and rebellion against British rule is due to the Roman Catholic hierarchy. Rome has been the curse of Ireland, as she has been the curse of every other land that has been dominated by her influence. We see the results of the almost undisputed sway in South America and in Mexico. There ignorance, immorality, and lawlessness abound. Poor Ireland has been in the grip of this mother of harlots for centuries. This is what has caused her woes, and not British rule. Protestant Ulster, that represents the wealth, intelligence, morality, and culture of Ireland, would fight to the last drop of blood to resist the severing of that country from Britain. They fear and loathe the thought of Roman Catholic oppression and domination. They dare not trust their free institutions, so dearly purchased, to the rule of these agitators who deal only in calumny and lies. Give the Roman Catholic church free hand and true liberty will be crucified. If Britain could take all those discontented and lawless people and put them on an island in the middle of the Pacific ocean, so far away they could make no trouble for her, she would gladly do it, and would give them more in money value than they would leave behind. But think what an independent Ireland would mean to Britain. She would plan and plot with more deadly malice than ever the humiliation and destruction of England. If generous and humane treatment can conciliate a turbulent people Britain will do it.

But it will be well for us to remember that the same people who in this country are backing up the Sinn Feiners, in their lawlessness and bloodshed, belong to a church that is a menace to our liberty and free institutions. We can not trust them. These profess to be Irish-Americans. Why do they use the hyphen? The hyphen is not in the name, but in heart. Rome puts it there. Her superstition, intolerance, subtlety and slimy methods make her devotees disloyal to the institutions and government of a free country. Rome loves no one but herself. It is time that the religious press and the pulpits of our land were more fully awake to the awful days that confront us. We may well pray for the enlightenment of our enemies, but it will take Oliver Cromwell's courage as well as prayers to hold our heritage that has been the price of blood.

WEST SOMERVILLE, MASS.

## Is the Bible Inspired? Some Suggestions

J. WARREN SLOTE  
Section III

ONE of the most eloquent testimonials to the fact that God created the Bible is its unity.

It is an organism made up of different parts, each diverse from the other, and yet, when taken together, forming so wonderful a whole as to convince the most skeptical that one Mind conceived, formed, and fashioned it.

Let us consider for a moment some of the various component parts of God's Book. First, we have a record of the creation of earth and of man; then a sketch of history covering man's activities through the development of God's chosen nation until their entry into the Land of Promise; following, the story

## Concerning The Christmas Love Offering

*To the District Superintendents, Church of the Nazarene:*

GREETINGS! We beg to call your attention to the report of the Love Offering in another column of the HERALD OF HOLINESS of this issue. This Christmas Love Offering was proposed by the General Assembly at its last session. We desire to call your attention to the fact that the total sum was far below the amount, \$25,000, as stated by the General Assembly. We must not fail in this small undertaking. The Publishing House greatly needs this offering. The promise of the General Assembly gave such assurance that the funds would be secured, and the need was so marked, that the Board of Publication took advance steps which renewed responsibilities based on this fund. We are sure that this failure on the part of many was an oversight, some thinking the offering would much exceed \$25,000, hence in many churches, no offering at all was taken, and only a few churches comparatively reached the ideal.

Please call the attention of all churches on your District that did not provide their share in this Love Offering.

The General Boards, at their meeting in Kansas City in February, urged the General Superintendents to take this matter up with the District Superintendents of the church and provide the full amount stated by the General Assembly. We are sure that you will all do your best, and that, with a little extra agitation, the churches will go "over the top" in their loyalty to the Publishing House in their endeavor to serve us all. To fail in this will prove our lack of appreciation for the faithful and devoted service of this great department of our work.

In loving co-operation, we are

*Your humble servants,*

H. F. REYNOLDS.

J. W. GOODWIN,

R. T. WILLIAMS,

*General Superintendents.*

of the occupation of the land, the development of the government, the sad note of prophecy owing to the delinquencies of the people, the record of their captivity, partial restoration, and rehabilitation in the land; then the record of the coming of the sinless One, glimpses of Him from different angles, the history of the early church, a statement of church truth, and following, a panoramic picture of days to come with their ominous events, including a final new heaven and earth. Now remember that about forty persons were used in the creation of this material and that the first of these wrote more than fifteen hundred years before the last; also remember that these persons came from all walks of life, each having his own individuality and viewpoint of life.

Let us now look at the Book. The first creation told of by Moses and which story appears at the beginning of the Book stands in strong contrast with the renovated heaven and earth told of at the very end. The story of the fall of man told early stands in strong contrast with his possible redemption completely told long after. The history of God's people rings true to prophecy concerning them, while the writings of the several apostles dovetail, although each emphasizes some truth different from the other. And when we come to the fourfold picture of Jesus written by the evangelists and consider how each is complete and yet incomplete without the other, we are truly made to marvel. Who can make a careful study of this subject and fail to see the guiding hand of an omnipresent Intelligence planning and directing the creation of the work in its entirety? It is

not likely that any of the men who were used in transmitting their respective parts of the Book had the faintest knowledge that what they wrote would become a part of the sacred canon; and when we consider that what we have of the writings of those whose work forms a part of our Bible was not all they wrote or proclaimed but only such part of it as they or some one for them was led to record, we are made to marvel the more.

And to think the parts of the Book, from time to time, were preserved through almost endless copyings by hand until the fullness of time when it could be said that the work was completed must surely make us realize the more that God worked little by little, preserving what He had wrought, until all was completed and we could have the full message of divine grace.

We read of the temple on Mount Moriah, which was built of stone made ready before it was brought thither so that no instruments of workmen should be heard when it was being constructed in the Holy City. The stones were all cut, polished, prepared, and then transported to the site to be fitted into their proper places in the temple. In some such manner the various parts of the Book must have been prepared, preserved, and held in abeyance until all parts were ready, so that they now, as put together, constitute a monument greater than the temple. And who dare say that there was not a presiding Mind present and constantly at work in the creation of this wonderful Book? And who will deny the fact that that Mind or Intelligence was God?

ORPHANAGE BOARD'S PLANS INDORSED

By OSCAR HUDSON, Secretary

The following report of the General Orphanage Board, in session at Kansas City, February 16th to 21st, submitted to and adopted unanimously by the correlated boards, in session at the same time, contains, in some degree, the plans of operation of the board:

We, the General Orphanage Board, beg to submit the following report:

There seems to be a feeling throughout the church that we should do something in the way of establishing an institution of credible character where our children, who are left orphans, may be cared for, educated, and trained according to the doctrines and experiences of our church. Our people die, as all people do, and many of them have sacrificed and labored for the promotion of the cause of holiness, leaving their children without a place that they can call home, or that they may obtain an education or permit them to retain a place in that character of society that will enable them to succeed in life's uneven battle. In the absence of a refuge, conducted by our own people, these children in some instances drift into Roman Catholic institutions and are trained in the tenets of that religion. Then there are other children than those left by our own people scores of them of good blood and clean lineage, who left to surroundings amid which fate has placed them, are as helpless and as surely doomed as the heathen of the foreign lands. Many of our people feel that something should be done to help these little unfortunate ones; and for this purpose the General Orphanage Board was formed.

In attempting to enter upon the herculean task committed to us we are faced with some tremendous problems and we come to you to assist us, if possible, to get at a solution of these problems.

1. We find our pastors, already loaded with financial burdens of the general work of the church until we are ashamed to ask them to lead up with our burdens in the way of Assembly appointments and pledges.

2. We find that, while some of our people are considering this matter, many of them have not had it brought to their attention in that manner that causes them to realize its importance and their responsibility to it in a financial way.

3. We find that some of the general boards have been on the field for several years, and their work given that prominence that has fixed their importance in the minds of the people to that extent that it will be difficult for us to secure that degree of co-operation that will assure success, in the absence of a well-planned and vigorously pursued campaign of agitation and education.

In our youth, as a board, and lack of experience, we ask you to help us solve these problems. We feel there must be, not only the absence of opposition, but your hearty co-operation, if we succeed. Therefore we are anxious to find a plan that will suit to unite with all the plans of all the general boards that will insure your co-operation.

