

HERALD of HOLINESS

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

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EDITORIAL

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

"The Deepest Fundamental"

WE are ready to endorse the statement made in a leading editorial of the *Continent*, that the deepest fundamental is Christian experience—that "the deepest guarantee of Christ and Christianity is what each disciple learns" from his Father in heaven.

This is not saying however, that there are not fundamental tenets, doctrines or truths essential to be believed intellectually, in order to come to this personal, conscious experience of salvation. The Scriptures clearly present both sides of this truth. The most forceful passage in the New Testament illustrating and proving this duplex truth is found in Peter's great confession, "thou art the Christ, the Son of the living God."

That this was not a mere declaration of Peter's personal belief in the essential Deity of Jesus Christ is shown by the comment which Christ made in reply to it. He said, "blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven." This was tantamount to Christ saying that Peter had been in literal, personal, spiritual companionship with the Father. We are willing to grant that this personal, conscious experience of salvation may have accompanied or even preceded his discovery and acceptance of the deity of Christ. Ordinarily, the order is different. Usually, the correct fundamental belief precedes this deeper fundamental experience of personal saving grace. They must keep company however, whatever the order be. God has joined them. What God has joined together let not man put asunder.

In Peter's case, Christ's answer to his confession proves incontestably that he had been, and was, in personal, saving touch with God the Father. Either, his belief in the Deity of Christ led him to seek and find this saved relationship to his Father in heaven, or, his receiving this saving touch divine led him to apprehend and accept Christ as God—the eternal Son of the Eternal God. The order is not so vital as the connection. Sound doctrine must, and does inevitably accompany sound religious experience. This incontrovertible fact utterly annihilates that vicious and nonsensical sentiment so often heard expressed in the words "it doesn't matter what a man believes, so he lives right."

No man is going to live right, or can live right, without the motive power necessary to do it. This motive power comes alone through an experience of grace—Christ revealed and

enthroned within us, the Hope of Glory. This experience of salvation is bottomed on belief in the essential Deity of Jesus Christ.

The Unfinished Work

THERE is always more or less of unfinished work left at the close of every revival. This devolves a peculiar responsibility upon the pastor of the church where the revival was held. In addition to the number converted and sanctified during the meeting, there is generally quite a number of persons who attended the meetings more or less frequently, and upon whom some degree of impression was made by the preaching. These need special attention. The pastor by careful consultation with his members can gather quite a list of such persons who should be visited personally by him, or members of his church, in efforts to foster and perpetuate whatever impressions had been made.

Such persons should be warmly invited back to the regular, stated services of the church. They should be made to feel that they would be thoroughly welcomed by all the church members and that the church is deeply interested in their personal salvation and that they are being prayed for to this end.

A careful and diligent pastor who has organized his forces well, for, and during the revival, will have ready in his hands by the close of the meeting a long list of the names of such persons which were taken down by himself and members of his church appointed for the purpose. Unless this follow-up work is diligently carried on, a great many persons who were more or less deeply impressed during the revival will be allowed to drift on and finally lose all the interest they had formerly felt and perhaps grow harder and more indifferent than they were before the meeting began. This shows what a responsibility every revival effort leaves upon the shoulders of the pastor and his people. Often the results of a revival effort might be largely augmented by such a system of careful follow-up work. Thus, much unfinished work could be finished, in the salvation of souls, to the glory of God and the growth of the church. It is to be hoped that particularly at this time, just after the close of the wide-spread revival season through which we have recently passed our pastors have all been diligent in seeking thus to gather in, the full possible fruitage of every revival effort.

A BISHOP IN BAD COMPANY

THE daily Press Dispatches of Feb. 20th, quote Bishop Thomas F. Gailor, President of the National Council of the Episcopal Church, as saying in an address in Chicago, that he believed "the Eighteenth Amendment was a mistake." He is quoted as further saying that he believed in the modification of the Volstead Law. He said, "I am in favor of morality and I personally observe the Volstead Law, but I am opposed to putting sumptuary laws of so drastic a character in the Constitution. It partakes of the old philosophy that matter is inherently evil. I am not speaking in the interest of the underworld, but in the interests of intelligent, upstanding men."

The above statement from this Bishop will carry grief and sincere regret to every genuine Christian in his own denomination as well as in every other church in America. His reference to Sumptuary Law is wholly irrelevant and untenable. His lugging into the question the old Gnostic heresy of evil inhering in matter, is not only irrelevant and untenable, but is really absurd. Certainly, no man of his position and profession would resort to such sophistry except from a felt conviction of the utterly weak and indefensible nature of the position he was assuming. The utter puerility of such outworn, hackneyed arguments against Prohibition would excite only the risibles of intelligent, up-to-date prohibition advocates, but for the fact, that they came from the pen of a man whose position commits and pledges him to a more reasonable, fairer and more patriotic course.

The Bishop's evident sense of the inherent fallacy, impropriety and weakness of his statement led him to a disavowal that he was "speaking in the interest of the underworld." Pray, in whose interest was he speaking? We are very sure that his utterance will inure to the interest and delectation of boot-leggers, brewers, bacchanals, bagnio-habitués, back-alley bums, jobless bar-tenders, dead-beats, bandits, wine-bibbers, drunkards, law-breakers, anarchists, bolshevists, I. W. W.'s and such like. We have never felt however, that these classes were peculiarly distinguished as "intelligent and upstanding men."

In free America every man is entitled to choose his own associates. If the Bishop prefers the classes mentioned above for his affiliation instead of, the real Christians, the mothers, the fathers, the patriots, and the conscientious, clean preachers of America, he is welcome to his choice and we simply leave him with his crowd, where logic and his own choice place him.

A life rooted in Christ will constantly bear clusters of choice grapes of grace.

If God were to come in and save you over your unconfessed and unforsaken sins, He would become a party to your sins, and this He will not do. But He will come, if you will make His paths straight.

A VICIOUS SENTIMENT

HERE is a vicious sentiment on the lips of many people, that it does not matter what a man believes, so he lives right. The truth is, no man can live right unless he first believes right. Right believing is the indispensable foundation for right living. A man's thoughts determine his beliefs; his beliefs determine his convictions, and his convictions determine his character. The wise man said truly: "As a man thinketh in his heart, so is he."

A life of outward correctness, which comes not from convictions radiated in right believing, meets no favor with God. Right belief in God and His revelations must be the impulsion behind any living that will be acceptable to God. The Psalmist said:

"For Thou delightest not in sacrifice, else would I give it:

Thou hast no pleasure in burnt offering."

Instantly the Psalmist shows why God was not pleased with such service. It was because the offerings came not from a profound belief in the guiltiness of sin and in the pardoning mercy and love of a sin-pardoning God. These truths come out in the very next utterance of the Psalmist, which were:

"The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, Thou wilt not despise."

It is patent that the Psalmist recognized that the matter of faith changed the whole attitude, both of the sinner and of God. The pride of man desires to eliminate the matter of faith, in order to construct a righteousness of his own in which he can feel complacency and for which he can claim all credit. But God has determined that no flesh shall glory in His presence. Hence He has constructed that bridge of belief across which the human suppliant must travel to meet His favor, and it is a veritable "Bridge of sighs." It brings one to that state, of a broken and a contrite heart which God is quick to see. At once He makes such a heart the source of an out-flowing character and life in which He can take delight and can bless and make a blessing.

"Christ liveth in me" kept Paul always abounding in the work of the Lord.

Sunday morning newspaper reading is a device of the Devil to make the Christian heart stony ground for the seed-sowing work of the Sunday morning sermon.

Phlegmatics, neurotics, dry-rotics—these three; but the greatest of these are dry-rotics. The reason the dry-rotics excel all others is, because both the other classes are headed directly for the dry-rotics and always land among them for their final and logical residence. The phlegmatic is cold, the neurotic is wild, the dry-rotic is dead-dry. There is a sort of possibility of warming the cold, of taming the wild, but scarcely any of raising the dead.

THINGS TO THINK ABOUT

Service is the proof of character.

What a man does indicates what a man is.

Happiness is never found by those who seek it for themselves.

Mere religious activity is no equivalent for spiritual fruitfulness.

A live mind and a heart alive in Christ give the pulpit abounding power over the lives of men.

What increase have you made upon your spiritual capital? "How much owest thou the Lord."

It is not new stunts, but the old starts, that are needed in our religious and church life of today. The old starts persevered in, and worked faithfully will bring gracious results and land us finally in the haven of eternal rest. Jeremiah seemed to have this truth in mind when he said, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Patience has her finest opportunity when dealing with imperfections, or defects. So discovered Homer Rodeheaver. At one of Billy Sunday's meetings in which he led the singing, a boy sang in his Choir who was not quite bright. He would never leave the tabernacle at night until he could shake Rodeheaver's hand. It mattered not how many people were waiting to talk to the great singer, nor how important the conference might be, he would come down and stand right next to the singer. He would stick around until the last man in the tabernacle had gone, in order to have the last chance to say good-by. It was embarrassing at times and it was not always easy to be patient with him. Next to the last night of the meetings a man came forward to speak to the singer at the close. Rodeheaver had watched him the night before come down the aisle with his wife and five children and all take the evangelist's hand and then sit down in the front row. He came up to Rodeheaver and said, "I just want to thank you for being so kind to Joey. He isn't quite bright and has never had anything he has enjoyed so much as coming here and singing in the choir. You have been so kind to him, and he has worked so hard during the day in order to be ready in time to come here at night. He has urged and coaxed us to come too, and it is through him that my wife and I and our five children have been led to the Lord. His grandmother and his grandfather, seventy-five years old, and an infidel all his life, have come tonight, and, now the whole family are converted." O! the limitless power of patience. "Let patience have her perfect work that ye may be perfect and entire, wanting nothing!"

THE NECESSITY OF ORGANIZING TO PREACH HOLINESS EFFECTIVELY

A LITTLE while ago I went into a small southern city to conduct a meeting. The work of holiness was not yet well established in the place and I found that just a few months before my coming a leading preacher of the Holiness Movement had conducted a meeting in the city in another church of the same denomination as the one with which I was engaged. I made some inquiry about the success of his work and was surprised that many rather well informed people were not aware that he was a second blessing preacher at all. My first impression was that the good brother compromised the precious truth for which he had so long stood as a fearless champion. Finally, I talked with a discriminating and spiritual brother about the matter and in explanation he said, "If Brother — had been in a holiness campmeeting or any where, where he was surrounded with holiness people, his preaching would have been considered definite and clear; he would have helped many to see the beauty of the blessed gospel which he preached. As it was, he did not have any backing that could give strength to his words. His listeners did not give the spiritual and vivid interpretations that the preacher intended, and he was supposed to preach just the same thing that the people had been hearing from that pulpit and so the people accepted him that way. As a result his invitations to Christians to come forward and consecrate their lives in order that they might be sanctified were not accepted by the people because the pastor and the leading officials in the church did not go forward and so the people seemed to take it that the invitations were intended to be just somewhat formal tests and not to be taken very seriously."

I studied for some time over what this informant had said, then I remembered that I had tried to preach holiness under somewhat the same surroundings myself and that I had not had much success. Then I went on to recall the instances of some of the strongest preachers in the Holiness Movement holding meetings under the auspices of churches that were either decidedly opposed to the doctrine and experience of holiness or else, being too lifeless to oppose any thing much, entirely indifferent to such work. I could not think of many instances of such churches being transformed into holiness churches nor could I recall many instances of any number of people obtaining the experience of perfect love in these meetings.

The plan of preaching holiness to people without letting them know just what it is you are preaching, and thus save offending them, is not an effective way to propagate experimental sanctification; and the old idea of expecting people to get sanctified wholly and still leave off their testimonies is an exploded fallacy. When brought face to face with the issue, most of us will have to ac-



knowledge that it was the testimonies of victorious possessors, rather than the logic or eloquence of any preacher, that brought us into the place where we were willing to pay the price of full salvation. In other words, most of us were brought in in holiness meetings. When we went to the meetings, we understood that the services were being held for the special purpose of promoting the work of holiness, we interpreted the sermons and testimonies and songs in the light of this fact and we did not attempt to make a consecration with any thought of reservation in our minds—we understood fully that if we obtained the blessing we would be expected to identify ourselves definitely with the holiness people.

Of course, in the end we would finally get back to the question as to whether the hen was made first and then laid the egg or whether the egg was made first and then the hen hatched from the egg. That is, is the spiritual environment of the holiness meeting the means of leading men into holiness, or the people getting sanctified create the atmosphere that marks the special holiness meeting? But we do not want to be philosophical; whether the number of sanctified people in the community is many or few, it seems that the only effective way of adding to the number is to come out openly and boldly for this special purpose.

But no movement can run special and separate meetings long without either organizing, being destroyed by fanaticism, or being re-absorbed in the old body. If any one questions this statement let him read again the history of various movements of the Christian era.

This brings us to the serious conclusion that the second blessing holiness people have no choice between organizing as a church and becoming extinct; for, as already shown, it is impossible to successfully propagate the work of holiness within the organizations which oppose or ignore it, and it is impossible to maintain successful holiness meetings without organization.

No one need take any special alarm at the fact that there is opposition to the organization of a holiness church, I can remember when we used to suffer considerable persecution on account of the very fact that we were not organized. After all, we are not seeking relief from opposition; we are seeking the most successful method of propagating and maintaining the work of holiness.

A noble Christly character is not produced by a religion of Sundays and special occasions, but is the product of sunshine and storm, conflict and prayer, and the downpouring of the Holy Spirit.

PROHIBITION BAD FOR BUSINESS

NOW that prohibition is being tried out, evidence has been found to substantiate the old claim that prohibition is bad from a business standpoint. That is, evidence has been found that shows that some lines of business are suffering as a direct cause of the diminished use of liquor. For instance, Dr. J. B. McCurich, Professor of Anatomy at the University of Toronto, in an address before the Canadian Embalmers' Association, claimed that there is a scarcity of bodies furnished to medical colleges for dissecting purposes since prohibition came in. He claims that the reason for this scarcity is the fact that men belonging to the class that formerly died destitute, through indulgence in liquor are now leaving money enough to give them a regular burial, and so the colleges now rarely obtain bodies from that source.

Then there is the Water Street Mission in New York, founded by Jerry McAuley and known around the world. Every Christmas they always feed the derelicts there and always provide dinner for eighteen hundred or more. Last Christmas only four hundred fifty presented themselves, and now the number of derelicts, since the saloon closed, are so few that they lack a sufficient number of downs and outs to need the mission, so it has been permanently closed.

There may be other lines of business also that are seriously affected by prohibition. Won't the friends of liquor please give us some more data on the subject?

"DARWINISM HAS HAD ITS DAY"

THIS was the declaration of Dr. Lyell Rader, Chemist of Chicago in his address before the first meeting of the Prophetic Bible and Science Society. He said, in the future the truth of science would be applied by "rigid scientific methods" as contrasted with the "pseudo science of the past." Dr. Rader was introduced by William Jennings Bryan who said that Dr. Rader, as an exact scientist would prove a "strong ally in rescuing science from materialism." Mr. Bryan said that "instead of allowing the higher critics to cut out of the Bible that which conflicts with scientific guessing, we propose to cut guessing out of science."

CRIME A NATURAL TENDENCY

ANDRE TRIDON, famous psychoanalyst said in New York last summer that crime is a natural human tendency. He said that every person is at heart a thief, a liar and a murderer and that the ruling passion is a lust for power.

It would be difficult for a holiness preacher, preaching on "Inbred sin" to make stronger statements than these. It is wonderfully encouraging to know that the cross of Christ provides a fountain for "sin and for uncleanness," and that even the man who has been unable to "repress these inherent instincts" can be "saved to the uttermost."