If we should ask for anything it would only be a CHANCE. We would not ask for a financial consideration so much but an opportunity to get into our District Assemblies with an anniversary and our churches with conventions. We would be glad to have the opportunity to get to every church possible, with a two or three-day convention, where our workers might preach to our people, strengthening and helping the saints and leading sinners to repentance, and devoting one service to the presentation of this all-important branch of our work. There are men throughout the country entirely outside of our constituency who are of a philanthropic nature, who desire to invest money and leave bequests to needy humanity, whom we can interest in this work if we can get it properly before them, but who might never become interested in any phase of our work in the absence of such a campaign as we desire to carry out.

With the joy bells jingling in our souls and a burning desire in our hearts to make life's short day count in the greatest manner possible and an earnest prayer for an abundant success of all of our interests, we are,

Yours for the Church of the Nazarene,

GENERAL ORPHANAGE BOARD, THEODORE LUDWIG, Chm. OSCAR HUDSON, Sec.

Returns to March 1st, for Christmas Love Offering

Table with 2 columns: Name and Amount. Includes ALABAMA—\$51.53, ARKANSAS—\$71.27, CALIFORNIA—\$142.60, etc.

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Table with 2 columns: Name and Amount. Includes CONNECTICUT—\$23.12, DELAWARE—\$31.43, DISTRICT OF COLUMBIA—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes DISTRICT OF COLUMBIA—\$110.00, FLORIDA—\$47.75, GEORGIA—\$15.74, etc.

Table with 2 columns: Name and Amount. Includes GEORGIA—\$15.74, ILLINOIS—\$231.85, INDIANA—\$327.12, etc.

Table with 2 columns: Name and Amount. Includes INDIANA—\$327.12, IOWA—\$384.31, KANSAS—\$450.13, etc.

Table with 2 columns: Name and Amount. Includes KANSAS—\$450.13, KENTUCKY—\$42.57, LOUISIANA—\$124.21, etc.

Table with 2 columns: Name and Amount. Includes LOUISIANA—\$124.21, MARYLAND—\$110.00, MASSACHUSETTS—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes MASSACHUSETTS—\$110.00, MICHIGAN—\$110.00, MINNESOTA—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes MINNESOTA—\$110.00, MISSISSIPPI—\$35.39, MISSOURI—\$698.46, etc.

Table with 2 columns: Name and Amount. Includes MISSOURI—\$698.46, MONTANA—\$110.00, NEBRASKA—\$192.25, etc.

Table with 2 columns: Name and Amount. Includes NEBRASKA—\$192.25, NEVADA—\$110.00, NEW HAMPSHIRE—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes NEW HAMPSHIRE—\$110.00, NEW JERSEY—\$110.00, NEW YORK—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes NEW YORK—\$110.00, NORTH CAROLINA—\$110.00, NORTH DAKOTA—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes NORTH DAKOTA—\$110.00, OHIO—\$110.00, OKLAHOMA—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes OKLAHOMA—\$110.00, OREGON—\$110.00, PENNSYLVANIA—\$110.00, etc.

THIS offering asked for by the General Assembly is not a benevolence, but to furnish money necessary to enable the Publishing House to equip for and publish new books and other holiness literature so much in demand, and to take care of such increased business as the anticipated activities of the several general boards will necessitate. While the minimum amount necessary was placed at \$25,000, the suggestion was that each church make an offering of an amount equal to one dollar per capita of its membership.

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About one-half of the churches have thus far responded; very few have reached the per capita basis, and fewer still have exceeded it. At the present time the actual value of books, periodicals, factory materials, etc., on hand is more than \$15,000, and in order to insure regular issuance of our weeklies it is necessary to have, as now, more than \$6,000 worth of paper on hand and advance orders given for nine months ahead. If we accomplish all you ask of us we must have the additional capital.

Table with 2 columns: Name and Amount. Includes ALABAMA—\$51.53, ARKANSAS—\$71.27, CALIFORNIA—\$142.60, etc.

Table with 2 columns: Name and Amount. Includes CALIFORNIA—\$142.60, COLORADO—\$97.24, CONNECTICUT—\$23.12, etc.

Table with 2 columns: Name and Amount. Includes CONNECTICUT—\$23.12, DELAWARE—\$31.43, DISTRICT OF COLUMBIA—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes DISTRICT OF COLUMBIA—\$110.00, FLORIDA—\$47.75, GEORGIA—\$15.74, etc.

Table with 2 columns: Name and Amount. Includes GEORGIA—\$15.74, ILLINOIS—\$231.85, INDIANA—\$327.12, etc.

Table with 2 columns: Name and Amount. Includes SAN ANTONIO—\$40.84, SAN FRANCISCO—\$144.41, SOUTH DAKOTA—\$15.00, etc.

Table with 2 columns: Name and Amount. Includes SOUTH DAKOTA—\$15.00, TEXAS—\$110.00, UTAH—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes UTAH—\$110.00, VERMONT—\$110.00, VIRGINIA—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes VIRGINIA—\$110.00, WASHINGTON—\$110.00, WEST VIRGINIA—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes WEST VIRGINIA—\$110.00, WISCONSIN—\$110.00, WYOMING—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes WYOMING—\$110.00, CANADA—\$110.00, FOREIGN—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes CANADA—\$110.00, FOREIGN—\$110.00, MISCELLANEOUS—\$110.00, etc.

Table with 2 columns: Name and Amount. Includes MISCELLANEOUS—\$110.00, TOTAL—\$110.00, etc.

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THE FIRST CHRISTMAS IN AFRICA

By MISS ORA V. LOVELACE

PERHAPS our friends in the homeland stighed as they thought of us so far away in dark Africa at this yuletide, but they would not have had they known we were enjoying what we believe was the best Christmas of our lives.

To be sure old faces and scenes were absent, yet we thoroughly enjoyed the new ones, though the faces were black, and the scenes crude.

The crowd was large. The Christians were neatly dressed, the boys mostly in white duck suits, the girls in their new light-colored frocks. The missionaries had spent many days at the little hand sewing machines, but they were gloriously repaid when they beheld the girls so neatly dressed. To be sure they did not resemble Parisian models, but when contrasted with the heathen garb, their dress a beautiful tribute to Christianity.

Of course the ludicrous was present. Each boy came out with a new piece of white pinned very tastily on his left shoulder, hanging as a streamer down his back. We were chagrined, but not wishing to detract from their happiness on this longed-for day, we permitted it. The girls had many handkerchiefs, some of bright colors, pinned upon them, floating in the breezes.

The heathen came, dressed for the occasion, the men with loins hanging over their wild-looking eyes; skins about their loins, aragags (javelins) in their hands, skins about their ankles with bells attached, jingling as they skipped along like young deer, moving their bodies with perfect rhythm. One can not but admire the utility and grace of these sons of Africa. The women were dressed in skin skirts, their bodies greased and perfumed with a rank perfume that is anything but pleasant to us, ornaments in hair and ears. The mothers with their babies tied on their backs. We had planned on getting many pictures, but the day was too dark.

A program was rendered by the school, out in the open, where we had decorated as best we could. To arrange a program is very difficult, there being so little literature in the vernacular. We composed them in English, and Brother Schmelzenbach, who is very able in the language, translated them into Zulu.

One number of this program was a rather crude play of "Pilgrim's Progress," which the boys did nicely. The Christians rejoiced greatly as they followed the Pilgrim in his journey to the Celestial City. Many songs were sung, for whatever the African may lack God has surely endowed him with a voice to sing His praises—a wonderful advantage in the evangelization of her people.

A flag diet was enjoyed by all. We had to make the flag. It is doubtful if Great Britain would recognize them as her insignia.

Then came the feast—a beef, goats, beans, and rice. To the African a sumptuous feast indeed, especially now that food is very scarce, it being just before the meagre crop is matured.

In the evening services were held in the chapel. After many testimonies, of which we could undertake only a little, Brother Schmelzenbach preached to them.

Nearly was a large beer drink, and as the heathen passed by on their return, Brother Schmelzenbach and the preacher boys stopped them and preached to them. How I did wish that the people at home could have seen that sight, as they told to these half-drunken heathen the Christmas story, "the sweetest story mortals ever heard," of Him who came so long ago to dispel darkness with light, but of which so great a part of the world knows nothing yet.