The Ministry and the Church

By V. MAY DORMAN

COMMON among theological students is the fault of reflecting an instructor in some one mannerism. It was so in the case of the students of an instructor that lisped. When the students entered the ministry they, too, were affected with a lisp. There is something both pathetic and ludicrous in the weakness of one unable to support his own little role in life's drama. "Stepping into the shoes of Moses, Aaron was sadly out of place," as is the fool stepping into the shoes of a wise man. The ass in Aesop's fable learned, to his sorrow, what it meant to frisk before his master as the master's pet dog had done.

The responsibility of a minister is very great. He must answer for "many men of many minds"—minds that faith in the wisdom of God's Word alone can fathom and reach. To put faith in man's wisdom,—man's philosophical perceptions, his speculations and creative ideas, when out of harmony with the Divine Word, is to decrease spiritual vision and responsibility; "for we decrease our responsibility, if we decrease our spiritual vision, and fear lessens with the lessening of responsibility," and dryness and barrenness of soul result. There is a good deal of philosophy and common sense in the observation of the small boy, "If Jesus didn't mean what He said, why didn't He say what He meant?" Certainly it would be wiser and safer to believe what God has permitted men to say in His inspired Word, than to believe in the fancies and fads of misguided wiseacres.

When Christ fills the soul with Himself; when He becomes the center of attraction and praise, the mind is drawn, not to "words which are but wind," but to life-giving sounds, which "Speak unto men to edification, and exhortation, and comfort." "Words are but wind; life is real," and who speaks into the air, as St. Paul expresses it, fails to change the life. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" The ministry indwelt by the power of the Holy Ghost, at the command of the world or of a worldly spirit, would not turn upon their heel to save their life. When they open their lips to speak it is the message which God gives, and is spoken with the demonstration of the Spirit. And when they move, although with quiet step, the heart of the multitude is shaken and troubled at their approach, because God moves with them. There is no thunder, but the "still small voice; no smoke, but consuming fire."

But it is according to the spiritual vision we possess. Renan, it is said, saw in St. Paul only "that miserable little Jew." If the wisdom of this world, its philosophy, science, its education and theology are greater to our vision than the vision God gives us on our knees and from His Word, then have we

within us only that which is born of the world, and not that which convicts men and saves them from sin.

I have in mind a minister, who, until recently was pastor of a few of the large churches of London, England. He is remarkable for his deep spirituality and spiritual culture, one in whom is truly the mind of Christ and who is truly a guide in the narrow road that leads to salvation. Free of self and pride he "understands the secret of his own nothingness," hence, preaches with great power and effect, the truth God gives him. And his church reflects the character and spirit of her leader. "No institution," says Emerson, "will be better than the institutor;"

accordingly, the preacher great in God reflects God's greatness in his church. Preceding the service the congregation engages for ten minutes in silent prayer, which greatly increases the reverence of the church and prepares the heart and mind for worship. Here is a church guided by the Holy Spirit, and with a religion that fills the heart, therefore in no need of present day attractions and equipments to inspire loyalty.

A liberal religion will never save the church. The cry of the heart is not stifled by what the liberal church has to offer. Let her "offer us a spectacle of Christian virtue of a holier, more intense and more intimate kind than before; let us see it active in their persons and in their influence, and they will have furnished the proof demanded by the Master; the tree will be judged by its fruits."

LOS ANGELES, CALIF.

Extremes

By REV. F. W. COX

A PROPER definition of *extreme* is "greatest," "utmost." To be saved from all sin is "utmost" salvation. To be filled with the Holy Ghost might be called "extreme unction," but more properly it is entire sanctification. My subject will not be treated in the legitimate sense of the term, but in the perversion of it.

If it were said that a man walked the utmost distance of Great Britain, which is 600 miles in length, it would mean that he started from the extreme North of Scotland, and in time arrived at the South of England, or Land's End. To make it mean any more than that would infer that he went too far, missed his footing, and, instead of landing at Land's End, he landed in the Atlantic Ocean.

I am writing to those who have gone too far one way or another. Then notice some thoughts against extremes. One woman said, "If I ever eat a piece of pork, or drink a cup of tea or coffee, I shall land in hell!" Rev. T. C. Henderson replied, "My salvation is too big to drown in a cup of coffee, and too strong to slip off a piece of pork into hell!" The legitimate Bible rule is things necessary for sustenance, going into the mouth, do not defile the man. The draught purges all meats, and Jesus gave an excellent menu in St. Mark 10:7, 8; viz, "And in the same house remain; eating and drinking such things as they give." Again, "Eat such things as are set before you." One man facetiously remarked, "A little pork will not hurt, providing the Devil is fried out of it."

Extremists are severe in their treatment toward others. Their words are often rash and contain an element of religious cruelty. They will judge a man's whole character by a consistent infirmity or an innocent mistake that they see in him. From that they give an iron-clad decision to the effect that such

and-such a brother or sister will never be permitted to darken their doors again, or be called back to their circuit. Thus they "close up their bowels of affection" and hurt themselves more than their victims. I know of a minister who made a very simple mistake over a dime. He wrote four letters of explanation and apology about it to his brother minister, yet he never received a single reply. This extreme silence was a cruel violation of all laws of ethics and religious courtesy.

A number of ministers met in a room and were sadly criticising an absent brother for some mistake that he had made. One pious brother would not lower the standard of perfect love by being guilty of "evil speaking" stood up, looked the rest in the face and said as a rebuke, "Glory to God, I am not infallible!" This put an end to the un-Christian-like conversation.

The extremist demands that you confess your faults, but overlooks the fact that he himself needs a virtue called "the grace of apology." All true saints wear this jewel. John Wesley said, "God has kept me in an evenness of temper for over fifty years." Yet because he entered too earnestly into a conference debate, he apologized by saying, "Brethren, I spoke with too much warmth."

An extremist sometimes may have perfect love but lack in mental balance. An extreme on the music question in the church says, "The popular church made a wrong use of music, therefore we will never allow music to be used in our church." He sees a dude wearing a large, brilliant, flashy necktie, and says, "No Christian ought to wear a tie." Some women get light on the sin of wearing fashionable attire and then go to the other extreme by seeing how plain they can become, dressing so as to look almost like bean poles. Taste is not pride, but it is the sensible and Scriptural difference between worldliness and slovenliness. Wearing a modest tie is not

a sin. Men and women should dress up to their neck. A modest tie would have been an excellent improvement to some ministers and laymen whom I have seen in pulpit and pew with filthy collars and greasy button-holes. Dress up, gentlemen!

After Rachel and Leah took off their "false gods," i. e. "the rings on their fingers and in their ears, and changed their garments," "God gave them power over the cities where they went." (See Gen. 35:1-5). Then Isa. 3:16-24 forbade Christians dressing like Parisian belles or people down in the underworld of city life.

In 1 Peter 3:1-5, we have three indictments against feeding the fires of pride with the fuel of "fashionable attire, and plaiting the hair" and ornamenting the body. Then 1 Tim. 2:8, 9, makes a motion that "men lift up holy hands without wrath or doubting," and that "women adorn themselves in modest apparel, with shame facedness and sobriety, not with braided hair, or gold, or pearls, or costly array." Paul seconds the motion by saying in Heb. 12:1, "Let us lay aside every weight," etc. Our own Manual stands by this Biblical attitude; it must be right, and we

must lovingly and wisely stand by the truth. But here is a difficulty. The extremists say, "These truths do not mean anything to us now;" and advise that nothing be said on these lines. Still others will be constantly ringing the changes on feathers, flowers, ties, etc. Another unbalanced jewelry extremist runs up and says, "You may as well put on jewelry as to wear gold glasses or have gold-filled teeth." This last well-meaning person should know that when the lenses of the eyes are flattened they need artificial help that comes from wearing glasses, and that gold frames are best suited to the flesh; that the teeth wear out and decay and need the care of a dentist, and that gold fillings, crowns, and bridge work is the best for our health and comfort.

The extremist is usually a one-sided person. Let us love him and treat him kindly and "teach him the way of God more perfectly." Personally, I have decided a long time ago to do just as our sainted departed Brother Trumbaugh used to say, "Don't turn to the right; don't turn to the left; but keep in the middle of the King's highway."

BROOKLYN, N. Y.

Parental Responsibility

By REV. W. D. MCGRAW

RESPONSIBILITY is measured by our influence, light and opportunity; and the parents who occupy first place in influencing the lives of their children have greater responsibilities, whether temporal or spiritual. In 1 Tim. 5:8, we read: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." If a man refusing or neglecting to provide the temporal necessities for his household which pertain to this life only, is worse than an infidel, then how much more is he who *refuses or neglects to provide for their spiritual need which pertain to eternity?*

Turn to Mark, 9:42-48. You will find there that Jesus warns us against offending, or causing to stumble a child or believer, saying it were better to be drowned in the depth of the sea with a millstone hanged about our neck, than that we should be guilty of hindering them; and in this connection He gave one of the most lucid discourses on eternal punishment that you will find recorded in the Bible. No doubt, you love your children and would not cause their eternal damnation for anything in the world; but unsaved or careless and indifferent parents, do not console yourself by believing that you are not standing in their way of being saved; for I must tell you plainly that you are either helping or hindering them. *There is no neutral ground for you to occupy*; and whether you are helping or hindering them depends upon whether you are a real out and out Christian yourself or not. To prove this, I refer you to the words of Jesus, recorded in Matt. 12:30, "He that is not for me is against

me; and he that gathereth not with me scattereth abroad." Could anything be plainer than this? Either for Him or against Him. If for Him, gathering with Him; if against Him, scattering abroad from Him. Hence the Bible speaks of leading, winning and bringing souls to Jesus, but never speaks of sending or driving them to Him.

God's first question to our race after the fall is "Where art thou?" For the sake of your own immortal soul, and for the sake of your offspring and any others whom your life is influencing, will you consult your chart and compass, and then stand up and answer this question, giving God your moral and spiritual longitude and latitude? Then listen to His second question. "Where is Abel thy brother . . . What hast thou done?" (Gen. 4:9, 10). Where are those precious children that God has entrusted into your care, and whom He has expected you to train for Him? For His word teaches us to "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). "What hast thou done?" is God's question to wicked Cain, who had murdered his brother; and, dear reader, you will join in with the millions in all ages who justly censure this awful deed; but which is the greatest crime in turpitude and final consequences, murdering your children or ultimately damning them. Abel, when murdered, went to heaven, but there will be millions of lost souls that will rise up in the Judgment and curse their parents for damning them by their ungodly examples and indifference. "What hast thou done" for the salvation of your boy or girl?

Did your child ever hear you pray? Have

you so related yourself to God that He can empower your life and burden your heart for the lost? Does your child see in your life true devotion and loyalty to God? Are you making any serious effort to live and pray conviction on your children. "What hast thou done?" You may not be disposed to consider this question seriously now, but the time will come when you will consider it, and I pray that it may not be after your child has slipped away from you through death or age.

If you are making no serious efforts to get your children saved (and when I use the term saved, I mean the new birth, John 3:3). *then your indifference is damning them.*

The sin of neglect, is doing more to damn the race than anything else. God's word says: "Woe to them that are at ease in Zion" (Amos 6:1). Also in Isa. 66:8: "As soon as Zion travailed, she brought forth her children." The words "ease" and "travail" in these passages describe two different conditions that are in contrast, the one to the other. Those that are at ease in Zion are they who take everything easy, making no effort to seek God themselves, or to get any else to seek Him, *not even their own household*, yet hoping all will come out right in the end. This is the class Solomon had reference to when he said: "Slothfulness casteth into a deep sleep and an idle soul shall suffer hunger" (Prov. 19:15). Dives, who waked up in hell and lifted up his eyes in surprise, and felt so much concern about his lost and sinful relatives after it was too late for him to assist them, belonged to this class. It was this indifferent class that Paul referred to when he said: "How shall we escape if we neglect so great salvation" (Heb. 2:3). On the other hand, those who travail in Zion (the word travail means to labor with pain, to toil, to suffer with pangs, etc.) *are they who have a God-given vision*, and like the prophets of old, "weep between the porch and the altar" over the lost. They "seek first the kingdom of God and His righteousness." They "forsake all to follow Jesus" (Luke 14:33). They have "suffered the loss of all things for Christ" (Phil. 3:8), and are laboring for the salvation of others. Paul had this experience of soul travail when he wrote: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh" (Rom. 9:1-3). When you have such burden as this for the lost, whether it be your own family, or others, you will find time to pray for them, and put forth earnest efforts to get them saved. Will you not begin now to pray God to help you, and forgive you for past negligence and indifference? and will you not begin now to do all you can to gather in a few sheaves before it is everlastingly too late?

HOUSTON, TEXAS

General Board of Education

Report of the President of the General Board of Education, read at the meeting of the Correlated Boards, Kansas City, Mo., February, 1922, endorsed by the Correlated Boards and ordered published in the Herald of Holiness.

Dear Brethren:

Schools, being character building institutions, it is to be expected that changes within them should be slow. It is a serious thing to found a school and this should only be done after mature thought, sincere planning and earnest prayer. It is proper to give a school legitimate advertising, but real educators will not indulge much in methods which may be properly called "boosting." A safe school has very little that is phenomenal and the "feverishness" which a "crisis" brings is strongly detrimental to the true work of training our youth for the stern conflicts of every day life. No school can do the work which we want done unless the leaders are conservative men. That school which has more new students each year than old ones, is not a good school to which to send our future men and women. Changes in administration and in the personnel of faculty and management should be as few as possible. Our schools must have stability and "character" if they are to be useful in building permanent types of manhood in their students.

It is unfortunate that we have had a situation as to the number and location of our schools, that has made it fairly impossible for us to adopt any strong general policy with regard to the promotion of our educational work. We have known all along that all of our schools could not survive. The fact that the past year has marked the closing out of three of our schools, while sad, may not be wholly evil. It may be that we are about to reach the place where we can tell what schools can and should become permanent. Whenever this point may be considered settled, we shall be at the place for the beginning of our real growth in our educational work. We do not want any more schools at the present time, and we would, perhaps, be better off with still fewer, but we have required time to enable us to tell where eliminations were necessary and it may be that time will be the merciful angel that will lead us out of still more of our difficulties. If we are ready to say that all the schools we have left are capable of becoming permanent and that they should do so and if the reports from these schools will show that they are operating on a sane, safe, conservative basis, we can get the money required to equip and operate our schools. There can be no doubt but that we, as well as the people generally in our church have been weak regarding the assurance of our permanent establishment. And just now, the standing of our schools in the confidence of those who must support them is not strong enough, as I wish it were, but we can give the schools the required standing in the confidence of our people, if we are assured in our own minds.

In order for me to say what is on my mind, it will be necessary for me to suggest some things that may seem to you radical—perhaps dangerous; but I assure you that I shall not expect you to pass approvingly, any proposition I may suggest, unless it appeals to you as proper and safe.

In the first place I shall mention the matter of the type of the school that it should be our purpose to build. I believe this question is about settled and that we should take our answer from the experiences of the past. It was originally the plan to call every school we started a "University." This was justified on the ground that we did not propose to turn our students over to non-spiritual schools for any training they might require. It was our ultimate aim to have universities and our schools were named according to our vision of future developments. But I am personally convinced that we should definitely abandon the idea of building any universities; that we should drop these names from our schools, and that we should have at least a twenty-five year holiday in the matter of university talk. I base my conclusions on the following considerations:

(1) A university must be so broad in its purpose of learning and education that it has only an indirect religious value, while our people are religious, spiritual, evangelistic, and would not

want to build a university if they were informed as to the character of such an institution.