But such days as this one remind us that Africa is awakening and will be redeemed, and that the Church of the Nazarene will have a part in her redemption.

HOW OLD IS AN ORPHAN?

THE FOLLOWING is translated from the Courier Soignones, published at Saigon, Indo-China:

"Tirana, Albania—Up to what age can one call oneself an orphan? This is the question which Lieutenant E. W. Tuckerman, of the American Red Cross, asked himself the other day when he proceeded to distribute garments to 400 orphans. A woman in rags presented herself. She swore that she was an orphan and stated that she was eighty-seven years old. She was given her share in the distribution."—Red Cross Bulletin.

## SOUTHERN ZONE, HOME MISSIONS AND EVANGELISM

The General Board of Home Missions and Evangelism having divided the country into six zones and appointed the writer as Field Secretary of the southeastern zone, at once we entered upon the duties entrusted to us and had already a campaign on in the city of Savannah, Ga., and a church leased in Jacksonville, Fla. We had no time to lose, so we visited Savannah, and found Rev. L. T. Wells, and Rev. D. M. Coulson in charge assisted by Prof. B. D. Sutton, song evangelist. The "flu" had closed up the schools in the city and lessened the attendance at the revival, but souls were praying through at almost every service that we attended.

At Jacksonville we found a disappointed crowd, as all the funds for the Southeast were exhausted and there were no funds for the campaign there. However, we found enough local people to begin to hold regular services there until we can put on a campaign. We have opened an already promised campaign in the busy city of Miami which is going on to victory, and are planning a campaign for Princeton. We find that lots have already been given for a church at Homestead, thirty miles south of Miami, and we are planning a campaign there also, and hope soon to see a good Church of the Nazarene in Homestead.

We are working out Florida, that much neglected field, during the winter, and will follow the warm weather north.

This southeastern zone takes in the states of Kentucky, Tennessee, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, and a part of West Virginia. Three of these states are untouched so far as the Church of the Nazarene is concerned, there being no churches in West Virginia, North Carolina, and South Carolina. This is the greatest opportunity for our church, the widest scope of thickly settled territory in the United States, and the least worked so far as our church is concerned.

We are having offers from real pioneer workers, who have in former days gone into untouched territory and put churches on the map, and our great need just now is tents for these evangelistic parties. We need at least one good new tent for each of these states, and if we had the tents and equipment we could easily find evangelistic parties to man these tents. I am praying for men with some of the Lord's money to place a tent at my command, for each of these states. If you are the man write me about it. I want the names and addresses of all in any of these states where there is no Church of the Nazarene, who want a church and will assist in putting on such a campaign. If you will join us and work and pray, we may confidently expect results.

We have but little money for such a vast territory, and must have the hearty co-operation of all who want churches where they live.

We are working in connection with the District Superintendents of the various Districts, and their Home Mission Boards, and expect to plant many new churches.

C. B. JERNIGAN, *Field Secretary.*

## INDIANA DISTRICT

February, our second month on the Indiana District, was a good month spent in visiting the churches, spending from one to a few days at each place. We have usually found the churches in splendid working order and the pastors and people pushing ahead on all lines.

At Mohawk we found Pastor Schocke and wife had just recovered from the "flu," and many of their members were sick. They have a splendid new church and the Lord is with them. Brother Schocke is in special meetings at present.

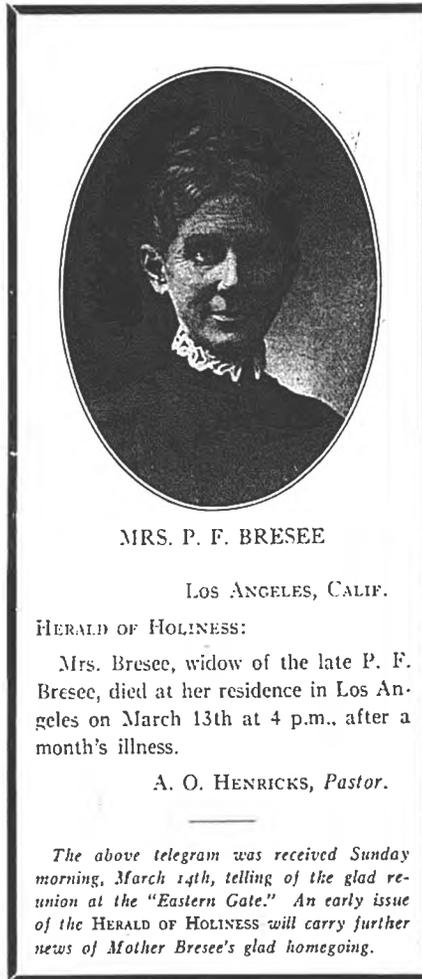
With Brother Alvin Kerst at Ray street, Indianapolis, we had a blessed time and found here a strong church with a live pastor, pushing the good work in this needy part of the city.

At Morristown we enjoyed meeting the saints and had a good service with them. This is a new work, but they have purchased property and have a nice building in which to worship and a five-room parsonage.

We had a glorious day Sunday with our Hammond church. The power was on and it was easy to preach. About twelve were at the altar in the evening. Brother Wells, who has been the pastor here, has done good work. We have a splendid church here and a great field in which to labor.

At Brems and Arndt's Chapel we found Brother Johnstone doing his best and we enjoyed being with them. The night we were at Arndt's Chapel two boys were converted.

At Elkhart we found Pastor R. C. Gray planning to push the battle. We enjoyed the service with this splendid new class. Brother Gray is building up a good work here and they are planning a glorious summer campaign.



MRS. P. F. BRESEE

LOS ANGELES, CALIF.

HERALD OF HOLINESS:

Mrs. Bresee, widow of the late P. F. Bresee, died at her residence in Los Angeles on March 13th at 4 p.m., after a month's illness.

A. O. HENRICKS, *Pastor.*

*The above telegram was received Sunday morning, March 14th, telling of the glad reunion at the "Eastern Gate." An early issue of the HERALD OF HOLINESS will carry further news of Mother Bresee's glad homegoing.*

At Fort Wayne we found Pastor Paschal in revival services. Sister Felmece had been helping to launch the revival. We had a good service and several were at the altar. Evangelist Balsmeier and wife arrived the next day and no doubt they are having a great time now.

Last Sunday was spent with Brother Fleming and his people at Bluffton. Here is a live church and pastor. We had a precious day here and the people were blessed. There were about a dozen at the altar in the evening service.

We had a good meeting Monday evening at Gaston. Sister Ford is their pastor. We found a splendid class here and the work of God is prospering. We received a nice class of five members.

We are just starting on a trip to visit our churches in southern Indiana. Many of our churches are in revivals at present. Sister Minnie Morris is helping Pastor Robinson at Evansville. Brother R. L. Morgan is with Pastor Peyton at Vincennes. Brother and Sister Moore are with Pastor Montgomery at Anderson, and Brother James Chapman is with Brother Akers at Indianapolis. No doubt they are all having good, old-fashioned revivals. Brother Still of Elwood writes that they are in special meetings with Brother Brandyberry and had an altar full Sunday night. Many of our pastors are planning, with our help, to get into the next town this summer, hold a tent meeting, dig out a new church and push holiness.

J. W. SHORT, *Supt.*

## NORTHEASTERN KANSAS GROUP MEETING

The Churches of the Nazarene of Topeka, Lawrence, Ottawa, Iola, and Fort Scott, composing the northeastern Kansas group, held an interesting and helpful series of meetings at Fort Scott, February 26-30. Our Fort Scott church is the newest church on the Kansas District, but we found it to be a sound and healthy baby, with bright prospects for the future. Rev. H. Calhoun, the pastor, has the work well in hand.

The meeting was especially favored and blessed by the presence of our beloved Senior General Superintendent, H. F. Reynolds, and District Superintendent E. J. Lord. Rev. Joseph N. Speakes, General Secretary of the Church Extension Board; Mrs. Roy G. Coddling, returned missionary from India, and Rev.