(2) We are too few in number to furnish a student body for a university if we owned one well equipped and endowed. The outcome then, would be that we should need to draw on outside people for students, and soon any university that we might want to build would lose its Nazarene character, for it would soon be dominated by students who were not Nazarenes. The character of the universities of the older and larger denominations on account of the necessity for cosmopolitanism in the organization, does not very strongly reflect the character of the people of those denominations. Our people want schools that will not only be Nazarene in name but will be Nazarene in character and reality.

(3) The larger denominations find trouble in securing men for the heads of their various departments, who are competent, and even orthodox; how much more difficult for us to man an institution of higher learning with sanctified professors! But if we took on incompetent professors because of their religion, we would lose our students; and if we took on competent people who did not have religion, our people would object and our church would divide.

(4) The expense of founding and equipping a university that would be a credit to our denomination would be too great for us to justify the matter any serious consideration.

(5) There is no actual demand for a university. Our people who are ready for university courses are not calling for a Nazarene university. In fact, it is a question whether those among us who might be prepared for university courses would attend such a university as we could found, even if we did establish it. For instance, would any of you take a course in Medicine, Law, Civil or Electrical Engineering in our university if you were in search of a place to take work of that kind?

Why keep talking of impractical matters? Why not face the facts as they are and seek a practical basis for our educational work?

But in the second place, there has been, in some instances, a complete reaction and there are those who say that the majority of our students are of Academy grade and that we should maintain most of our schools on the Academy basis. I believe that this too, is a mistaken idea. In fact, I do not believe that we can establish permanent schools of Academy grade. The following are the grounds of my conclusions in this matter:

(1) High schools are so common in every section of the country that the competition is too great for a church academy to succeed; for the difference will not be great enough for the average person to be willing to pay the tuition.

(2) An Academy does not represent a very high ideal of education, and the students will tend more and more to the immature type; hence the academy will not bring our strong general officers to the community and it will not hold the families that want to give their children a complete education,—so that sooner or later an Academy will die.

(3) It takes considerable money to operate an Academy,—much more than the actual patrons of the school can afford to pay; but the majority of our people, not living at the school center must send their children to the State High School. Then can we expect them to be enthused over the support of an academy from which their own children derive no benefit? They will not support it. Sooner or later the Academy will die.

In the third place, some suggest that we should specialize on Bible Schools. There is an idea that some shorter process might be found for preparing people for the ministry and for the mission field. This too, I think is a mistaken notion. In the earlier days of a movement like the Holiness Movement, there are always a large number of mature people, some of them possessed with a good literary education, who are brought to God and baptized with the Holy Ghost. Many of these people are proper candidates for a short Bible course and can go out from such a school and make a success. But as time goes on, the relative number of such people decreases and Bible

Schools are turned into regular literary schools with a Bible Department. God's Bible School at Cincinnati, Ohio has been the most successful Bible School in the history of the holiness movement, but a few years ago it adopted a standard academy course and I am informed that the plan now is to make it a college. When others have found it necessary to add the literary course, it is a poor time for us to take up the type of school that is being outgrown by others. Our demand is not to give a little English Bible to mature educated people, but it is to train our own youth and prepare them for the most exacting work that any generation has ever faced—that of spreading Scriptural holiness during the generations immediately following our own. My conclusion on this subject is based upon the following considerations:

(1) A mere Bible school course does not prepare people for preaching the gospel or for Foreign Mission work in this generation. We may not like the term, but just the same, our task demands an educated ministry. The qualifications our own Foreign Missionary Board requires of candidates for the work in the foreign fields is not much below a college education. Workers who have no more than a three year's Bible Course are not educated and are not in demand in our, or in any other church. Garfield said, "You can grow a pumpkin in a season, but it takes a century to grow an oak." The day for the success of preacher and missionaries of "pumpkin" season training is past. We MUST EDUCATE.

(2) There is no actual demand for a school of this type. I might give money to it, if I had the money, but I will send my children to a place of more fundamental work in education; and YOU and the rest of our people will do likewise.

This leaves only one type of school for us to consider, and that is the college. We shall have to provide for academy students at our colleges for some time to come and we shall always make our Bible Department the most prominent of all, but we must build a FEW GOOD COLLEGES. My thought is that our colleges will fill the whole demand and that we shall do well to adopt this as our policy on the matter of the type of school that we shall build; and that we encourage such of our schools as can not reasonably expect to become colleges to cease operation as soon as they can; for they must sooner or later die. I believe it may be possible for us to tide over with six colleges and finally get them upon their feet. This, of course, can not be done in a day, or in a year but if it can be done at all it will be a great thing.

The second thing I would mention is our method of operation. It may sound hard to say that "money is the acid test" in the matter of the success of our schools. The schools which have closed have done so from financial considerations and these schools which have the best promise of permanent success are those which are paying their bills and making good in a financial way. I am confident that we adopted a wise plan last year when we asked all our schools to segregate their accounts; to apply on the operation of the school only the income from students and the receipts from the budgets of the churches; then the people are to be asked for donations only from the "capital funds." I believe that this plan should be re-emphasized and no exceptions allowed. I believe that all the schools that are operating under the general direction of this Board should be ordered to adopt a budget of expenditures that can be reasonably covered by the income from the sources named. OUR SCHOOLS MUST NOT RUN INTO DEBT FOR CURRENT EXPENSES. We must draw an invariable line here. If a school can meet its operating expenses for a while, there is ground for confidence to go to our people and ask them for money to pay off the indebtedness on the school's plant.

Summarizing, I will say that it is my conclusion that we can not and should not attempt to build a university, that we can not permanently maintain academies that do not meet our needs, that a special Bible school does not meet our needs, and that we should express ourselves as of this conviction and discourage further agitation on this particular line. That the college with the necessary preparatory school and Bible department is the school that

(Concluded on page eleven)

HONEST DOUBTERS

We often hear people speak of themselves as "honest doubters." A writer tells us how a test was put to a young man which proved that he, at least, had no claim to that title. He says:

"A great evangelist once told me that after holding a most successful mission at Cambridge, one of the students asked him to visit a fellow-student who was keenly interested in these matters, but would not go to the meetings. He had expressed a desire to see him and as he was one of the ablest men in the college there was great desire that he should be spoken with. My friend saw him, and after a bit the student began to put forward some of the intellectual difficulties he had in accepting Christ—the inspiration of Scripture, the Divinity of Christ, etc. The evangelist listened and said: Yes, I have often dealt with these difficulties, and am willing to discuss them with you all night; but before I go on to them there is one question that I would like to put to you: *If I can succeed in clearing your doubts away, will you engage to-morrow evening at my meeting to make a public confession of Christ?* The man was silent for a minute, and then said he would hardly engage to make a promise like that. 'Then,' said the evangelist, if that is so, there is no use in our wasting time further tonight, for with the heart man believeth, but with the mouth confession is made unto salvation, and he took his leave."

By way of contrast,—I want to tell you what a man who was really an honest doubter,—the only one I ever met, who seemed to me to meet all the requirements. *And you will notice that he did not remain a doubter very long after he became a perfectly honest one.*

He used to attend the early holiness meetings in our city, (he is in heaven now) and always gave his testimony with such a radiant face, and joyous voice that I was led to ask him about his experience.

"I was a skeptic for many years of my life, not believing in God, or the Bible or a hereafter, though I thought a good deal along these lines," he told me. "I really wished I could believe like other people. 'But if I can't, I can't,' I said to myself, 'and that is all an honest man can do about it.' Then one day this question came to my mind: 'Is that really all that you can do about it? Can you point out one honest effort you have ever made to believe?' After much thought, I decided that I could not. But what sort of an effort could I make? I did some more thinking, and as a result got down on my knees. 'O God, if there be a God, make yourself known to me in some way, and cost what it will I will obey you and live for you,' I said. And I meant it. I was never more in earnest in my life."

"Did the Lord make Himself known to you at once?" I asked.

"No. But I continued to pray that prayer each day; and I began to read the Bible. I had been claiming to be an honest doubter, and it seemed to me it was hardly fair to make such a claim until after I had read the book carefully and with an open mind. So I read and prayed this prayer: 'O God, if there be a God, open mine eyes to the truth in this book, if it be Thy book, and I will obey it by Thy help.'"

"What happened?" I asked, much interested.

"Nothing happened for about two weeks. But I kept on praying and reading; and God answered my prayer. He knew it came from an honest heart that wanted to know the truth and was ready to receive it."

"Did the light break upon you suddenly," I asked.

"O no," he answered. "The darkness was driven out of my soul as gradually as night disappears before the rising sun. You remember how it is. There is the first gray lifting of utter darkness, then the faint warm glow which steals over the quiet waiting earth. Next long streaming banners of rose and gold and pearl shoot up across the sky, and you know that some great power is at work down there below the eastern horizon. And then he rises above the

THE HOME

Conducted by MRS. J. T. BENSON

hills, the sun himself, in all his glory and beauty, and it is day upon the earth. So it was with my soul. The black darkness of unbelief turned to gray. Then came the first warm glow of truth, which gradually grew clearer and brighter. *I knew then that a great power was at work in my mind and heart, and as I prayed and waited, He rose, Jesus the Sun of Righteousness, above the horizon of my life, with healing in His wings!* It has been day ever since," he said, pausing long enough to wipe happy tears from his eyes. "No man need walk in darkness," he said, "if he will make an honest effort to find light, God will give it to him."

And this is in accord with the promise, which God has made about it, "He that seeketh, findeth, and to him that knocketh it shall be opened."

ANOTHER CHANCE

Perhaps you do not know that it is a law of war that when a soldier, through fright, breaks from the line and attempts to run away in battle, his life is forfeited. It is the universal law of war that such a man shall be shot.

In one of the great battles in which Sir Charles Napier was commanding, one of the British soldiers was overcome by fear. Now it is easy enough for us to say that a man ought not to be a coward; but when a man finds himself facing a line of men, each with a rifle, when he finds himself ordered to charge across an open space which is covered by the fire of a score or two of cannon, or when he finds that he can only stand still and await the charge of a regiment of calvary or a brigade or two of infantry, with bayonets fixed,—it's no wonder if his heart quakes; and it's nothing strange if, having an opportunity, he runs.

Well, this poor fellow's heart quaked, and he saw a chance to drop out of the line and run for the rear. So he started; but he was caught by some of his fellow soldiers and they were about to shoot him. Just then Napier came up. The battle was already won at that time, so that the Great General had an opportunity to stop and consider the case. The soldiers told him about this poor fellow who was running away and that they were going to shoot him. "No," said the General, "give him another chance." And he ordered that when the fight began again, this man should be put in the front rank to have an opportunity to retrieve his good name and show that, after all, at heart he was a brave man and a loyal soldier. And so he proved himself to be, not only in that battle but ever after.

With all the success and glory of Sir Charles Napier in his military campaigns, I know of no incident that touches my heart and wins my admiration more than this act. To give a man who has forfeited everything another chance! It was a beautiful thing.

I wonder if you are thinking about Peter. You know what a dreadful and shameful fall was Peter's! And what did it deserve? Would you think that Jesus would ever have such a man among His disciples again, and in the circle of his intimate friends? But remember how Jesus did treat him. Afterwards, when Jesus found his disciples on the shore and they had eaten together, Jesus recalled all this to Peter by that three-fold question: "Peter, lovest thou me?" And then he gave him another chance. He did not condemn; He did not banish him from fellowship and hope, but He said: "Peter, go feed my lambs, take care of my sheep, take up my work again." And so he gave Peter another chance.

I think the reason why that story of Peter and the Christ has already been very fascinating is

just for this reason: It tells us that when any of us fail, when we do a thing of which we are ashamed and which we know deserves condemnation, Jesus does not condemn us, he gives us another chance.—FRANK T. BAYLEY in *Little Ten-Minutes*.

HOW A NOTED HYMN CAME TO BE WRITTEN

Mr. Sankey, the composer of the music of that helpful song, "The Ninety and Nine," found the verses in a newspaper. He was on his way from Glasgow to Edinburgh, and purchased the paper, hoping that it would contain news from home. When he saw that the paper was chiefly filled with Henry Ward Beecher's sermons, he threw it down, for he was tired of sermons just then, having heard three a day for nine months in his tour with Mr. Moody. After a while he picked up the paper and the words of the now famous hymn caught his eyes. He cut them out and laid them away in a scrap-book he always carried with him.

The second day of the meetings in Edinburgh Mr. Moody and Dr. Horatius Bonar both talked about "The Good Shepherd" and then Mr. Sankey was called upon to sing an appropriate solo. "I could have sung the Twenty-third Psalm," said Mr. Sankey, "but that had been sung twice already in that meeting. Like an inspiration came the thought, 'Sing the hymn you found in the paper—the hymn without a tune.' He opened his old scrap-book, and with every one in that great hall awaiting his song, breathed a silent prayer for help. "Then," he says, "I laid my hands on the keys of the little organ and struck a chord in A flat, and the first strain of the hymn floated through the hall. Then it suddenly dawned upon me, 'Can I repeat the same notes for the other verses?' Naturally the same notes came, and by the time I had reached the fifth and last verse, I had learned the tune, the same one, in every respect, that has been used now for more than a quarter of a century."—Selected.

UNTIL SEVENTY TIMES SEVEN

There is a striking scene in Saxon's history. Otto I, called "Otto the Lion," Emperor of the Holy Roman Empire, surrounded by his court, was reverently celebrating the sacrament at midnight in the cathedral at Quedlinburg. He had just returned from a victory over the forces of his own brother Henry, who three times had raised an insurrection against him. The sacrificial mass was being given and every knee was bowed, when the doors were suddenly flung open and in rushed a man clad in penitential robe who flung himself at the emperor's feet. "O brother," he cried, "my brother, forgive me!" The emperor looked at him in scorn and said coldly, "Twice have I forgiven you; and I will not again. The decree has gone forth, and you shall die." Still was it as death in that royal circle till the abbot turned the pages of the Book of books, which he held in his hands, and read: "And Peter said to him, Lord how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Bursting into tears the emperor embraced his brother, and cries of joy broke the dread stillness.—Selected.

HIS BLOOD ALONE

"No bleeding bird nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal sin away.

"Jesus, my God, Thy blood alone,
Hath power sufficient to atone;
Thy blood can wash me white as snow;
No Jewish types could cleanse me so."

—Selected.

VICTORY CAMPAIGN!

To Raise One Hundred Thousand Dollars For Our Publishing House

WE attach the word "Victory" to this campaign in memory of the "VICTORY DAY" the early Nazarenes used to celebrate each year. And we believe that we should have many VICTORY DAYS that stand out in not only the outpouring of the Holy Ghost but also marking some achievement wrought by prayer, faith, and works.

We are told that on the first Sunday of May, 1900, God so opened the windows of heaven upon the Church of the Nazarene in the old tabernacle at Los Angeles, California, that Dr. P. F. Bresee called it "VICTORY DAY," and for several years this day was observed in memory of the remarkable outpouring of the Holy Ghost.

It certainly will be a VICTORY DAY for the Nazarenes around the world when the last penny of indebtedness is paid off our Publishing House. The word "VICTORY" has not only followed the movement but to this day the Lord has not laid any responsibility upon the church but that He has enabled her to do the task.

Dr. Bresee used to call one of his vest pockets an eagle's nest. He would place in this nest the money which the people handed him for the work. Let all the men turn their pockets into eagles' nests for God and out of these eagles' nests help to pay out our Publishing Interest. Begin today and put something in the eagle's nest for the Publishing Interest and when the offering is taken you will have something to give. We must have hundreds of eagles flying to the rescue of our Publishing House within the next few weeks. Begin to gather in the eagles and start them flying to Headquarters to pay the last penny we owe on our great Publishing Interests.