R. S. Anderson, missionary from Central America, also added much to the success of the meeting.

Inspiring messages were brought from God's Word by Rev. Ira Stevens, Rev. E. R. Shook, Rev. H. L. Kinzie, and Rev. J. N. Speakes, but the special features of the meeting were the messages brought by Dr. Reynolds and Rev. E. J. Lord.

Rev. Lord dedicated the tabernacle on Sunday afternoon. The sum of \$300 was raised, which made the building practically free from debt. Rev. Calhoun received two into the church at the evening service. An impressive baptismal service was held also at the evening service when Dr. Reynolds baptized three daughters of Rev. H. L. Kinzie and the infant son of Rev. H. Calhoun. Altogether the group meeting was a great success and one long to be remembered.

*Reporter.*

## NEW ENGLAND DISTRICT PREACHERS' MEETING

The New England District preachers' meeting met in the Church of the Nazarene in Lynn, Mass., March 3d. The attendance was excellent. Three papers were read on the following topics: "The Rise, Progress, and Decline of Spiritual Movements," by the Secretary; "The Real Preacher," by Dr. Archibald, and "What Is the Matter on the New England District?" by C. P. Lanpher. The last paper awakened a lively discussion which will be continued at the next meeting at Fitchburg, the first Wednesday in June, where free entertainment will be provided; the last provision annulling a previous vote of the meeting.

It was voted to accept an invitation from the Douglas Campmeeting Committee to hold a District campmeeting on the Douglas camp grounds immediately following the regular Douglas campmeeting.

A pleasing feature of the meeting were the words of appreciation of the Christmas gift, from the District and outside friends, amounting to \$480, spoken by Brother Aaron Hartt in behalf of himself and wife. It was voted to make the gift \$500 and with praise and rejoicing a table offering amounting to over \$32 was taken.

Rev. E. Dearn of Fitchburg brought the message in the evening followed by a profitable season of prayer.

W. E. SMITH, *Secretary.*

## COAST TO COAST CONVENTIONS

In our last report we left you with the closing of our convention in Long Beach, Calif. As the reporter has told you, we had a nice closing up there, and on the Monday following, we boarded the train for Newton, Kas. We had a beautiful trip and arrived at Newton on time, opening our convention in the Church of the Nazarene, of which Brother I. W. Young is the faithful pastor, on Wednesday night. We had a splendid convention in Newton. There was not a large number of seekers—about thirty—but they were beautiful finders. We had some of the clearest cases of salvation that I almost ever saw. The work was good and deep. We had splendid crowds, and closed with a house overflowing, and had a beautiful closing service on Sunday night.

There were many preachers from different parts of the state and a fine band of young preachers from the Hutchinson Bible and Training School. Several carloads came in on Sunday from Wichita, and Mound Ridge, and Hutchinson and one automobile came as far as 110 miles. On Friday night of the convention Rev. Will H. Huff, after preaching a great and beautiful sermon, took the train for Sioux City, Iowa, starting in this week in Mitchell, S. D. with Rev. Gouthey and wife, forming our second party in the chain of conventions. Ruth and Robinson and the Welles will be together and Huff and Gouthey and wife. As we had so many calls, one party couldn't hold near all the conventions, we felt ought to be had, and now with two good bands in the field we can do more to the Devil than one band could do.

BUD ROBINSON.

## AMONG THE CHURCHES

HULL, ILL.

—We just closed our revival effort here, which commenced February 10th. Rev. A. M. Ewing, of Frankfort, Ind., was our evangelist and preached the gospel without fear or favor. Several souls prayed and claimed victory through the blood. While we did not get as many as we felt we should, we feel there has been seed sown that will bring forth results later. On the first night of the meeting the writer took up an offering to pay off the \$500 mortgage against the church and in a few minutes had the amount. On the 29th we had a glorious outpouring of the Spirit as the mortgage was reduced to ashes. The saints wept and shouted. —J. S. Wallace, Pastor.

## PROVIDENCE, R. I., WESLEYAN CHURCH

—God is richly blessing us here and we are marching ahead along all lines. For the past five years we have been moving around from place to place, but now have settled down and bought a church property. It looked like a big undertaking, but God undertook for us. We paid \$4,200 for it and \$400 for repairs and on February 22d dedicated it to God's glory. We have raised \$3,600 and need only \$600 more to complete the payment. Rev. Meda C. Smith of Onset, Mass., was with us ten days, and God used her wonderfully in this meeting. Rev. N. H. Washburn, our District Superintendent, was with us and preached two sermons that blessed us all. God is uniting our church as it never was before, for which we praise Him.—G. G. Edwards, Pastor.

## OTTAWA, KAS.

—The past two months have been good ones for the church here. In January there were eleven souls at the altar, five to be saved and six to be sanctified. Practically all prayed through. Three were received into church membership. We have some good people there and the outlook for the future is bright.—E. R. Shook, Pastor.

## LEXINGTON, KY.

—We have just closed a glorious revival, which began on the 7th of February and continued throughout the month with Rev. Otto Halt, of Cory, Ind., evangelist, and C. C. Childers and wife of Ashland, Ky., as song leaders. From the very beginning God blessed in a wonderful way, both the preaching and singing. The people were encouraged and praised God in the old-time way. A longing for the good things of "Father's House" seized the backsliders, and they began to return. Conviction fell on the sinners and they fell at the altar, confessed their sins, laid aside their unclean habits of tobacco, etc., and arose with the radiance of a new-found joy on their countenance, for which we thank and greatly praise our God. The church was greatly strengthened and built up spiritually with twelve new members added to the constantly growing list of Nazarenes. We expect this to be the best year yet for the baby church of the Kentucky District. A great opportunity lies just ahead, for our church in this city. Let the readers of the HERALD of HOLINESS pray that we may valiantly stand in the battle against sin and proclaim the old-time gospel without fear or favor.—F. P. Cassidy, Pastor.

## SKEDEE, OKLA.

—The work at this place is coming along nicely. We are not taking things by storm, but are slowly moving up the road with victory. The Sunday school is doing excellent things under the faithful superintendent, Brother Lancaster. Last Sunday I was with Pastor Hays and his loyal people at Shawnee, where the Lord gave us two good services. I find the HERALD of HOLINESS a great storehouse of truth for sermonizing and soul food.—W. B. Walker, Pastor.

## DE NOVA, COLO., FAIRVIEW CHURCH

—This is a wonderful country out here on the plains of eastern Colorado, being rapidly built up through homesteading. There is scarcely anything doing for genuine Bible holiness anywhere in Washington county. But, thank God, the battle is really on now, with the Devil stirred and persecution abounding. There are a few here who have been praying for a genuine, heaven-born, Holy Ghost revival, and the definite assurance has come from above that the battle is now the Lord's. There are a few, not members of our church, who are pledging their support to stand by us. Pray for us.—A. H. Eggleston, Pastor.

## LANSDALE, PA.

—We are alive and growing here. God's blessing is upon us and we are seeing some real, deep work

## Graded Sunday School Lessons

By C. J. KINNE

**W**HAT is the purpose of the Sunday school? The first aim of all Sunday school work should be to make Christians of all who attend. Next in order should be the purpose to develop well-rounded and intelligent Christian character. In considering any plan of work or course of study these important aims should be kept in view and treated in their respective order of importance, and all other questions should be considered as related to these most important aims.

Is there any particular reason why the Sunday schools of the Church of the Nazarene may not successfully use a system of lessons, which might prove successful in some other schools? To answer this question we must take a bird's-eye view of our Sunday schools. We must ever keep in mind the fact that our Sunday schools are nearly all small schools, and that we have only a few medium-sized schools, and but a very few large schools. The writer has just gone over the statistics of the Sunday schools of thirty-four Districts of the Church of the Nazarene. The number considered represented fully 95 per cent of our schools, and the figures given were for 1918-1919.

We find only fourteen schools with a membership of over two hundred pupils. The average of these was 302. In other denominations these would be considered as only fair-sized schools and would be far below being classed as large schools. Sixty-three schools were reported with an enrollment of over one hundred but under two hundred. These averaged 131 in enrollment, and in the larger denominations would be considered as small schools. The great bulk of our Sunday school membership is in the more than six hundred other schools which have an average enrollment of only sixty-five pupils. To state the case on a percentage basis it is as follows: Eight per cent of our Sunday school membership is in the schools of over two hundred; 16 per cent is in the schools averaging 131; and 76 per cent in the schools which average but sixty-five members.

It is therefore quite apparent that in considering any system of lessons for the Sunday schools of the Church of the Nazarene it must be a system which would benefit the 76 per cent of our Sunday school membership as well as the 24 per cent.

It may be well at this point to consider another question: Are there good reasons why we should have a system of lessons other than the Uniform series of the International Lesson Committee which we are now using? Generally speaking, there is one serious defect in the system now in use which might be overcome by a well-formed course of Bible study for use in our Sunday schools. The lack of a well-defined and consecutive course of lessons which permit an easy mastery of its plan and outline prevents the pupils from reaping the benefits which may reasonably be expected from the study of the Sunday school lessons.

Specifically, there is a reason which applies especially to our own case. We need a system of lessons which will give larger opportunity to teach the great truths which we as a people feel called to emphasize. If there is any reason for us to exist as a separate denomination there is every reason for us to teach our children the special truths for which we stand. Not only our children but our new converts and recruits, both young and old, need such teaching. The Sunday school is the logical place to give such instruction. Without further discussion we will proceed to

outline briefly a four-year course of Bible study which may be graded to suit the different ages and at the same time preserve the unity which is so essential to the success of the small school.

FIRST YEAR: Old Testament History.

SECOND YEAR: Life of Christ.

THIRD YEAR: Poetry, Prophecy, Christian Ethics.

FOURTH YEAR: Church History, Christian Doctrine.

The lessons might be graded into three or four grades. That is, the same subject for each grade but adapted to the ages of the pupils in the grade. When a pupil finishes the four years' course he will start in to go through it again, only with the lesson helps advanced to the grade to suit his advanced age. By this method a pupil who would start in the course at the age of seven years and go through it three times would have a system of truth drilled into him that he could remember and which would be of priceless worth to him.

We are aware that in advocating such a system we are going squarely against one of the main reasons given for the International series of graded lessons. The claim is made that only certain portions of Scripture are suitable for children, other portions for youths, etc. For this reason the advocates of that system give but small homeopathic doses of Scripture to the smaller children, and entirely avoid the greater portion of the Word in the lower grades. We have not space nor inclination to discuss that point. We merely wish to say that we believe that any Scripture that is suitable for a Sunday school lesson for any grade may in some degree be taught to all grades. The most stalwart Christians of every generation have usually been those who were drilled in the Word from their infancy. The command to Israel with regard to God's law was, "And thou shalt teach them diligently unto thy children," and Paul said to Timothy, "knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." In the very youngest grades it may not be possible to teach a very wide range of thought concerning any of the subjects outlined, but something can be taught that will stick in the mind. Spiritual truth is so suited to the needs of the human mind and soul that it is not subject in every sense to the same laws as govern other truths. Children can grasp a great deal more of God's truth than most persons give them credit for understanding. We would expect that the beginners be taught simple Bible stories, but would begin the regular course with the primary grade.

We have not attempted to give the details of this proposed course of study, but have suggested the main subjects. Having had it in mind for several years and given much thought to it, we are convinced that such a course can be so graded as to meet all our needs for a graded lesson course, and at the same time have sufficient opportunity for emphasizing the special truths for which we stand. It may be adapted to schools of any size, and will permit the whole school to have the same subject at one time, thus preserving the unity of thought and action which is so essential to the success of the small schools.

Those who are especially interested in some such plan and who have given thought to it are invited to correspond with the writer, giving suggestions and criticisms on this question.

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being done for Jesus. We held a combination convention February 19-22 for young people and Home Missions. Young people from several churches were present, and a splendid spiritual time followed to the glory of God. Rev. Rowe from the New York District preached to the young people, and God blessed his preaching. Steps were taken to bring our young people into more intimate relationship all over the

District, and plans adopted for furthering the work of holiness among them. May God bless this department of our work. The Home Missionary convention was also blessed of God. Rev. J. N. Nielson, of our Darby church, presented the work of Home Missions and the Lord blessed our hearts as we saw our privileges in this work. Two hundred and forty dol-

lars was raised in a few minutes, and the people were blessed in giving it.—J. H. Parker.

#### NORMAN, OKLA.

—We are here in the midst of a good revival. Notwithstanding the battle is hard, a number of souls have prayed through, among them a Methodist preacher and his wife. We are having fine congregations and a number of visitors from nearby towns. Rev. R. E. McCain, the beloved and efficient pastor of this flock, is a true yokefellow.—Lee L. Hamric.

#### UMRICHVILLE, OHIO

—We closed a three weeks' revival here the 22d of February. While the meeting was hindered by sickness, yet God gave us a blessed time, and an ingathering of souls. Forty-two knelt at the altar, either for pardon or purity, and all but two prayed through in the good old-fashioned way. While myself and co-worker were both hindered by sickness, Brother Pocock, of New Philadelphia, and Sister McCabe, of Dover, were on hand to help, and the good work went on. Seven united with the church and others expect to come in.—O. E. Garner.

#### AKRON, OHIO

—Our recent meetings with Dr. J. B. Chapman, evangelist, were a great blessing to the church. While the severe cold weather, icy pavements, influenza epidemic, and poor car service combined to keep down the attendance, yet the soul-stirring messages of our brother gripped the hearts of many and lives were made richer and happier in the Lord. A number of seekers bowed at the altar, and seed sown will continue to yield a harvest in the days to come. Sister Chapman, by her messages in song and altar work, added much to the meeting, and our prayers follow these faithful workers for the Lord.—H. B. Macrory, Pastor.

#### BULL, IDAHO

—Sunday, February 29th, was a day of great victory for us. While singing the second song in the morning service the Holy Spirit came down upon us, and while some shouted, others wept their way to the cross, giving no chance for preaching. One woman was definitely healed, while six souls sought spiritual help, most of these praying through to victory. We feel that the Spirit is breaking down prejudice and is mightily at work. Our congregations are increasing. We recently added more seats in the church and about all were filled Sunday evening. We have just paid a \$600 note on our church building.—F. B. Gowland, Pastor.

#### MONTROSE, COLO.

—On February 1st we closed a two weeks' revival here. It was a success from various standpoints, especially because of the depth to which conviction went and the enlarged vision given to the people. Our evangelist was Rev. Chas. Davis, of Grand Junction, Colo., who was a great blessing to our people. A great desire had seized the entire church for a real revival, one that was heaven-sent, and the Lord answered prayer. Every afternoon special prayermeetings were held. The first night there were two souls kneeling at the altar and the second night there were nine kneeling at the mercy seat. Our

faith was rewarded of the Lord in the salvation and sanctification of many precious souls. The meetings were closed on account of the influenza, the town being quarantined and all places of worship were closed. The members of the church here have purchased lots and are looking forward in the near future to having a new church in which to worship. We have caught the vision and God is wonderfully blessing in every department, our services being seasons of real blessing.—Mayme Decker, Reporter.

#### MIAMI, FLA.

—The revival meeting here begins with a swing of victory. Brother Jernigan is preaching in the power of the Holy Spirit. Professor Sutton's singing is effective and winning for Jesus. Several have been at the altar and prayed through to victory. We are looking to God for great things.—G. W. Glover.

#### FRANKLIN, OHIO

—We are happy to report victory here. The Sabbath school is gaining ground and recently has taken the support of one of our native preachers in China. Rev. E. E. Wordsworth, our District Superintendent, was with us over Sunday and his strong messages were blessed of God. Six were at the altar Sunday night and four prayed through. In the morning service \$300 was raised toward an indebtedness of \$900 on the church. Last night we closed a very successful revival meeting conducted by the pastor. Many souls found the pearl of great price, and each service proved a great blessing to the saints. Some are looking our way for membership. We consider it a great honor to labor with these holy people, and have accepted the call for another year.—D. L. Brandenburg, Pastor.