VICTORY

\$100,000.00

\$90,000.00

\$80,000.00

\$70,000.00

\$60,000.00

\$50,000.00

\$40,000.00

\$30,000.00

\$20,000.00

\$10,000.00

THE glorious promise this VICTORY LADDER is resting upon, was given to our precious Dr. H. F. Reynolds on the night of Dec. 3, 1921 on the Mount of Olives just outside the city of Jerusalem, Palestine.

Dr. Reynolds speaks of the night of Dec. 3d, as follows: "Brother Krikorian and the writer put in the most of the night waiting upon God. We prayed in our room until 3:00 a. m., Sunday, the 4th, then finished the night on the Mount of Olives under an old olive tree, a hundred feet from the spot where (it is supposed) Jesus ascended to heaven. We spent the rest of the night in audible prayer, till about sunrise, when we went to the gate about twenty feet from where Jesus ascended, and prayed more. And since then my faith has continued to rest in God's promise to supply our need—the needs of the Boards, the needs of the Church of the Nazarene—with such a sweep of victory as will be like the 'baskets full left over.' *Hallelujah!*"

Brethren! the God who enabled his people to supply the need of the General Board of Foreign Missions will also bring this thing to pass and supply the need of the Publishing House! God gave this promise to Dr. Reynolds, as our leader, and as the Israelites fought while Moses held up his hands, so we will fight while Dr. Reynolds lifts high the promise of our God.

FAITH — PRAYER — WORKS

"What shall we then say to these things? If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8:31, 32.

HELP US CLIMB THIS VICTORY LADDER

For further information address

Rev. E. G. ANDERSON, Campaign Committee Treasurer

2905 Troost Ave., Kansas City, Missouri

ENTHUSIASTIC ENDORSEMENT

of Victory Campaign for our Publishing House

Read these encouraging reports from north, east, south and west

FIRST DONATION FROM GENERAL SUPERINTENDENT REYNOLDS

During the week the campaign committee was in session at Kansas City, Dr. Reynolds stayed in my home. Early one morning, several hours before the ordinary time for getting up, he rapped at my door and asked me to come into his room. As I stepped into the room I seemed to feel the peculiar presence of the Lord. Dr. Reynolds, in his characteristic way, told me he had been much in prayer all night about our Publishing House campaign and then handed me a check for \$250.00, and on the check he wrote the blessed promise, "My God shall supply all your need according to his riches in glory by Christ Jesus." This was the first donation and as he handed us the check with the tears in his eyes and his voice quivering with emotion, I seemed to feel that God would hear and answer prayer and give us the whole amount needed, viz., \$100,000.00. Praise the Lord!

E. G. ANDERSON.

SOUTHERN CALIFORNIA PREACHERS ENTHUSIASTICALLY ENDORSE CAMPAIGN

TELEGRAM

Pasadena, Calif, March 7, 1922
Rev. E. G. Anderson,
Kansas City, Mo.

Preachers' meeting endorses campaign. Southern California District undertakes to raise fifteen thousand dollars. Appointed a campaign committee. Making heroic effort to secure funds at once. Sending one thousand dollars today. Expect to obtain five thousand more next week.

J. W. GOODWIN, General Superintendent.
The foregoing telegram indicates that Southern California District has again shown her intense loyalty and devotion to the cause that we all love so dearly. May God bless them abundantly!

KANSAS DISTRICT SUPERINTENDENT PLANNING GREAT CAMPAIGN

Hutchinson, Kansas

Rev. E. G. Anderson,
Kansas City, Mo.

Just received a letter from General Superintendent Goodwin relative to the necessity of raising funds for the Publishing House. I greatly appreciate the need of putting our Publishing House on a good sound footing. This is the center of our work and if this fails all is lost. *We must not fail.*

We plan for a great meeting of preachers and laymen at Hutchinson, April 18-23. Brothers Bona Fleming and W. E. Shepard will be here in special meetings. President Henricks, of Pasadena, will probably also be with us. Would be pleased to have one of the

General Superintendents for a few days to make plans for the campaign.

Praying that God may give us a great time of victory and prosperity, I remain,

Faithfully yours,

A. C. TUNNELL, District Superintendent.
General Superintendent Williams will attend this great convention and launch the campaign in Kansas.

NEW ENGLAND DISTRICT READY FOR ACTION

TELEGRAM

Haverhill, Mass.

Rev. E. G. Anderson,
Kansas City, Mo.

Have conferred with District Superintendent Beers and a number of the pastors on the New England District. They say to put on the campaign for the Publishing House before their Assembly, which convenes during the month of April.

H. F. REYNOLDS, General Superintendent.
The foregoing telegram clearly indicates that dear Brother Beers and his pastors are ready for any sacrifice necessary to save our Publishing House. May God bless them abundantly.

LITTLE ROCK CHURCH TAKES GREAT OFFERING

Rev. E. G. Anderson,
Kansas City, Mo.

Enclosed you will find check for \$71.00 to apply on Publishing House debt. General Superintendent R. T. Williams held a meeting here Sunday afternoon, February 26th. Took pledges and cash amounting to over \$600.00. Of this amount \$71.00 is already paid. I trust and pray that the great strain of this debt will be lifted during the year.

Yours in Christ,

R. E. DUKE, Treasurer.
Another indication that God is talking to our people about this great need. The Little Rock church is the first church to send an offering. Victory ahead!

LOUISIANA DISTRICT SUPERINTENDENT AWAITING INSTRUCTIONS

Alexandria, La.

On my recent visit to Headquarters to attend the meeting of the General Boards, and after a period of some three and one-half years since my connection with the Publishing House, two things impressed me very strongly, the over-crowded condition of the building and the impossibility of efficiency through lack of necessary floor space, from the rooms in the dark and dingy basement, through to the upper rooms of the building. Second, my heart was gripped as I saw the way our Manager had aged under the crushing burdens he was carrying. The Church must get under the load. The Publishing House is our greatest asset. When Benjamin Franklin was asked if Methodism would

live in America, he replied, "Yes, they have a paper." Without the splendid literature that issues from our presses, every department of our Church would become paralyzed. This thing is on my heart. I am ready to render any service in my power and give the furthest limit of my time and money. You can count on me.

STEPHEN B. WILLIAMS,
Superintendent Louisiana District.

EASTERN COLORADO-WYOMING DISTRICT SUPERINTENDENT READY FOR CAMPAIGN

Colorado Springs, Colo.

Dear Brother Anderson:

General Superintendent R. T. Williams is to hold a preachers' convention at Wray, Colo., March 28 to April 2. This would be a good time to bring the plans to the preachers of our District and make plans for a campaign for our Publishing House.

A. E. SANNER, District Superintendent.

WESTERN OKLAHOMA DISTRICT SUPERINTENDENT PLANNING MASS MEETINGS

My Dear Brother Anderson:

I have a letter from General Superintendent Goodwin, telling me of the condition of the Publishing House. You can depend on me and our District to get under the load with all our might. Oklahoma receives more copies of the HERALD of HOLINESS than any other State in the Union and we can not do without our great Publishing House. I suggest that we give our people a full and complete detail of the entire business in such a way that it will be easily understood. I suggest that we have about three general mass meetings at convenient places on our District, where we can gather all the pastors and many of the laymen together and let one of the General Superintendents come to lay the matter clearly before the pastors and I am sure you will get their help and we can put things over in good shape.

Yours for a great Publishing House,
C. B. JERNIGAN, District Superintendent.

NEBRASKA DISTRICT SUPERINTENDENT SAYS, "COUNT ON US"

Dear Brother Anderson:

You may count on the people of the Nebraska District to help raise the needed one hundred thousand dollars for the Publishing House. We will do our best. I presume that one time would be as good as another for the campaign on our District. Make your own plans for us and we will boost until we help to put this proposition over the top.

Yours for victory,
H. N. HAAS, District Superintendent.

HOME MISSIONARY FUNDS

TWENTY-FIVE PER CENT FUND

WHEN the General Board of Home Missions and Evangelism met in Kansas City, Missouri, February, 1921, they were confronted with calls from many District Superintendents who were unable to secure the financial support absolutely necessary in order for them to remain on their respective fields. A large number of churches were undergoing a severe financial strain owing to the financial condition of our country at large. After careful consideration and much prayer and earnest brotherly consultation with the Correlated Boards, a plan was formed, which plan received the hearty endorsement of the District Superintendents, some twenty-eight of them being in attendance.

In order to assist the weaker churches and districts, it was decided to give financial aid to the District Superintendent, assuring him of his support, thereby giving him freedom to devote his time to assisting the weaker and struggling places on his district. As there had been no provision made whatever for the securing of funds for this purpose and for administrative purposes, it was decided and agreed that of all money raised on the various districts for Home Mission purposes 75 per cent was to remain on the district and 25 per cent was to be forwarded on to the office of the General Board. Almost everybody in attendance felt that a plan had been reached which would surely meet the approbation and hearty approval of one and all. We wish to emphasize the fact that this plan was not only endorsed by the Correlated Boards and the General Superintendents, but also by the District Superintendents, there being twenty-eight present. Those agreements and plans having received such full endorsement, we did not think that anybody anywhere would for one moment and under any consideration whatever think of diverting any of those funds or retain any part in any manner whatsoever. To do so would simply be a misappropriation of funds, both legally and morally.

If we want to exist as an organization certain rules must not only be adopted but faithfully adhered to and lived up to by one and all. If not, the organization will not only cease to function but those composing it will lose faith and confidence in one another and it will crumble and disintegrate and lose its effectiveness and the end of its existence for good is not far off. That is exactly what would take place in any organized movement throughout the church if the rules and agreements made are to be ruthlessly set aside and disregarded by anyone who may be so disposed or who may consider their own immediate needs and wishes shall supersede and predominate over those rules and laws laid down for one and all to follow.

To divert funds from the purpose for which they were raised is simply misappropriation, and to deliberately take funds from their rightful and legal use is embezzlement pure and simple. We do not wish to charge anyone in the Church of the Nazarene with such grave offences, but we do feel and believe that there should be something said or done by somebody that would stir the minds and consciences of not a few along these lines. Letters and communications coming to the office of the General Board of Home Missions and Evangelism frequently make the statement that while funds have been raised for Home Missions and Evangelism the 25 per cent had not been sent in on account of being used at home. What else is this but simply diverting funds from the channels to which they had been intended to flow. How can the General Board of Home Missions and Evangelism give the aid that is so much needed by District Superintendents in various fields, assistance that they must have if they are to remain? How can such assistance be rendered if the money raised for that purpose is not forwarded on according to the plans and rules of the church?

L. MILTON WILLIAMS, President,
General Board of Home Missions and Evangelism.

How different the peace of God from that of the world! It calms the passions, preserves the purity of the conscience, is inseparable from righteousness, unites us to God and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God.—FENELON.

HOME MISSIONS
AND
EVANGELISMLOCAL SOCIETIES OF HOME MISSIONS
AND EVANGELISM

By N. B. HERRELL

WE clipped the following from the Church Bulletin of the First Church of the Nazarene, Kansas City, Mo., the pastor's announcement to the newly organized Society of Home Missions and Evangelism:

"Home Missionary Society. The organization of this new society, which is destined to become one of the leading factors in our church activities, has been practically completed by the selection of the several committees as provided in the Constitution. During the coming week a communication will be sent out to each member of these committees and at an early date a general meeting of all committees will be called for counsel. In the meantime the chairmen of committees are asked to formulate plans for the work assigned them.—Rev. W. E. FISHER, Pastor.

TO THE PASTORS

But few of our churches are using more than ten per cent of their local talent to build up their congregations. This we hope to overcome in these Home Missionary Societies. We must put our membership to work. This can be done and where ever the pastor organizes a society and works at the job the members keep active and blessed, while building up the home base. With Dr. Haynes, we say to the pastors *organize! organize! organize!* your forces for aggressive community evangelism.

These societies will work better in the cities. Great churches of revival fire must be our aim in all the large cities of our country. The pastor that will succeed is the one who can put his members to work and keep his membership active in the work of building up his congregation. It will not cost money to organize these Societies; a little thought time and work on the part of the pastor and he will have his forces under well directed active work to reach the community. Pastor Fisher and his church will be heard from through his well directed forces in the evangelizing of those within reach of his church. Send for Constitutions, and organize societies.

TENTS—TENTS—TENTS—TENTS

We have a number of Districts with splendid opportunities to develop into strong ones within a comparative short time if we will but give the District Superintendents a little help at this time. These Districts are unable to support their work and furnish the Superintendents with the needed tents to launch the work in the new centers that are now calling for our work. I say these men are ready. They are now waiting to hear from the General Board of Home Missions and Evangelism as to what they can do to supply these most vital needs which will enable them to do the work the church has placed upon them. So my dear readers we are bringing this need before you for prayer and your most careful consideration. Shall these holy men of God mark time for the lack of a few tents? This is a golden opportunity for some one to invest in the salvation of precious souls.

We need two tents for the Mississippi District. One for the Florida District. One for the Alabama District. Also one for the Louisiana District. Brethren this is a most desperate need at this time. If we can give the four Districts these tents they will have many new churches organized within a very short time. We need tents from 35 feet wide by 60 feet long, up to 40 by 60. We will be glad for tents that have been used just so they are in good shape and will be worth shipping to these Districts.

We thought perhaps some individual or church would like to invest in the salvation of those who now are on the broad road to sure destruction unless the message of salvation is gotten to them

before it is too late. Brother, we are pleading for souls, precious souls for whom Christ died. Surely this plea for these brethren who are waiting for these tents to go to work will not fall to the ground unheeded. No, we have faith in God and in our people. Send us word what you will do to supply this need. What will your answer be? If you will give a tent, write us the size and we will give you directions where to ship it. If money, send it to N. B. Herrell, General Secretary, 2905 Troost Ave., Kansas City, Mo.

Remember these men are ready to go to work, they are waiting your answer.

MISSIONARY WORK AT OUR DOORS

Two weeks in a District Tuberculosis Hospital as teacher have opened my eyes to the gloom and sameness and grayness of life for the inmate of an institution of this character.

In spite of good care, splendid nurses, and pleasant surroundings, they are shut away from the world, some of them for good. A colored preacher and some of his choir came in one Sunday, to talk and sing, and it was like heaven to my own soul. What was it to those who meet with the outside world just once a week, or a month or perhaps once in six months. Bed-ridden, without money or home or friends, or God, many of them, they feel forsaken and become gloomy and hardened.

One touch of Nazarene joy and song and love would lighten many a burden, and chase away many a tear. Almost every church could find a County or City Institution, a prison, a hospital, or a home for the aged. Preachers are saying that our young people need to be busy, and because they are not, they waver in their experience. Send them out. But better, take them yourselves, and use them to brighten hearts in these places.

Don't send the long-faced and gloomy kind. Send the young, happy, singing crowd, and see them grow in such service.

Some one will say that those at the head of such institutions will not permit you to do this kind of work. I have found by experience in at least three large New England cities that by persistent, courteous, dealing with those in charge, they will discover the difference between intruders, and people who want to be a blessing to the world; and in time those same officers will welcome, as a real necessity, that which at first they were not willing to permit. Try it; pray about it; get the vision of their need, and stick to it, till you have something worth while under way. When you hear that some of those aged weary folks have slipped off to heaven with your name on their lips, you will say it paid.

MARY E. COVE,
District Tuberculosis Hospital, Springfield, Ohio.

OHIO DISTRICT

Ohio District is making progress though the financial depression is hitting us hard.

During the middle of the year we had quite an emigration of pastors, but the Lord came to our rescue at once and gave us excellent men for the churches. Rev. F. C. Narcross, of New England, has taken the pastorate of the church at Columbus; Rev. J. W. Henry, of Marion, O., took the church at Dayton; Rev. H. G. Trumbauer, of Louisville, Ky., went to Marion; Rev. Frank Watkin has taken the church at Xenia; Rev. Hanks, of Michigan District took our church at Middletown; and Rev. E. E. Wiggins, of Indiana, is pastoring our flock at Portsmouth. These men have been warmly received and the blessings of the Lord are upon them and their work.

Revivals were conducted in nearly all of our churches during the month of January with excellent results. The boys keep the revival fires burning.

During the year a new parsonage has been erected at Franklin; one is now being built at Paulding. A new brick church has been erected at Coshocton. We dedicated our building at Wauseon, Sunday, Feb. 19th, after raising nearly \$14,000 in cash and pledges to cover all indebtedness. If time and space would permit I would like to mention concerning the faithfulness of the pastors of these places with others of like qualities.

A spirit of co-operation and harmony prevails throughout the District and every one seems hopeful, and with faith in God we are moving ahead: new fields are opening up and the prospect for Ohio is bright. We have one of the greatest states in the union and expect within a few years, if Jesus delays His coming, to have one of the greatest Districts in the movement.

C. R. CHILTON, Dist. Supt.

GENERAL BOARD OF EDUCATION

(Continued from page six)

we need and should build. That a school that has no reasonable chance to develop into a college will not be able permanently to survive and that our people should be informed of our opinion, and that such schools would help our general movement if they would cease operation while they can do so without too great sacrifice. That the finances and financial methods of all our schools should be carefully looked into and all schools be required to adopt the conservative plan outlined by the Board last year. And that whenever it is seen that a school is so located or so involved that it can not permanently succeed, that it should be helped to its feet or asked to cease operations. Fewer schools and stronger schools should be our thought and purpose.

Upon recommendation by the President, the name of the Peniel Academy and the school at Vilonia, Arkansas, and the Missouri Holiness College were dropped from the roll and the districts formerly supporting these schools were considered a part of the territory of the school to which they were formerly attached for college purposes, which was Bethany-Peniel College in the case of the states of Arkansas and Louisiana and the Dallas District; and Olivet University in the case of the state of Missouri. In the case of the request for a transfer of Kansas District, it was decided on motion that the boundary lines of Educational Districts, having been set by the General Assembly, must remain as they are until the next General Assembly.

Thanking you for your consideration, patience and co-operation during the past year, I am,

Yours in His service,

J. B. CHAPMAN, President.
GENERAL BOARD OF EDUCATION.

HAMLIN DISTRICT

We praise God for full salvation, for health, for the Church of the Nazarene and for victory through the Blood. These are days of test, storm, battles, burdens and work and abounding benedictions. Since our last report the Lord has answered prayer and brought many triumphs to pass over our beloved District. Amarillo church has had a sifting time and much change has been wrought. Rev. J. E. Perkins, pastor of Amarillo church has resigned as pastor, and also, withdraws from the church. We had some valuable services with this church recently and several were saved and sanctified and a good class received into the church. We approved call of Board and church in the choice of Rev. M. M. Lowery, until recently has been a life-long member and minister in the Free-Methodist church, but having very recently cast his lot with the happy Nazarenes. This is a wise choice of the Amarillo church for this deeply spiritual, wide-awake pastor.

Dalhart grows with the days and opportunities in her new and needy field. Pastor Evans is loved by his church and town. Canadian and Higgins move on with power and growth and blessing. A good revival was held at Glazier, Texas, with Evangelist Crawford as leader and Brother and Sister Liske assisting. A new church is in making here. Plainview is enjoying a healthful advance under the leadership of pastor Wood. Lubbock is making strides for God and every interest of our church, because of such valuable helpfulness as Brother Pinson and wife are able to do.

Hedley and Childress are appreciating the spiritual services and ministry of Brother and Sister Campbell. Wellington, Kelley and Dodsonville churches are more determined to make things and talents count for the promotion of His kingdom. Wellington and Kelley are especially re-asserting former powers and unity and spiritual tides and hopefulness. Dodsonville is looking up and bound to go through. Amen!

Wichita Falls church has recently witnessed a great work of grace and the church and people are greatly encouraged and better equipped to press on and succeed in their sacred work. Pastor Phillips is leading his people on, and we fully expect greater things to redound for our Lord and all claims of our church from the additional help received recently in the Wichita Falls church. A new church has been recently organized at Electra, Texas, with a good charter membership. This was made possible through the earnest and faithful labors of Rev. Geo. Moore, his helpers and Brother and Sister Whitley. Property has been deeded over to our church by Brother and Sister Whitley worth \$1500 and only about \$400 debt against it, and this is for lumber recently purchased to enlarge the church. Rev. Geo. Moore has been appointed and accepted as pastor of Electra church until assembly. Elm Grove church is marching up the highway of truth,

power and growth, God is with pastor, Mrs. Phillips and her noble membership at Elm Grove.

Shannon church deeply appreciates the able ministry of pastor Johnson, and the work has caught new visions of Divine things and of human needs. Bowie is walking with the King and shares His joys and grace, as they develop larger capacity and perform Christian duties.

Brother Stanfield has all his hands can handle and his heart can carry in the up-keep of Bridgeport, Pleasant Ridge, Illinois Bend and Gainesville churches. Brother Stanfield has had much expense of late, as his wife has been in the hospital for many weeks, and we would at this time request and expect all his charge to come to his support with large offerings.

Ft. Worth church is still worshipping in the courthouse, and of late, several have been saved and sanctified. Let all the Nazarenes of Ft. Worth and around the city rally to our pastor, Mrs. Mulanax and her happy host, who are pressing the battle for God and souls in the courthouse.

Pilot Point church is in the best condition in many months. Good audiences, deep spirituality, holy unity with the truly sanctified, larger influence being exerted in the town and neighborhood, better interest manifest, at church and Sabbath school. Pastor, Mrs. Wilson is leading and feeding the church and people on rich, solid Bible food. Rest Cottage is full of girls and women, who are seeking Divine favor and human aid, to start life over. Let all our pastors see to it that an offering is taken at once for Rescue work to help Brother and Sister Roberts and the staff of most excellent workers carry the heavy load now upon them. Mineral Wells is realizing the approval of God upon the work there under the acceptable services of Brother Cooper. Hillsboro church is arising and asserting her power and standing in that town. God bless Brother King.

Mingus is making good with pastor Purefoy and his helpers. Hamlin church and college are delighted with the blessings of God upon church and school life and community.

Grassland and Lynn chapel are moving on. New parsonage and pastors, Felix and Nora Graham happy. More later.

ALLIE IRICK, Dist. Supt.

NEBRASKA DISTRICT

We rejoice that we are privileged to report another month of victory for the Nebraska District. In the beginning we were with our church in Hastings. Here the Lord gave us one of the best revivals in the history of the church. Rev. and Mrs. Balsmeier with Miss Jenkins, also Prof. Lowman and wife were the special workers for this campaign. They were at their best for the Lord and the results were gratifying to the pastor and people. Many seekers at the altar, nine united with the church with others to follow. In the closing service the evangelist Brother Balsmeier raised \$180 toward buying an auto for the pastor, Rev. J. C. Walker. There were about a dozen at the altar the last night of the meeting.

After the meeting in Hastings we came on to Atlanta. Brother Balsmeier and his helpers had been in a meeting here for about a week. The first Sunday of the meeting was a blessed time of salvation. Brother Balsmeier and the District Superintendent succeeded to raise about \$75.00 on the pastor's back salary. Our people in Atlanta have been hard hit financially. But they with the friends of the church, love, and have confidence in the pastor. Brother Rogers, helped to make this offering possible. The indications were for a good revival when Mrs. Balsmeier and Miss Jenkins became seriously ill and the meetings had to be closed in the middle of the second week.

Next we came on to Lincoln for two days. Here the pastor, Rev. B. H. Edwards, as well as the church are greatly blessed of the Lord. Had the privilege of preaching to them one night at which time six raised their hands for prayer. Their prayermeetings and regular Sunday services are well attended. The spiritual tide is constantly rising higher.

Our next meeting was in Beatrice. Here the pastor, Rev. Ryder with Rev. Q. A. Deck and Miss Marie Danielson were in a blessed revival. Souls at the altar in most of the services. The Lord also answered prayer in behalf of the sick, and several were blessedly healed. Brother Deck had charge of all of the healing services. The people greatly enjoyed the sweet singing of Miss Danielson. She is one of the "sweet singers in Israel." If you are in need of a splendid solo singer and chorister then send for Miss Danielson. The pastor and his faithful people have just completed their new church building. This is a beautiful building. Wisely planned and a credit to the Church of the Nazarene at large. Over the 18th and 19th we had the privilege of having dear Dr. Goodwin with us. He

brought us three great messages on salvation and raised about \$3,000 in cash and pledges towards paying off the indebtedness on the church building. In the evening the writer had the privilege of preaching to a filled house. After which twelve came to the altar for salvation. We give God all the praise. The meeting continued another week with Brother Deck and the pastor in charge.

Kenesaw was our next place of battle. Here the pastor, Brother H. W. Anderson, with the Hastings pastor, Brother Walker and Prof. Lowman and Wife were making it interesting for the enemy. About twenty seekers during the meeting of whom eight united with the church. The singing of Brother Lowman was a special feature of this meeting. The church was soon packed with people and continued to be so throughout the revival. The writer had the privilege of helping in getting the offering for the evangelists and also to preach the last night of the revival at which time three came to the altar. His name be praised. We are expecting bigger and better things for the month of March. Everybody say Amen!

H. N. HAAS, Dist. Supt.

WESTERN OKLAHOMA DISTRICT

We are moving on to victory all over the District in spiritual things, while finances are hard indeed and many of our pastors are suffering for the bare necessities of life, yet in the midst of all this our District has raised about four thousand dollars of the Foreign Mission deficit. We have the most loyal self-sacrificing lot of preachers that I know. One of our pastors is serving two churches some nineteen miles apart and not being able to buy a buggy, while he is offered a horse free with feed, he has to walk twice each month to that appointment nineteen miles away. I say God bless such a man! We have others just as true and tried as he, and they are all making good.

The World-Wide Revival was a complete success, and resulted in at least 1300 bright joyous professions of conversion or sanctification, and 350 additions to the church. Bethany heads the list receiving about 116 members. Britton next, receiving 50 members while Blackwell received 45 members, and others, smaller numbers.

There have been three new churches organized during this time, at Perry under the effort of Rev. W. P. Olin, pastor at Ponca City, and Roosevelt by Rev. Frank and Sadie Current, and West Side church in Oklahoma City. We are planning to give all of our pastors' a vacation at such time in the year as they and their church board shall determine, and while they take their "annual rest" they will take a band of workers into some proper adjoining territory and plant a new church. ("She: The Church, considereth a field—and buyeth it: and with the hand she planteth a vineyard." Prov. 31:15). This is real home missionary work. Many of our pastors are now considering the field and planning to plant a new vineyard.

Every church on the District reports that the World-Wide Revival was a success. We have four gospel tents that we will put into the field as soon as the tent season comes. Our people are poor but full of faith and fire.

C. B. JERNIGAN, District Superintendent.

NOTICE

The Board of Church Extension desires to notify the members and pastors of the Church of the Nazarene that they have reduced the apportionment from 75 cents per member to 50 cents per member, also that our General Secretary, Rev. Joseph N. Speakes will devote about one-half of his time to evangelistic work, and the money that he receives through that channel will go to the Board to help defray expenses. Any church that needs an evangelist, will do well to write Brother Speakes for a date. The advantage in securing Brother Speakes for a meeting is two-fold; he is a successful evangelist, and then the money paid him goes to help needy churches.

The slogan of the Board of Church Extension, is to cut expenses to the minimum so as to be able to help more churches this year. With this in view, we feel confident the churches will rally to the occasion and raise the reduced sum of 50 cents per member. Every dollar paid into the Church Extension Board will perpetuate itself until Jesus comes.

EDWIN BURKE, Pres. of the Board.

"How I do love our paper. It is food to my soul. It is the best and gets better all the time."
—Mrs. H. H. French, Okla.

"We appreciate the HERALD of HOLINESS more and more each week. I hope soon to send several subscriptions from this church, as they do not all take it as they should. I do not anticipate any difficulty in getting subscriptions, because I know it can not be surpassed, and so it is easy to recommend it. May the Lord bless the entire staff."
—W. K. Twyeffort, New Mexico.

GENERAL BOARD OF MUTUAL BENEFIT

The General Board of Mutual Benefit held its annual meeting at Chicago, February 10, in order to reduce the expenses of the meeting. The Board met at the home of President F. M. Messenger who was ill with a severe cold and unable to leave the house. The business of the day was transacted with harmony and dispatch. The membership of the Board are thoroughly convinced that our Mutual Benefit Society and work constitutes one of the most important features of our church as its basis of operation is scriptural, hence, benevolent in spirit and beneficent in practice. The report of the Secretary-Treasurer showed that, in spite of the losses felt as a result of the prevailing general industrial and financial depression, all claims have been fully met and the year had closed with a substantial balance. A full financial report will be mailed to all members next month.

The membership report shows a net gain of 122, the membership being as follows at the end of the year: Class A, 1100; Class B, 1776; Class C, 111. Total 2987. The total amount paid on claims during the year was \$21,145. The total amount paid since first organized, \$78,993.00.

The second annual meeting of the membership of the Mutual Benefit Society was held at Kansas City, Friday evening, February 17. The Secretary-Treasurer submitted several interesting reports bearing upon different phases of the work which were given careful consideration. The following directors were elected for the ensuing year: F. M. Messenger, David Anderson, and E. J. Fleming to represent the General Board; M. Lunn, D. L. Wallace, H. Hunt, C. W. Jones, O. E. Enos, and C. A. Kinder. This board of directors gives a full working force for committees and counsel.

There is a growing interest throughout the whole church in our Mutual Benefit Society, evidenced by the inquiries continually being sent in and the daily requests of pastors and others for supplies of application blanks. Every pastor should be a booster as this Society materially assists in solving the question of the membership of new converts in secret orders.

This work has passed the experimental stage and numbers among its members all of our General Superintendents, most of our District Superintendents, and a very large number of our pastors, besides a splendid representation of laymen. We should now boost for five thousand members. Will you help us? We will gladly mail literature and application blanks to any inquirer. Write for information to the General Board of Mutual Benefit, 2109 Troost Avenue, Kansas City, Missouri.

E. J. FLEMING, Secretary-Treasurer.

The vacancies in the General Board of Mutual Benefit have been filled by the appointment, by the Board of General Superintendents, of Rev. C. L. Bradley of Flint, Michigan, and Mr. Mervel Lunn of Kansas City, Missouri. During the month of January, 1922 there was a net increase of 100 members, and during February, of 91 members.

[In the above report of the second annual meeting of the Mutual Benefit Society of the Church of the Nazarene, the Secretary-Treasurer, with his usual modesty, neglected to insert the following important resolution, which appear in the minutes of this meeting:

"Whereas; Our dear brother Rev. E. J. Fleming, Secretary-Treasurer, has rendered such faithful and efficient service to the society during the past year, therefore be it

Resolved; That we express our heartfelt gratitude to him for his painstaking care of the affairs of the society, and do hereby pledge to him our loyal and prayerful co-operation in caring for the interests of the bereaved loved ones of our deceased members."