#### LOS ANGELES, CALIF.

—We have just closed one of the most successful and satisfactory revival campaigns in the history of the Fifth Street Nazarene Mission. On Sunday, the closing day, there were about seventy-five at the altar, either for healing or salvation. More than two hundred seekers during the three weeks' campaign, most of the number proving to be happy finders. The attendance was unusually large. An additional number of chairs were placed in the hall to accommodate the thronging crowd, yet many stood in the hall and on the outside listening to the stirring and fascinating messages of Evangelist Curtis. Brother Curtis won a big place in our hearts, and we covet for this mighty man in Israel God's best. We were never in a better and more thriving condition. The outlook is good. The old-time fire is burning and we are pressing toward the goal.—W. C. Frazier, Supt.

#### PENDLETON, ORE.

—This is practically a new field, and a few of us have been struggling for nearly two years to secure a house of worship. Our pastor, Rev. E. V. Buzbee, has worked hard and faithfully ever since accepting this charge about one year ago. Some have been saved and many awakened and interested. He has been successful in building a very neat little tabernacle with a seating capacity of about 250. We secured a lot in a very desirable part of the city, and the building is just completed. We have a nice piano and roo chairs and some other seats ready to put into it. We are sorry to say that Brother Buzbee is now very ill, and in the hospital here. The doctor says it will be a year at least before his health will be normal. But our God is able to deliver him. Many prayers are ascending to the throne of grace in his behalf. Let us continue to pray and believe. Our God lives. Surely it would please Him to spare this obedient servant of His to this needy field. Pendleton has a population of about 9,000, and there is not, nor ever was, a holiness church established here. The Devil has been fighting us hard, and as a last resort he is trying to kill our pastor, but the Lord whom we serve continually is able to raise him up. Let us pray to this end. We are expecting a great ingathering of souls in this place. We're praising God for victory in the trying hour.—Mrs. M. E. Mortimore.

#### OSKALOOSA, IOWA

—We are still on the map and in God's territory. We thank and praise Him that we are and for what He has done for us. On the 29th of January the dear Lord saw fit to call our loving pastor, Rev. C. T. Williamson, home to glory, and keenly do we feel our loss of a pastor, but heaven is enriched and we have a stronger pull for the other shore. The last Brother Williamson said was, "I've made the landing, Jesus." The funeral services were held February 2d, but we are going on. On February 5th Rev. D. I. Vanderpool began our revival meetings. Brother Williamson longed for a revival here and had Brother Vanderpool secured and the plans for the meeting. As near as could be, the meeting was carried on as Brother Williamson had planned. A half hour of prayer was held before each night service and God

still answers prayer. We had very good attendance and the singing was the very best under Sister C. T. Williamson's leadership. She is a splendid choir leader and a God-honored singer. She has, besides the regular choir, a choir of the children. God was there and the Holy Spirit's presence was manifest in each service. The secret of it all was the preaching of God's Word. Brother Vanderpool did splendid preaching. He made it clearly and emphatically understood. He uncovered sin and preached holiness as a second work of grace as an act of God whereby carnality is taken out and we are filled with the Holy Spirit. There were between thirty and forty at the altar and nearly every one prayed through. Some were reclaimed, others saved, and many gloriously sanctified. To God we give all the glory and are glad beyond measure for the revival. As an appreciation of Brother Vanderpool for his effective service the church in a very few minutes gave him an offering of \$350. The Lord bless him. Our District Superintendent, Rev. E. A. Clark, was with us a great part of the meeting.—Thomas H. Graves, Reporter.

#### GUIDE ROCK, NEB.

—We closed a good meeting at Guide Rock, Neb., February 29th. The Lord wonderfully blessed in the services from the beginning. We were told by some of the church people when we arrived that it was no use to try to have a revival in that town, as it was impossible to get a crowd; however, the Lord put his seal on the preaching of His Word from the first and before the meeting continued very long we could not accommodate the crowd. On Sunday nights many were turned away for want of room. The meeting was held in the Evangelical church. The pastor and wife showed us every courtesy, and stood nobly by us with their presence, prayers, and Amens. There were a few holiness people in the town—one Nazarene. These dear people had been praying for a revival for several years, and the Lord, who always answers prayer, sent a revival that stirred the town. It became the topic of the day on the street corners, in the stores, and barber shops, etc. Prayermeetings broke out in different parts of the town and in the country. Best of all souls prayed through to real victory. Penitent hearts found pardon, backsliders were reclaimed, and believers were beautifully sanctified. A lady eighty years of age, who had been a church member without salvation for fifty years, was saved and sanctified, another who had been in the church for thirty years was saved and sanctified and both united with the church when we organized. There was great opposition in the town among worldly church members to the preaching of holiness, and we were challenged by one of the pastors for a public debate but, of course, we had no time for this, as "We were doing a great work and could not come down." The Lord gave us good weather and the roads were good, so that God's people were able to come from a distance and one night ten denominations were represented by people who had a clear ringing testimony to holiness of heart as a second work of grace. At the close of the meeting we organized a healthy young church with sixteen members and a number of others expecting to come in later. The church called Brother J. G. Demoret, pastor at Burr Oak, sixteen miles away, to supply the work.

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They will worship in the Evangelical church for the present.—Minnie E. Ludwig.

**OKLAHOMA CITY, OKLA.**

—The church here was never in better condition, I suppose. The National Holiness Association has just closed a real good convention in spite of the freezing weather and gas shortage. Our Sunday school, under the supervision of Rev. J. E. Kelley, and his able teachers, is "going over the top." Recently Mrs. Florence K. Weir, one of our members, went home to be with Jesus, but before doing so joined the Laymen's Mutual Aid, making the local church her beneficiary, and the money is now in the hands of the church treasurer, and will be used as she wished in some needed improvements. We have set to the task of building a work worthy of our great church, our God, and this great city, and as a beginner, we are to have the Rev. A. G. Jeffries and Prof. A. S. London for the whole month of June. Before the closing of the recent convention Brother Robinson told us his experience known as his "Hospital Experience." It was wonderful indeed. God bless this dear man of God. The pledge we made at the recent District Assembly for fifty copies of the HERALD of HOLINESS is already bringing results. Thank God for the privilege of investing a few dollars for God.—John W. Oliver, Pastor.

**RACINE, WIS.**

—In the six months we have been here we have had some thirty professions, most of whom have been justified and then sanctified. Also seventeen additions to the church, nearly all heads of families. The missionary offerings have increased, also the offerings in the Sunday school. This church has for several years supported two Sunday schools and a native student on the foreign field and we are waiting to take another one, as soon as one can be assigned. We have found out that the Lord could solve the problems that this church had, and after praying and fasting He has done some things that seemed impossible. Eight of the boys, who seemed past the place of getting an experience, have been saved. The boys' Bible class that meets on Friday night gets the glory down when they pray. The Lord is opening up ways for us to get into the shops for noonday meetings and we are entering every open door. We have a fine brass band of twelve or fifteen pieces. Pray for us.—J. O. and Edna Wells Hoke, Pastors.

**NEWMAN GROVE, NEB.**

—Mr. Ludwig and I are here now with Brother Tittlemore for a week's meeting, where we expect to close with the dedication of their beautiful new church on the 14th. The Lord is wonderfully blessing the work here. The church was more than full Sunday night, the first night of the meeting.—Minnie E. Ludwig.

**LITTLE ROCK, ARK.**

—We have just closed a three weeks' meeting here resulting in a few professions and a great spiritual uplift to the church. Crowds have been good and a great spirit of prayer was on the saints throughout the meeting. Rev. B. F. Sheffer, the pastor, was our coloborer. The spiritual condition of the church seems much better than when we came. All the financial interests were met.—Frank Daniel.

**MILANO, TEXAS**

—We just closed our winter revival here with eleven bright conversions. We had Home Missionary Band No. 3 of the Dallas District. Rev. L. M. Payne, evangelist in charge, was blessed in a great way with liberty and special messages that will never be forgotten by the people here. Brother K. S. Moore and wife rendered excellent service as choir leaders and with their special songs. The little church here has been wonderfully helped and built up. The few members who have been struggling for years to keep the work going have a greater vision of the future than ever before.—J. W. Roeber, Pastor.