Upon its unanimous adoption, Brother Fleming responded by expressing his heartfelt appreciation, saying that such action on the part of the society would help to brighten many of the dark hours that come into the work, incident to relieving those who are called upon to mourn the loss of loved ones.—Editor.]

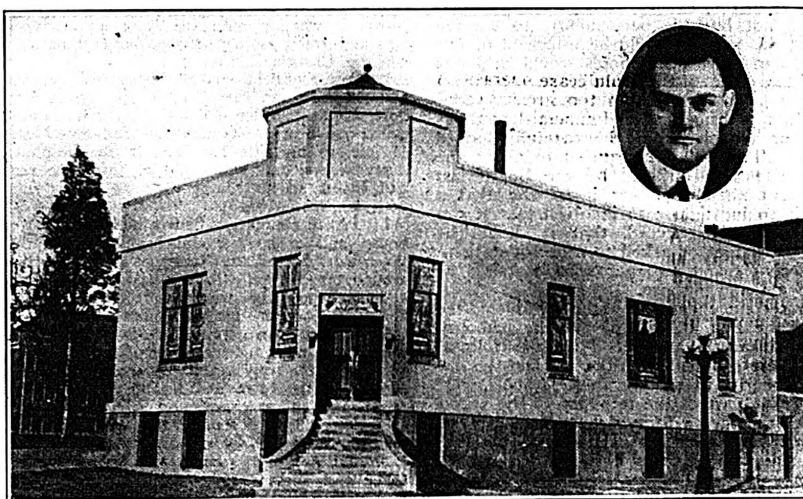
FROM A MEMBER

EDITOR HERALD OF HOLINESS:

There is a feature of this Nazarene Church movement that just now I wish to record my appreciation of, and regret that my attention had not been called to it before so that I may have been put in a position to have helped more widows and orphans than I have.—The Mutual Benefit Society of the Nazarene Church.

Upon receiving my certificate of membership, I note that Class C No. is 127, which means, as I understand it, that only a very few Nazarenes of the 40,000, whose ages range from sixteen to seventy have taken advantage of this applied Christianity, and that on the death of each member of my class

Dedication of Church of the Nazarene, Beatrice, Nebraska



The Beatrice Church of the Nazarene was organized July 10, 1916, and we were called as the pastor at that time. The first place of worship was a tent. In a few weeks a frame tabernacle was built but as cold weather drew on it was decided to tear this down and use the material in a brick basement. By Christmas of the same year of the organization the first service was held in the basement. The war halted further operations but in May, 1921, a financial campaign was put on with the assistance of Rev. T. H. Agnew. About \$4500 was raised and in September the upper structure was commenced and completed in January, 1922.

The buildig is 38 x 64 and cost approximately \$12,000. The complete valuation including lots 100 x 150 and parsonage is \$20,000. We are in the heart of the city—in the fire district—and have consequently built fireproof consisting of brick, tile and Rockbond stucco, having a dash of one part white marble, four parts gray granite and a sprinkling of broken glass. Many of the citizens and mechanics state that we have a very creditable building the best of the stucco jobs in the city.

We are just closing a successful revival begun January 26th, under Rev. C. W. Ruth and being continued under Rev. Q. A. Deck and Marie Danielson. Large crowds have attended from all classes and a goodly number have sought salvation and a number have been healed.

Dedicatory services were held Sunday, February 19th, with Dr. J. W. Goodwin, assisted by District Superintendent, H. N. Haas, and Rev. B. H. Edwards. Approximately \$2500 was raised in cash and pledges. We never felt more like pressing on. The battle is the Lord's. Amen.

C. E. RYDER, Pastor.

of only 127, I can not expect to help very many widows and orphans. What I mean to say is that every pastor and evangelist should educate the membership along the line of the benefits of this Society to every member of the church, and every member urged to patronize it. [This refers to Class C only.—E. J. F.]

I was forty years old before I heard that Jesus shed His precious blood outside the gates for anything more than to forgive my sins, so I was a Nazarene a long time before I heard of this second benefit that comes to sanctified Nazarenes. Let's spread the news of full salvation, supplemented by informing the saints about the Mutual Benefit Society of the Church of the Nazarene.

J. C. CAPEHART, Seymour, Indiana.

WINTER HAVEN, FLORIDA

We are here in one of the most favorable revival meetings that I have seen in many a day, with great crowds and conviction is upon many.

We have our tent in a very beautiful and best place possible for the folks, and we are expecting great things and a fine church as the result of this meeting. Will all join in prayer for us.

I have with me the Sanford and Guyn evangelistic party, and they are as fine as ever you find. Brother Guyn is in a class of his own as song leader, and his wife is fine at the organ. It is indeed a treat to hear them sing. Rev. E. L. Sanford is truly a great preacher, his wife is also a very fine preacher, and we are all working well together. The spirit of power is manifested in an unusual way. This is my first meeting on the west coast of Florida, and I wish an interest in your prayers for this great needy field.

D. M. COULSON, Dist. Supt.

A REVIVAL AMONG OUR CHILDREN

Such wonderful things have been happening among the children of the San Antonio church that several have urged me to write to the HERALD. The last night of the World-Wide Revival campaign, eight of our children were powerfully converted preceded by powerful conviction. The next Sunday night, nine children were at the altar. The following Sunday we organized a Junior Society and they have started off like a campmeeting. Yesterday afternoon the last Sunday in February six of the boys were out on the parsonage lawn discussing heaven and hell when suddenly the Holy Ghost fell on one of the boys, nine years of age and he began to cry and shout and exhort all the boys to be sure to go to heaven. Soon there was quite a crowd of children around him. In about fifteen minutes they went into the church where they have been holding their meetings. The Holy Ghost fell on all of them and those who were unsaved were soon wonderfully saved. The orchestra had been going over some songs and we all stopped to get blessed with the children. They sang and shouted and prayed with the unsaved ones for three hours and it was equal to any campmeeting we were ever in. The children were all so blessed that they were lost to their surroundings. During the evening evangelistic services two more children were saved.

CLYDE E. GREEN, Pastor.

"Enclosed you will find check for seventeen subscriptions for the best paper printed, on earth."—Lum Jones.

"Dear Dr. Haynes: I have wanted to write you for some time and express my appreciation of the Editorial pages in the HERALD OF HOLINESS. Your writings are simply wonderful and the great good that has been, and will be accomplished by them, eternally alone will tell. May God bless you abundantly and increase your strength and prolong your life that you may bless the world through the written page, for many years to come. Mr. Turner heartily joins me in this expression.—Mrs. E. E. Turner, Ind.

Evangelists' Reports

Shelby, Kentucky

We have just closed a successful campaign here, in which several souls were saved and sanctified. This is a mining and Railroad town, no churches whatever, and have not had a Sunday school in the town. We used the school building for a church, organized a Sunday school, and I think a good church building will soon be erected.

Rev. E. Delaney was my collaborator the first five days and was called away by reason of sickness, and Rev. J. M. Wilson of Ashland, Ky., took his place and labored to the end. These are five old boys to work with, for indeed they are full of the Holy Ghost and faith. There is plenty of work to do in this valley and lots of money here. Pray for this people.

J. W. MONTCOMERY.

East Liverpool, Ohio

December 23 found us closing our twelfth revival meeting since May 1st. It was great pleasure and soul satisfying to see sinners turning from darkness to light and from the powers of Satan to God, and believers getting sanctified wholly.

We assisted in three meetings that resulted in the organization of Nazarene churches and a fair number of members taken into our ranks in other meetings.

On December 27th, I was taken seriously ill with appendicitis and came near having pneumonia with it. My condition occasioned very great suffering. Only Jesus could bring me through and in answer to the prayers of several of the churches and friends He helped, and I am on the road to recovery. This is my eighth week now but am improving and will soon be ready for the battle field again.

J. D. TOMPKINS and WIFE.

Report of Evangelist P. C. Ramsey and Wife

My first meeting beginning November 27th, was in the Church of the Nazarene of Tuscaloosa, Ala., with Rev. J. M. Brown, pastor, who is a fine young man and loves his people. This was a hard fought battle, including three Sundays, but our God was with us, blessing and encouraging the church with a number of seekers and six praying through to definite victory.

Then on to Millport, Ala., where Rev. W. P. Colvin, another fine young man, is pastor. I was there only five days, but with gracious liberty in preaching the Word, and six seekers forward, one praying through while the saints shouted the victory.

My next stop was at Bankston, with Rev. L. M. Blackburn, pastor, well on the job and much loved by his people. The Lord gave victory in the preaching of His precious Word, blessing and encouraging the church to go on to greater things for Him, with conviction on the unsaved and a number seeking God.

My next meeting was at Corona (Lockhead, Ala.) where Brother Blackburn is pastor also, and as this meeting has already been reported to the paper, will only say that this was the best of all; the Lord giving marvelous victory with twenty-five saved, reclaimed, or sanctified, and a class of thirteen gave their names for membership in the church, "and the end is not yet," for I have just received a letter from the postmaster, there, saying the good work is going on, with five more professions at the pastor's Sunday appointment. Thank God!

I then stopped at Jonesboro, Ark. Here I found the church without a pastor and somewhat discouraged but the Lord helped me to preach the Word and they were greatly blessed and encouraged. One bright girl prayed through and was sanctified the last night of the meeting.

We are praying that God will greatly bless and prosper these dear pastors and their good people.

May He richly bless the HERALD of HOLINESS with its many readers.

Brethren, pray for us.

P. C. RAMSEY and WIFE.

Broken Bow, Oklahoma

We came to Broken Bow Feb. 12th and closed Feb. 26th. Had twelve professions and took 8 new members into the church, also organized a Y. P. S., with forty members. Praise the Lord. We found a loyal pastor and people; only a small class, but they know how to pray and pull. First week of meeting there was a smallpox scare which affected our meeting greatly, but we are praising God for what was done. Have a call back in September for a tent meeting.

We are in the fight against the Devil here at Blakeney, Texas, and the outlook is fine. We expect the "God whom we serve continually" to give victory. Praise His name.

I. D. FARMER,
A. L. CRANE.

SUNDAY SCHOOL LESSON REFERENCES

Mar. 19. THE DOWNFALL OF ISRAEL. Lesson: 2 Kings 17:1-18.
Golden Text: Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14:34.
Devotional Reading: Psa. 1.

Mar. 26. REVIEW.
Golden Text: The Lord is righteous in all his ways, and holy in all his works. Psa. 145:17.
Devotional Reading: Psa. 130.

April 2. ASA RELIES ON GOD. Lesson: 2 Chron. 14:1-12.
Golden Text: Help us, O Lord our God; for we rest on thee. 2 Chron. 14:11.
Devotional Reading: Psa. 145:1-10.

April 9. THE LORD PRESERVES JOASH. Lesson: 2 Kings 11:1-17.
Golden Text: The Lord preserveth all them that love him. Psa. 145:20.
Devotional Reading: Psa. 145:10-21.

TO OUR PATRONS

It has been the practice of some of our people to address correspondence to individual members of our working force. In the past this has caused us untold confusion and embarrassment. Please direct all communications pertaining to orders for goods, subscriptions to periodicals and inquiries regarding the work to the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. In so doing you will be assured of prompt response and better service.

Among the Churches

AMITY, ARKANSAS

—We have just closed a very successful revival with Rev. F. R. Morgan, evangelist, and Prof. L. C. Messer, song leader. There were some thirty-five souls prayed through to definite victory. Brother Morgan is a great preacher; all denominations like to hear him. Brother Messer is a very talented young man, and wins the hearts of the people especially of the children, whom he takes special interest in. We are looking up and trusting God for greater things here at Amity. Pray for us.—C. C. Dippoye, Pastor.

DECATUR, ILL., WESTSIDE CHURCH

—We are still on the map. In the past two months we have had some hard fought battles with the Devil, but the Lord Jesus has helped us to give "old Split-Foot" the worst of it. During our revival in December, in which the pastor did his own preaching, 40 were at the altar seeking either pardon or purity. Since the revival there have been more than 20 at the altar, a few have united with the church, with more prospects. We have also dismissed a few members. But the most encouraging feature of our work is the vigorous, and substantial spiritual growth which our people are making of late. In our Sunday morning services the Spiritual tide runs high. The Spirit of the Lord is manifest in every service. Our song service with "Waves of Glory No. 2" is a time of great blessing, and our string band is a most wonderful inspiration to all. So far this year we have served as both pastor, and evangelist, but we are now praying and planning for something unusual in the way of an Evangelistic Campaign which will make the natives of Decatur sit up and take notice. We need your prayers. Will you not pray? Please do.—Rev. H. B. and Mrs. Florence H. Garvin, Pastor and Deaconess.

NASHVILLE, TENN., FOURTH AVENUE CHURCH

—Since taking Brother Roby's place as pastor of the Fourth Avenue Church of the Nazarene the Lord has been with us. We started a meeting on watch-night and the Lord showed Himself strong to deliver; one lady was reclaimed. We had announcements out for a union revival of all the Nazarene Churches in the City, but sickness hindered the other pastors from helping and the writer did most of the preaching. There were about ten who prayed through. We closed Feb. 15th. The Lord blessed his Word, and since that we have been having good meetings; our Young People's meeting has taken on new life under the leadership of our new President, Brother Claude Stewart, and the Lord is with him!

We are in the fight to win for we are following a Captain who never lost a battle. Praise His name forever. We were doing fine holding three meetings a week, besides taking a course in Theology at Trevecca Theological Seminary, that is, until we were stricken down with small pox, but the Lord has heard prayer and we are just about well. We have lots to praise the Lord for. Let all the HERALD readers pray for us and the Fourth Avenue Church, May the Lord bless the dear old HERALD of HOLINESS.—Rev. David J. Seevers, Pastor.

GRAND RAPIDS, MICH.

—"We are marching onward, singing as we go" here at Grand Rapids. God is giving us sweet harmony in the church and hearty co-operation of our fine people. The Lord has been giving us some of the best of the land lately for members. We have a fine lively spiritual Young People's Society with some of the best spiritual officers to be found above ground. Our Sunday school is growing. Our four new rooms in the basement are about ready to occupy now for Sunday school work. Feb. 19th was Communion Sunday and what a blessed time of communion with the Lord it was. No time or need of preaching that day. Seven were received into full membership and two probationers that day, and one the following Sunday, and more to follow. Our prayer meetings are well attended and richer ones we never attended. We make them "prayer" meetings and not "preaching" meetings with two or three prayers. This is one of the finest co-operating, praying, churches I ever served—I'm delighted. The members often say "He feeds us" but I do not see how with all their praying and boosting it could be otherwise. They are making the pastor. We have a tent for summer work in the city. We are planning a spring "Offensive" and "Sanballat, Tobiah, Ammonites and Company," say we are an "Offensive" bunch, but "I feel like traveling on." Pray for us. Praise God with us.—I. E. Miller, Pastor.

BONHAM, TEXAS

—We came to Bonham the first of November, and found everything in good shape. The former pastor, Rev. E. D. Russell had done a good work. The Lord has given us some good services. We had our revival in January. The pastor and local preachers did the preaching. God gave us several souls. However, we did not have the sweep that we had hoped for. Yesterday was a good day. Three professions and three additions to the church; some others have given their names for membership. A spirit of intercessory prayer is coming on the church. Unserved people who do not attend services are sending in requests for prayer. The outlook is bright.—Lewis S. Redwine, Pastor.

LA JUNTA, COLO.

—We have just closed the best meeting by far, that this church has ever known. Evangelist D. I. Vanderpool and Prof. Kenneth and Eunice Wells were at their best. These great workers soon won their way into the hearts of the people of this city. Some who had not been to meeting for years attended these services. There were in all, eighty-five seekers; many very clear cases. One of the features of the revival was the entire Santa Fe shops of this city were affected by this meeting. The workers

BOOKS! BOOKLETS!

We have the following books and booklets for sale. The profits will go into a free literature fund for the printing of tracts to be given away.

BEST THINGS IN THE BIBLE. A text book on evangelism in the Scriptures. Just off the press and furnishes revival fuel for the Christian. Price\$.40

A PLEA FOR LIBERTY OF CHOICE IN CHURCH RELATIONS is a fifteen page tract that each local church should keep a good supply to hand out to prospective members. It is a winner from every viewpoint. Price per hundred \$3.00

A PLEA FOR HOME MISSIONS. It will arouse, enlighten, convince, and stir to action those who read it. Price \$.10

WHERE ART THOU OR SPIRITUAL EARTHQUAKES by L. Milton Williams. Dr. A. M. Hills says in his introduction, that the utterances in this book are "searchlights" "veritable X-rays." 320 pages. Price.....\$1.00

WAR OF THE AGES by L. Milton Williams. Dr. C. J. Fowler, says in his introduction, "we wish it God's speed, which means real blessings to those who read it." 339 pages. Price\$1.00

JACOB THE HEEL GRASPER OR SOME OF GOD'S PICTURES OF THE CARNAL MIND. Dr. A. M. Hills states in his introduction, "This book will spoil a good many elaborate, highly-wrought, eloquent sermons of which their authors were proud; and it will send them to the waste basket. There is no doubt about it. The preachers would better be humble enough to read it and pray over it." 347 pages. Price \$1.00

WALKING BEFORE GOD by L. Milton Williams. This book like all the other books by Brother Williams is intensely evangelistic, and will kindle revival fire wherever read. 271 pages. Price\$1.00

Order of N. B. Herrell, Gen. Secy., 2905 Troost Ave., Kansas City, Mo.

held two noon-day meetings each week. They were well attended and a number of the railroad men were converted or sanctified in the meeting, including two of the foremen. Sunday, Feb. 26th, the last day, was a great day of victory with 26 seekers. Eight adults were taken into the church and there are more to follow soon. In the morning service the evangelists raised \$580.00 to pay on our church property. A love offering was taken in the afternoon for the pastor. The evangelists were well taken care of. During the meeting there were more than \$1200.00 raised for all purposes. We feel grateful to our heavenly Father for being able to secure this great team.—T. C. Whybrew, Pastor.

AKRON, OHIO

—There are times when words fail to express one's feelings adequately. It is so with us today. God has been so good to the Akron church that, with Isaiah, we say: "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." All departments of the work are prospering. The church membership is now 110, and the Sunday school, including the Cradle Roll and Home Departments, has grown to 300. The Young People's Society had 64 in attendance Sunday night. Our mid-week prayermeetings are now as large as a regular preaching service. Each week registers progress and the outlook is indeed inspiring.—H. B. Macrory, Pastor.

MARION, OHIO

—We closed a fine meeting at Marion, Feb. 26th with the Wesleyan Methodists. During the first ten days there were but few seekers. It was a time of sowing, and the Holy Spirit put deep and pungent conviction on the people. The last week things broke loose and the altar was filled night after night until about fifty came to the altar and forty-six found definite experience of either pardon or purity. Some few children were at the altar but most of the seekers were adults, some old and gray. Rev. H. Livingstone is the pastor of this people, and we found him a true blue man of God for full salvation. This was our second meeting with this devout people, and by a unanimous vote we were invited for another meeting, and if Jesus tarries, we will be delighted to go. They rewarded us for our labors with a nice offering of \$91.00. We begin a revival at our own Church of the Nazarene at The Plains, Ohio, March 5th. Our District Superintendent has promised to help us there. Pray for us.—W. W. Loveless, Pastor.

NOTES AND PERSONALS

"Any one having a son or relatives, or a friend on the Pacific Fleet, or located in a station around the San Francisco Bay, and wishes them to be brought under the influence of the Church of the Nazarene and holiness preaching, please notify the undersigned, as we have a Christian worker who is doing a great work among the sailor boys, and your request will be followed up personally by her.—Rev. L. A. Reed, Pastor Oakland Church of the Nazarene, Oakland, Calif."

Rev. Ural and Alma Hollenback have been pursuing studies at Olivet University this year, and state they have open dates for evangelistic meetings after June 1st. Mail will reach them, addressed to Olivet, Ill., or Bethany, Okla.

"J. F. Jones of Dow, Okla., is in great need; has four children and his wife has been in the hospital a long time. This is a worthy man; he needs and deserves help. Let us rally to him now in this trying time.—Mark Whitney, Dist. Supt., Ada, Okla."

Mr. and Mrs. Henry Little, of Mountain Home, Idaho are greatly rejoicing in the Lord for the healing of their little babe. The doctor said he could do no more, but joined in prayer with Brother and Sister Little, and God heard and answered their prayers.

Rev. W. L. and Mrs. Lillian Duncan, Lyons, Ga., Route A, state they are open for call to evangelistic work during the month of May and August. They prefer the Georgia and Tennessee District, but state they will go as the Lord leads.

Evangelist B. F. Pritchett, 1061 West Taylor St., Phoenix, Ariz., announces that he will be in the south for some meetings during the summer and fall and could arrange to give some time to pastors, District Superintendents, or campmeeting board in that part of the country.

Mrs. S. C. Dawson, Galesburg, Ill., reports a definite touch of God's healing power upon her body. She is rejoicing in the Great Physician of soul and body.

Rev. W. J. Liles, Route 6, Neosho, Mo., recently returning from the northwest, is now open for calls to pastoral work.

ABILENE, TEXAS

—We are entering upon our third month here. God has given us some victories for which we give Him all the praise. We have a beautiful little bungalow church in this city of about 17,000 inhabitants and some very sacrificing people who love God and His cause. Our crowds are increasing and we are expecting great things in the Lord. Sunday was a great day in Zion. The Spirit of God came down and the saints shouted for joy. Our mid-week prayermeetings are times of blessing and refreshing from the presence of the Lord. We are sending two subscriptions to the *HERALD of HOLINESS*. It gets better all the time. We could hardly do without it. We covet your prayers.—J. A. Pruett.

GUTHRIE, OKLA.

—We are glad to report victory in our work at Guthrie. We are not going by leaps and bounds, but it is easy to see that there is a steady growth. Crowds are increasing. There has been a number of professions since we took the work. Our faith looks up. The Sunday school and young people's class is just doing fine. We have something like 100 children and young people in the Sunday school, that we are doing our best to make 100 per cent Nazarenes. We are sure in a few years, there will be a fine class of Nazarenes here. Wife and I are carrying a heavy load, but we are enjoying it. We are looking for a great harvest of souls. We are planning for a revival the last of May, and expect a great revival at that time. We covet the prayers of our many friends, and the entire body of Nazarenes. We are living in the fullness of the blessing of holiness. There are many trials and new experiences but they do us good. Thank the Lord!—G. W. McCluskey and Wife, Pastors.

KENESAW, NEBR.

—The revival in the Kenesaw Church of the Nazarene closed Feb. 26th. Our evangelists were Rev. J. C. Walker, whose soul-stirring messages brought much conviction; and Prof. Lowman and wife had charge of the music. God wonderfully blessed the efforts of these people in our midst. There were twenty seekers in the meeting. All of them were happy finders, except one. We took nine members into the church, and more to follow. Our District Superintendent, Rev. H. N. Haas was here over the last Sunday and helped us boost and preached for us Sunday morning and evening. We thank God and give Him all the glory.—H. W. Anderson, Pastor.

PUBLISHING HOUSE BUSINESS ON CASH BASIS

The Publishing House is seeking to reduce expenses in all departments and to effect every possible economy. In pursuance of this policy we have decided to transact ALL RETAIL BUSINESS, with our people and friends, on a cash basis.

It would surprise you to know of the number of small items which we are asked to enter on the books each day. These charge orders, require more office work than an outsider would imagine, and in that way are responsible for a considerable portion of our office pay roll.

We are confident that every one of our customers will cheerfully cooperate with us in conducting our business on a cash basis, thus helping us save hundreds of dollars every year. By adopting this as a rule no one will feel that we are discriminating against any individual.

Beginning with April 1st, 1922, in the case of an order not accompanied by cash, also when receiving inquiries concerning articles not listed in the catalog, we will promptly respond with a communication giving the prepaid price of the order, or the article about which inquiry has been made.

To our present list of representatives and to those whom we may, in the future, accept as agents, we will furnish supplies on our usual terms of 30 days.

Nazarene Publishing House
2109-15 Troost Ave.,
Kansas City, Mo.

CLOVIS, NEW MEXICO

—Truly the Lord is blessing His work in Clovis. Our pastor, Rev. W. H. Hardin, and his wife have been faithful in every line of work, and through their service and sacrifice have led the people on to battles and victories. The enemy has tried to defeat on every hand but because we were fighting, not by might nor by power, but by His Spirit, we were more than conquerors through Him/that loved us. God has just recently given us the most gracious revival season we have ever known. There was such a sweet spirit of unity and freedom and the Holy Spirit had full control. Our District Superintendent, Rev. Chas. W. Davis came by for one Sunday and in both services had a revival on hand. Brother Davis arranged to stay with us two weeks and was faithful in preaching the Word. There was not a barren service during the whole meeting, souls being in the altar every service. There were clear cases of regeneration and reclamation at the altar, and some prayed through to definite victory at their homes. A number really counted the cost of a full surrender to God and were blessedly sanctified. A small class was received into the church and the saints were greatly encouraged and blessed. We are going on in the strength of Jehovah and since the battle is the Lord's, we know victory is ours. Praise His holy name forever!—May M. Jarrell, Reporter.

TELEGRAMS

HERALD of HOLINESS: Colorado Springs, Colo. Notice to Eastern Colorado-Wyoming District—General Superintendent R. T. Williams will hold Preachers' Convention in Wray, Colorado, March twenty-eight to April two. Notify Rev. H. J. Brown, Wray, Colorado, for entertainment. A. E. SANNER.

HERALD of HOLINESS: Ft. Wayne, Ind. Ten days conference on the second coming of Christ with L. L. Pickett closed tonight. It was a wonderful success in every respect. We took possession of our new church home January first for all but Sunday morning services and took complete possession today, beginning with a Sunday school rally. Our slogan was attendance two hundred, we went over the top with two hundred twenty-five present and twenty-five dollars offering. Our attendance before had been about seventy-five. To God be all the glory. HOWARD PASCHAL, Pastor.

SPECIAL ANNOUNCEMENT

To all Nazarene pastors, members and friends of the Orphanage Work. In as much as Rev. Oscar Hudson has resigned as Superintendent of the Peniel Orphans' Home and is no longer in connection with the local management of the Home; it is of importance, in order to avoid confusion and delay in correspondence, that all mail and matters of finance be addressed to *Peniel Orphans' Home*, Peniel, Texas, and not to an individual. Will all the pastors and whoever may be interested and desire to support this great work take note of this and address all correspondence as above stated. It will be greatly appreciated at this time of rearrangement and under the financial depression the country over, if all who have in the past made pledges for the Orphanage Work, will pay their pledges or as much as possible of the same at once or at an early date. It will greatly assist in meeting the pressing needs of the hour. Do not forget to pray for the work and the workers of Peniel Orphans' Home.

THEODORE LUDWIG,
President General Orphanage Board.

REQUESTS FOR PRAYER

"Will you please pray that the Lord will heal my ankle which was broken some time ago. I have never been able to walk since.—Mrs. Minnie Steele, Cartersville, Ill.

"I request prayer for my husband to be healed, if it is God's will. A sister in Christ, Hartford, Ark."

"I made a request for prayer and you so kindly besought the Lord in my behalf, I thank you. God has answered the prayer. Now, I am going to ask you to pray once more. Pray that Jesus, the Great Deliverer will deliver me from a drug habit, which the doctor says I can not do without. He says I must continue the use of this drug to get sleep, but he does not know the power of God. I believe Jesus will deliver me. Fred C. Davis, N. Y."

"I want to request prayer of the *HERALD* Family for me and my family. My wife has smallpox, and the two children and myself are taking them, and we are quarantined. Your prayers will be appreciated.—J. A. Phillips, Pastor, Science Hill, Ky."

CANON CITY, COLO.

—More gigantic and enduring is the erection of a highway of holiness through the unbelief and opposition in our little city than our famous engineering feat—the Royal Gorge. Steadily the work goes on; much credit being due to three or four loyal fathers in Israel and too, God always hides some souls away—to surprise us at the last day. We are expecting a special "road master," with extra dynamics, on the job, the latter part of March. Our pastor is ever found helping us "plumb" the depths of God's unbounded love. We covet your prayers.—Mrs. I. E. Crane.

INDIAN HEAD, MD.

—God has been blessing us on Chicamuxen circuit this year, souls have been saved and sanctified and added to the church, and considering the financial depression in this community we are doing well for home and foreign missions and other lines. I have done the preaching in our revival meetings. God gave us victory and souls; also held a revival for Brother Prouse at Penns Grove, N. J. God gave us a goodly number of souls, saved and sanctified, and a nice class joined the church. We are going on in the fullness of the blessing.—G. W. Gottshalk, Pastor.

INDIANAPOLIS, IND., RAY STREET CHURCH

—We closed our January meeting on Sunday, Jan. 29th, in a wave of glory and amidst shouts of victory and with the altar well filled with seekers. We had many remarkable cases of salvation during this meeting. God gave us 225 seekers in all. Rev. J. E. Hughes, of Kingswood, Ky., was the evangelist. God used him in a mighty way. He was the right man in the right place. He is a revivalist and was much loved by the people here, for his touching and uncompromising messages. Rev. Buhl Sparks, of Seymour, Ind., was the song evangelist. God owned and blessed his message in song. The mellow, humble, godly spirit manifested by our precious brother, together with his beautiful singing, won the hearts of all. This was the greatest meeting ever held in the Ray Street Church, and the best attended. We received 26 new members into the church. We had a good day yesterday in our regular services. To our God be all the glory.—A. E. Kerst, Pastor.

MEDFORD, OKLA.

—We are praising God for what great things He has done for us here. Brother Mac and wife were with us during the holidays, and preached, prayed, sang, and shouted the victory with us. One girl was saved and sanctified, and is proving a great blessing to the work, also a fine young man and his wife were reclaimed, and the church was strengthened. We do thank our heavenly Father for such men and women as Brother and Sister Mac. God heard our prayer in behalf of our January revival, and a brother from the Church of God gave us good service during the first part of the meeting, then another brother of this church, with his congregation, came and continued the meeting for another week. We did not see any great visible results in these meetings, yet the truth was sown in the hearts of the people, and did much to break down prejudice. Brother J. Walter Hall and Brother and Sister Davis came to be with us from Feb. 3d to 19th. Conviction is yet upon the people. Sinners are under deep conviction and we are looking for many more to be saved. There were about 26 precious souls who prayed through to victory, either for pardon, purity, or reclamation, during the meeting. Last Sunday in the regular Sunday services a young woman was sanctified in the morning service and a young mother was sanctified in the evening also a little

girl was saved. There were two new members received into the church during the meeting. Brother and Sister Davis were such a blessing to all who heard them sing. Such soul-stirring messages as God did help them to give us in song. Brother Hall was at his best, except for his weak body that hindered him some. Pray for us, we do need your prayers as we are few in number.—Grace Galbreath, Reporter.