**RICHMOND, IND.**

—On February 15th we closed a good meeting with Evangelist L. N. Fogg of New Hampshire in charge. Brother Fogg is an excellent preacher and his untiring efforts among us will not be forgotten. While we did not see the revival for which we had hoped and prayed, the church has been greatly benefited and we are encouraged to push forward. There were twenty-eight seekers during the meeting and four have claimed victory in our regular services since the meeting closed. We are praying, planning, and hoping in the very near future to stucco the church on the outside and beautify it on the inside. God has wonderfully helped this church in its short history, and our benevolences are paid up in full.—M. T. and Lida Brandyberry, Pastors.

**EVERETT, MASS.**

—Rev. J. B. McBride, of Pasadena, Cal., has been with us holding an old-fashioned revival campaign

International Sunday School Lesson, March 28, 1920

The Life Work of Peter and John

SELECTION FOR READING, Rev. 21: 21—22: 5.

By Rev C. E. CORNELL

We will give some suggestions concerning the lives and labors of these two remarkable men, namely, Peter and John.

Simon Peter and John were fishermen, brought up near the Sea of Galilee. Their home was at Bethsaida at the head of the lake.

They were, no doubt, educated as the average Jewish youth of that time.

They were boys together, and were brought up as companions. Later they became partners in the fishing business.

Peter was the older of the two, and probably the oldest of the apostles. John was the youngest of the apostles.

They were both converted under the sizzling preaching of John the Baptist; they were baptized in Jordan and became followers of our Lord.

They were looking and expecting the visible presence of the Messiah.

They were two of the first four of Jesus' disciples. Simon was renamed Peter—Rock—by Jesus. He later became as solid as a rock and fulfilled all that his name implied.

John was the "disciple whom Jesus loved." He was perhaps the closest human friend of the Man Christ Jesus. He is called "the apostle of love" and that does not mean that he was weak or effeminate. He was also "Boanerges" "son of thunder" because he was intense and fervent in spirit.

Peter was impetuous and easily the spokesman of the apostles.

John was more reticent, but just as faithful when duty demanded.

These men were unlike in their disposition and temperaments. Jesus did not select men of a single type, but with a variety of qualities. He can use men and women of diversified gifts.

Peter proclaimed the Messiahship of the divine Christ. "Whom say ye that I am?" asked Christ. It was Peter who immediately gave this remarkable answer, "Thou art the Christ, the Son of the Living God." God had revealed it unto him.

Peter and John—with James, the brother of John—went in with Jesus when He raised Jairus' daughter from death. They were the three favored students in the school of Christ.

These three were on the mount of transfiguration. They saw the glory of God.

They belonged to the "inner circle" and went with Him into the "Garden of Sorrow," although they failed Him by falling asleep. Their tired physical bodies overcame their better impulses.

While Peter and John deserted the Master during the crucial hours of Gethsemane and the trial, they returned, and followed "afar off."

Peter—boastful Peter—thrice denied his Master during the Jewish trial. But Peter was a swift repenter. He recognized his humiliating failure, and "went out and wept bitterly." All it required was for Jesus to look at him.

John was at the cross and received the message from Jesus to care for His mother. John took her at once to his own home.

The resurrected Christ said, "Go tell my disciples—and Peter." Jesus appeared to Peter alone. No one has ever known what was said, but Peter was profoundly impressed and it remained with him to his death.

Jesus had a most important conversation with Peter (St. John 21) and he was fully restored to forgiveness and fellowship. Peter said, "Lord, thou knowest that I love thee."

Peter and John were at Pentecost. Peter preached the great pentecostal sermon and witnessed the great revival.

Peter wrote his two marked epistles, and John wrote his Gospel, his three epistles and the Book of Revelation.

Peter died much younger than John. Tradition says that he was crucified with his head downward, as he did not desire to be crucified like his Master—he was not worthy.

John lived to be an old man, and was exiled to Patmos, where God opened heaven and indicated what he should write. The Book of Revelation—the New Testament prophetic book—is the result.

These are the main incidents in the lives of these two disciples of our adorable Lord. There are many details left out. The student can search them out. May these prove to be a practical blessing.

the past seventeen days. God's blessing and power were on the services. The blessed Spirit did His office work in conviction and a number were converted, reclaimed, or sanctified. The saints were made to rejoice and were strengthened in their faith. Several new members were added to the church.—Charles H. Maunder, Reporter.

"Just a few words to express my appreciation of our most excellent paper. It was never better than now. So many splendid articles on vital themes. No greater contribution was ever made to a paper than the article by Rev. James B. Chapman on "The Spirit of Holiness." B. F. PATCHETT, Pastor, Malden, Mo.

**The Reds**

What do all these glaring headlines mean that we see in the daily papers? The REDS have overthrown the Russian Government, are wrecking Europe, and threatening America! Why has the world suddenly turned RED? Does not the Bible tell us that in the time of "The End" the shield of the mighty men shall be made RED and his valiant men shall be in SCARLET? That the GREAT RED DRAGON shall chase the church into the wilderness? That the great HARLOT shall ride a SCARLET COLORED BEAST full of the names of blasphemy?

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## Zacchaeus

By L. B. WILLIAMS

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Zacchaeus had lived to make money; now he will live to rightly use it.

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By HOWARD W. SWEETEN

A NEWCOMER in the ranks of holiness books; one that has been written to fill a real need. A book that will be welcomed by all lovers of the truth. Have you friends, relatives, or neighbors who claim that it is impossible to live without sin in word, thought, and deed? This book will give them the truth by reason and revelation. Eight chapters that cover every phase of the sin question.

### CONTENTS

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## TELEGRAMS

WOLLASTON, MASS.

### HERALD OF HOLINESS:

Dr. and Mrs. J. Howard Sloan began a ten days' meeting at Eastern Nazarene College March 14th. Sunday meeting starts out with several seekers at the altar.

FRED J. SHIELDS, *President.*

DECATUR, ILL.

### HERALD OF HOLINESS:

Great holiness convention in the First Church of the Nazarene. Dr. J. E. L. Moore and Aeolian Quartet, workers. Large audiences in attendance. Over sixty seekers last week. Meeting continues another week. One hundred and eighty-two present at Sunday school.

L. G. MILBY, *Pastor.*

OSKALOOSA, IOWA.

### HERALD OF HOLINESS:

Missionary conventions of Iowa District with Rev. R. T. Williams and E. G. Anderson big success. Great day at Oskaloosa, March 14th. Two thousand seven hundred and seventy-six dollars raised for Foreign Missions. Seekers at altar in evangelistic services.

E. A. CLARK, *Supt.*

PORTLAND, ORE.

### HERALD OF HOLINESS:

Sunday great day at Portland (Ore.) First Church. Rev. J. T. Little, pastor, asked for twelve hundred dollars on the church debt. Amid shouts from the saints over fourteen hundred dollars was brought in. Great missionary meeting at night. Splendid offering. End is not yet. Wilde-Knight party begin with us April 4th.

MRS. EDITH WHITESIDE, *Deaconess.*

## NOW READY

## General Assembly Minutes

PROCEEDINGS of the Fifth General Assembly of the Pentecostal Church of the Nazarene (subsequently "Church of the Nazarene") held at Kansas City, Missouri, September 25 to October 6, 1919.

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## NOTES AND PERSONALS

A recent communication from Rev. H. D. Brown, Seattle, Wash., tells of the arrival of Brother William Howard Hoopole in this country, after two years of service overseas, as follows:

"Rev. William Howard Hoopole reached Seattle from China on Sunday morning, March 7th, and soon found his way to the Church of the Nazarene. Upon the invitation of the pastor, he sang with great unction and power and preached a sermon of remarkable pathos and effectiveness. Our people were delighted with the spirit, the message and the singing of Brother Hoopole. He very kindly accepted an invitation to preach in the Lebanon Home in the afternoon. Our chapel was filled and we had a great meeting. Brother Hoopole brings a wonderful message, both in sermon and song. His description of work in the army is thrilling. It is a rare thing for a father and four sons to wear the uniform at the same time. This was the case with Brother Hoopole and his sons. His work in France and China has greatly ripened his experience and filled him with a holy enthusiasm. We shall not soon forget the day with William Howard Hoopole."