ANNOUNCEMENTS

NOTICE—Pastors Indiana District—The Church Extension Board has agreed to grant North Indianapolis church a loan of \$500.00 which they need very much as they have been building. This loan is to come from our apportionment to Church Extension, so send in your Church Extension money at once, to our District Treasurer, and it will be applied on this \$500 to North Indianapolis, and assist in getting a new work on its feet.—J. W. Short, Supt.

NOTICE—Licensed Preachers and Deaconesses of the Ohio District—The following is the revised Board of Examinations of the Ohio District:

ARRANGEMENT OF STUDIES:		YEARS:		
		First	Second	Third Fourth
Rev. H. W. Welsh, Franklin, Ohio1	1	1	1
Rev. J. W. Henry, 49 Gordon St., Dayton, Ohio	..2	2	2	2
Rev. H. C. Little, 107 E. Canal St., Troy Ohio	...3	3	5	4
Rev. F. C. Narcross, 146 King Ave., Columbus, O.	4	4	4	3
Rev. W. H. Hafer, 2552 Lawrence Ave., Toledo, O.	5	6	6	5
Rev. Frank Watkin, 25 Xenia Ave., Xenia, Ohio	..6	5	3	6

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DEACONESS' COURSE
Rev. W. W. Lovelless, R. D. No. 5, London, Ohio, Complete course, examination and reading. All examinations must be completed and in hand

IMPORTANT NOTICE
TO MINISTERS AND
AGENTS

After April 1st, 1922, no discounts will be given to our ministers and agents, on books not of our own publication. Conditions under which we are obliged to operate have made this policy imperative.

The Publishing House has insufficient capital with which to purchase books, in large quantities, from other publishers. Consequently the small discounts which we do receive hardly permit us, in turn, to allow discounts. In many cases after we have given a discount to an agent, the transaction has resulted in a loss to us.

Another consideration is that the work entailed in figuring these discounts, means a considerable addition to the burden of office expense which we MUST REDUCE TO A MINIMUM.

There is no intention of discontinuing our service of supplying books of other publishers. These will be furnished promptly, at regular retail prices. We solicit inquiries concerning any book or article not listed in our catalog.

To all who realize the need for the distribution of FULL-GOSPEL LITERATURE as a powerful agency in supplementing the preached word, we wish to emphasize the fitness of the many books and pamphlets of our own publications.

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of the Examiners by Wednesday night of the week of the Assembly. No examination given or received later.—Rev. Will H. Hafer, Secy.

NOTICE—Indiana District—April 2d has been set as Special Rally Day for Home Missions. We urge all our pastors to stir up interest and get in as much on the Home Mission pledges on this day, as possible. Our tent season will soon be here and many places are opening to us, and we will trust you to help us get in these places. Pray much and plan for a big cash offering.—J. W. Short, Supt.

NOTICE—I have at last made definite arrangements to enter the evangelistic field June 1st, and shall be free to go any where the doors may open. I shall be in Louisiana for some camping work which begins last day of June, and should be glad to arrange other work for this trip, with any one who may wish my services for meetings either preceding or following this work in July. I have been nearly three years in pastoral work in connection with the Church of the Nazarene. Have had a measure of success and have been well cared for financially, but have not been able to reconcile myself to the pastorate. All along I have dreamed of revival meetings, campmeetings, the field work, and have longed to go. Now, I have fully decided to go. My address until June 1st, will be 1220 S. Glass St., Sioux City, Iowa. After this date my permanent address will be Bethany, Okla. Brethren. I am ready to be "booked," after June 1st to go any where any time. If you do not know me and want references, write Dr. J. W. Goodwin, Dr. R. T. Williams, Rev. Bud Robinson, or my present District Superintendent, Rev. H. L. Kenzie. I am still "telling it straight."—C. K. Spell.

NOTICE—On account of the present financial condition in the country, which makes it next to impossible for many of our churches to call as large a party as we have been carrying, we have decided after this present campaign to disband as a party. To those needing singers I would heartily recommend these workers for churches and camps. Annabel Latimer is a pianist, soloist, and has been a great blessing in our work. James E. Campbell is a splendid song leader, and can not be surpassed for solo work. He and his wife sing duets and she presides at the piano. Their addresses are as follows: Annabel Latimer, 806 E. 8th St., Tulsa, Okla.; James E. Campbell, 1535 South Armstrong St., Kokomo, Ind. I have turned down calls to some of our best churches to keep on with the party, but hereafter I am free to accept calls with or without singers. I only have two open dates between now and Dec. 1st. Mail will reach me any time at the Publishing House, or at my home address, 2308 Grand St., Berkeley, Calif.—U. E. HARDING.

NOTICE—We are in need of some workers with gospel tents to do pioneer work in New Mexico, this spring and summer. We have a number of county seat towns where campaigns should be held. We believe it is possible to go into these towns, lay siege to them and dig out a good work for God and holiness. It will mean sacrifice on the part of workers who come, as we have no Home Mission money to promise at present. However, we have a great open field awaiting us here, and we shall be glad to co-operate in every way possible with workers who are willing to undertake the job. If you feel led this way, we shall be glad to correspond with you, immediately.—C. W. Davis, Dist. Supt., La Lande, N. Mexico.

NOTICE—Licensed ministers and deaconesses, New England District—The District Board of Examination will meet in the Malden Church of the Nazarene, April 18th, at 10 a. m. All licensed deaconesses and ministers should report promptly for examination on that day. Read Page 57, Art. 3 of the Manual.—ORVAL J. NEASE, Secretary.

"SAY, FELLOWS"

No, this is not a greeting, but rather the title of a book, on the subject "Talks about the game of life" by Wade C. Smith, Author of Little Jets in the S. S. Times. Take our word for it, there is profit, counsel, and wisdom that is really wise, in its pages. 173 pages. Cloth, \$1.25.

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Published Every Wednesday at the Nazarene Publishing House,
2109-2115 Troost Avenue, Kansas City, Mo.

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

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

Evangelists' Slates

Aeolian Quartet, 9-304 W. 63d St., Chicago, Ill.:

C. H. Alger, Bethany, Okla.:

I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:

Jarretta and Del Aycock, Atwood, Okla.:

Toledo, OhioMar. 19 to Apr. 2

Middletown, OhioApr. 6 to 10

A. F. and Leonora T. Balsmeier, 2109 Troost Ave., Pasadena, Calif.:

St. Louis, Mo.March 9 to 20

St. Louis, Mo.March 9 to 20

M. L. Balthore, Milton, Ore., Box 0107:

T. E. Beebe, and daughter, Carol, 333 Orange Ave., Long Beach, Calif.:

P. P. Belaw, Frankfort, Ind.:

M. R. Bishop, Bethany, Okla.:

R. E. Bower, 3413 N. 18th St., Philadelphia, Pa.:

J. E. Brasher, Crestview, Fla.:

Elmer L. Buck, 2219½ East Ganson St., Jackson, Mich.:

Lyman Brough, Pottersville, Mich.:

Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:

L. R. Butcher, Nampa, Idaho, R. R. No. 4:

M. M. Bussey and wife, 1208 Wesley Ave., Pasadena, Calif.:

W. R. Cain, 515 South Vine St., Wichita, Kas.:

Lonnie Cargill, 532 West F. Ave., Oklahoma City, Okla.:

Mrs. A. Cross Campbell, Soloist and Song Leader, 909 Raymond Ave., Long Beach, Calif.:

C. C. & Flora Ruth Chatfield, 528 Welsh St., Kane, Pa.:

Chester, W. Va.March 19 to April 9

W. F. Cleghorn, 1615 Selma Ave., Selma, Ala.:

Chas. C. Conley, Song leader 729 College Ave., Columbus, Ohio:

J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:

Ernest Coryell, Wilmet, S. Dak.:

J. H. Crawford, and W. C. Huddleston and wife, Hooker, Okla.:

Earl E. Curtis, 18 Stewart St., Lowell, N. Y.:

Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3, Box 61.

Willard and Edith Davis, 931 E. Cherokee, Enid, Okla.:

Frank Daniel, 222 E. 42nd St., Los Angeles, California:

Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Texas:

Open dates March and April

I. M. Ellis, Bethany, Okla.:

El Dorado, Kas.Mar. 5 to 10

Duncan, Okla.Mar. 24 to Apr. 9

W. E. Ellis, 323 North Ash St., Ada, Okla.:

Omaha, Nebr.Mar. 3 to 10

Kearney, Nebr.Mar. 24 to Apr. 9

Shamrock, Okla.Apr. 14 to 30

C. E. Ellsworth, R. R. 9, Greenfield, Ind.:

Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho.

Drumeller, Alta.March 7 to 19

Edmonton, Alta.March 21 to April 2

James Elliott, Box 256, Lamita, Calif.:

Theo. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.

Henry C. Ethell, Springfield, Ore.:

B. T. Flaney, 3610 Norton Ave., Everett, Wash.:

Portsmouth, OhioMarch 1 to 10

California, Pa.March 22 to April 10

Clam Falls, Wis.April 18 to June 1

Some open dates for camps.

Bona Fleming, Ashland, Ky.:

Newton, Kas.Apr. 30 to May 14

Wichita, KansasMay 20 to June

L. M. Fogg, Sanbornville, N. H.:

I. D. Farmer, Hugo, Okla.:

J. E. Gaar, Olivet, Ill.:

C. J. Garrett, Paola, Kas.:

Philip Geiter, 220 W. Newell St., Syracuse, N. Y.:

Lisbon, N. Y.March 12 to 26

W. R. Gilley, 531 N. Butler St., Lansing, Mich.:

Lee L. Hamric, Hamlin, Texas:

G. M. Hammond, Wilmore, Ky.:

Mineral Springs, La. (Camp)Aug. 10 to 20

R. A. Harris, Red Rock, Texas:

W. W. Hanks, Box 308, Ashland, Ky.:

Harding Evangelistic Party, 2308 McKinley Ave., Berkeley, Calif.:

Edna Wells Hoke, 417 Barr St., Cartersville, Ill.:

R. T. Hodges, Bethany, Okla.:

A. Columbia Hudson, Groverville, Park, Beaton, N. Y.:

Ural Hollenback, Bethany, Okla.:

J. E. Hughes, Kingswood, Ky.:

Oscar and Nettie Hudson, Peniel, Texas:

Roy J. Jacobs, Allen, Okla.:

W. P. Jay, Nampa, Idaho:

A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:

Trinway, OhioApril 16 to May 7

Thomas Keddle, 321 S. Reed, Lyons, Kas.:

Lum Jones, Kingston, Oklahoma, Box No. 3.

Robert J. Kennedy, 120 S. Ewing St., Dallas, Texas:

Stanton, TexasMarch

H. R. Lee, 518 E. Sears St., Denison, Texas:

E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:

H. B. Lewis, Holly St., Nampa, Idaho:

M. F. Llenard, 546 Main St., Lawrence, Kas.:

E. J. and L. N. Lord, 227 East 4th Ave., Hutchinson, Kas.:

Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:

Harper, Kas.March 15 to April 9

N. J. Lund, 523 N. Sycamore St., Lansing, Mich.:

J. B. McBride and wife, 581 N. El Moline Ave., Pasadena, Calif.:

F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:

J. L. McLendon, (gospel tent and seats) Peniel, Texas:

T. F. Maitland, Winfield, Kas.:

Mabel R. Manning, Song Evangelist, Nahant, Mass.:

Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:

Dr. John Matthews, 4215 Bellefontaine, Kansas City, Mo.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:

W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:

Geo. and Effie Moore, 1133 Holaday St., Indianapolis, Ind.:

Alexandria, Ind.March 12 to 26

John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles:

J. E. Moore, Prescott, Ark.:

Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:

Minnie E. Morris, 1015 Belleview Pl., Indianapolis, Ind.:

J. W. Montgomery, Plantersville, Miss.:

F. R. Morgan, 112 West 9th St., Ada, Okla.:

Falmouth, Ill.March 26 to April 10

R. L. Morgan, 2208 Central Ave., Anderson, Ind.:

Muscatine, IowaFeb. 28 to March 19

Wm. O. Nease, Olivet, Ill.:

B. F. Neely, Bethany, Okla.:

G. F. and Byrdie Owen, care Northwest Nazarene College, Nampa, Idaho:

L. M. Payne, Bethany, Okla.:

F. E. Putney, 1112 W. 1st St., Wichita, Kas.:

Burnett, Wash.March

Rev. and Mrs. D. Rand Pierce, 1409 E. Grand Ave., Everett, Wash.:

Vancouver, Wash.March

B. F. Pritchett, 1081 W. Taylor St., Phoenix, Ariz.:

P. C. Ramsey and wife, 612 South Louisa St., Shawnee, Okla.:

J. E. Redmon and wife, Brookville, Ind.:

G. Howard Rowe, 10041-117 St., Woodhaven, L. I. N. Y.:

S. B. Rhoads, Pasadena University, Pasadena, California.

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

C. Edward Roberts, 1233 Breese Ave., Pasadena, Calif.:

Charles Robinson and Brown, Bethany, Okla.:

C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:

Brooklyn, N. Y. (277 Brooklyn Ave.)Mar. 10 to 22

New York City, 701 East 166th St.March 23 to April 2

J. O. and Grace Schapp, 1342 Brand St., St. Paul, Minn.:

Schurman-DeLong, 72 Main St., Wareham, Mass.:

R. A. Shank and wife, 1810 Young St., Cincinnati, Ohio:

T. W. Sharp, 1423 Oak St., Little Rock, Ark.:

W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:

F. B. Smith and family, 420 East Hawthorne St., Stockton, Calif.:

W. E. Smith, 37 Curtis St., West Somerville, Mass.:

C. K. Spell, 1220 South Glass St., Sioux City, Iowa:

H. C. Stebbins, Waterville, Vt.:

B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:

Fred W. and Kittie Suffield, 3448 15th Ave., West, Seattle, Wash.:

Howard W. Sweeten, Attyer, Ill.:

Elston, Mo.March 19 to April 3

J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:

Carl Tucker, Winchester, Ind.:

Wilkinson, Ind.Mar. 10 to Apr. 9

N. E. Tyler, Belton, Texas, R. 6:

D. I. Vanderpool, Joes, Colo.:

Florence, Colo.March 1 to 19

Canon City, Colo.March 26 to April 16

J. S. Wallace, Cartersville, Ill.:

Rev. and Mrs. DeLance Wallace, 417 13th Ave., N. Seattle, Wash.:

Frank and Marie Walkin, Song Evangelists, Bethesda, Ohio:

R. H. M. Watson, College Heights, Meridian, Miss.:

Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:

Colorado Springs, Colo.March 1 to 19

E. W. Wells, 1503 Trinity St., Austin, Texas:

J. E. Wigfield, Burr Oak, Kas.:

Ernest E. Wiggins, 205 Pearl St., Richmond, Ind.:

Wilde-Knight Party, 630 North Hollister Ave., Pasadena, Calif.:

J. E. Williams, Olivet, Ill.:

Open dateMarch 5 to 19

Mrs. Bessie Williams, 314 Beld's Ave St., Ft. Worth, Texas:

L. Wireman and wife, Campton, Ky.:

Delphos, OhioMarch

E. E. Wood, Hillsdale, Mich.:

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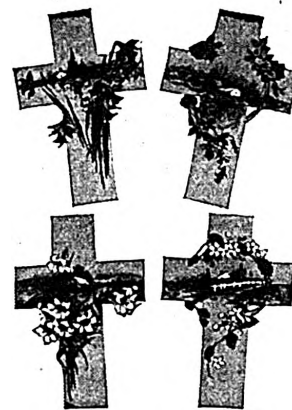
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