The following telegram from Mrs. DeLance Wallace, Walla Walla, Wash., was received too late for publication in last week's issue: "Wonderful victory closing day, great many seekers; 120 subscriptions for HERALD OF HOLINESS. Twenty new members received. Wilde-Knight quartet wonderful!"

Rev. E. G. Roberts, our pastor at Columbus, Ohio, writes that he has had a blessed year with the church there, scarcely a Sunday without seekers and finders; and over five hundred professions during the year. He has been called to serve the church another year.

Sister Phoebe McGaw, writing from a community sixteen miles from Wessington, S. D., says, "Some one is needed out here to preach and start a church. I have started a Sunday school and we use the Nazarene literature. Much good, I am sure, could be done."

Brother J. M. Messer of Durant, Okla., reports that he has had some very good meetings and that Brother and Sister Atterbury are now working with him. They can be addressed as above.

Sister Bessie Williams informs us that she is starting an evangelistic campaign in Fort Worth, Texas, with the expectation of organizing a Church of the Nazarene. Any one passing through will find her at 502 South Main street.

Rev. J. A. Ludlam and Prof. A. S. London expect to engage in evangelistic work during July and August. They can be addressed at Bethany, Okla.

H. T. Warren, 480 Newell street, Kenosha, Wis., a Nazarene brother working in a large automobile factory at that place, writes, "Any Nazarenes wishing good steady employment at good wages in an automobile factory and a chance to learn and advance, write to me."

The East Wareham, Mass., church reports two good all-day meetings on February 22d and 23d. Preaching was done by the pastor, Rev. S. N. Fessenden, and several visiting brethren.

We learn that the article entitled, "Genesis," appearing in last week's issue without name of the author, was written by Rev. LaFayette Cassler, of Abilene, Kas.

H. S. Wenger and wife, song evangelists, have some open dates at present. Their address is 215 4th E. avenue, Hutchinson, Kas.

## DEATHS

### CRAWFORD THOMAS WILLIAMSON,

oldest son of Mr. and Mrs. S. A. Williamson, was born in Ralls county, Missouri, November 15, 1860. He received his early education in the district schools of his native state. He had taken up the pursuit of farming where he was making a success when God's plan for his life was recognized and, after some struggle, was accepted, taking him off the farm and placing him in the gospel ministry. He was converted December 17, 1912, and about two hours later was sanctified wholly, which experiences marked the turning point in his life, changing its entire course. Being conscious of a divine call to the ministry and the need of training for that work he moved to University Park, Iowa, and entered Central Holiness University where he had diligently prosecuted his school work until he was just about to finish his junior year in college.

When the Church of the Nazarene was organized in Oskaloosa, Iowa, in the spring of 1914, prompted by a conviction that this movement was of God and that it was his place in the will of the Lord, he became a charter member of that organization. He immediately took up the work of the ministry in the church, and as he has many times expressed himself to the writer, felt this work to be exactly God's plan for him, and his ambition was to be able to

discharge the duties of that ministry in a manner that would result in the salvation of the lost, do honor to the church and glorify God. Many times have we heard him say, "I could not be satisfied with a service without fruitage." As his ministry grew in efficiency it increased in volume until his services were in great demand and he became one of the most effective preachers God has given the movement.

On September 5, 1917, he was united in marriage to Miss Esther Tiberghier, of Sac City, Iowa, to which union was born one son, Leo Brooks, now fifteen months old. This union also proved a great blessing to his ministry as, beside being a good wife and a true helpmeet, God has endowed Sister Williamson with a rich musical voice which is rendering her very efficient as a song leader and soloist.

On January 21st he was taken violently ill with influenza which rapidly developed into pneumonia. In spite of everything that could possibly be done for his recovery he grew steadily worse and on Thursday, January 29, God took him unto Himself. He was delirious the greater part of the time for the last forty-eight hours, during which time he was constantly working, praying, and preaching for the revival just about to begin. Twice during his delirium he seemed to be conscious just for the moment. Once he raised his hand as he breathed the name, "Jesus." At another time his face lighted up and he was heard to say, "I have made the landing." The funeral services were conducted by the writer at the church in Okaloosa, Monday, February 2d, where he had served so successfully as pastor for eighteen months.

Why this successful ministry should be so abruptly terminated, why this strong team in spreading holiness should be so soon broken, and why the church should be called upon to give up so promising a leader we will never know until we join him in a world where mysteries are made known. Until then we will bow in submission to the stroke, say Amen to the divine will, and pray that his mantle may fall on many other young men.

E. A. CLARK, Supt.

## WANTS

[Under this heading will be printed announcements other than notices that can be stated as wants only. We have discontinued the printing of small For Sale ads. For pure Want Ads a charge will be made of 12 1/2 cents a line, no ad to be run under 50 cents.—MANAGING EDITOR.]

WANTED—A Christian woman to care for home on a farm. A member of the Church of the Nazarene and four little children living with his mother. Mother will care for the children. Any one interested write Rev. A. J. Laird, Route 3, Box 60, Menomonie, Wis.

WANTED—Purchaser for a nice five-room cottage, with basement under whole house; lot 60x140 feet; in good location in Olivet, Ill. For terms, see or write Wm. T. Crain, 79 West Lake St., Chicago, Ill.

## ANNOUNCEMENTS

### ANNIVERSARY DEDICATION CONVENTION

The seventeenth anniversary of Rest Cottage and the dedication of the new Nazarene church of Pilot Point, Texas, will convene in joint convention in Pilot Point, with the annual meeting of the Board of Directors, beginning on Thursday, April 1st, and continue over the great closing Sabbath day, April 4th. The Rev. John W. Goodwin, General Superintendent, will be the preacher and will deliver both the annual anniversary message and the dedicatory sermon, and will preach twice daily during the convention. If you plan to attend write to Rev. J. P. Roberts at once.

REV. J. P. ROBERTS,  
REV. AILIE IRICK,  
Committee.

### A WORD OF WARNING

It has come to my notice that several persons in Saba, Dutch West Indies, have been sending letters and drawn thread work to several persons whose names appear from time to time in the HERALD of HOLINESS. They are posing, in many instances, to be members of the International Apostolic Holiness Church, whose headquarters are at God's Bible School, 1810 Young street, Cincinnati, Ohio; but these persons have no connection whatever with us, and are deadly opposed to our preaching. In most instances they falsely state they are in very great want and suffering, and so impose on the holiness people of the United States. I will gladly give any information to any one who will write me first as to their bona fides before granting any request that may come for financial aid or sale of work. All our members have either a letter or my card stating they are in fellowship and worthy of help.—John W. Crain, Pastor I. A. H. C., Saba, D. W. I.

NOTICE—Tennessee District: The District convention of Young People's Societies for the Tennessee District is called to convene at Springfield, Tenn., April 9-11. All Societies are expected to send representatives.—L. B. Matthews, President, 547 1/2 Shelby street, Memphis, Tenn.

NOTICE—To New England Deaconesses: Send in your annual deaconess report after April 1st. Please don't wait until you reach the seat of the Assembly to do this. Kindly oblige. The annual meeting for the election of officers for the ensuing year will be held Thursday evening, April 29th. Let all the deaconesses plan to be present at this meeting.—Corn M. Hudson, 13 Whitney street, Cliff-

tondale, Mass., Secretary of the Northeast District Deaconess Association.

NOTICE—To Indiana District: Let every pastor on the Indiana District "Lift up your eyes, and look on the fields; for they are white already to harvest" all around you. Visit the next town. See if you can find a vacant church, or plan for a tent campaign this summer. We will help you put on a campaign and dig out a church where holiness can be preached until Jesus comes. Let our evangelists plan to get in a new field this summer and do likewise.—J. W. Short, Superintendent.

NOTICE—To Hamlin District: To all those in the second year's course of study: If you would like to get review questions on the books you are to be examined on, you may receive same by writing me and paying postage.—J. P. Ingie, Box 103, Plainview, Texas.

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Official Paper, Church of the Nazarene. Published every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

B. F. HAYNES, D.D., Editor.

REV. C. A. KINDER, Managing Editor

Subscription Price—\$1.50 a year in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

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