

Herald of Holiness

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World Conditions

THE conditions existing throughout the world are alarming thoughtful men in every walk of life. Not only preachers but leading business men, lawyers, and educators are deeply concerned and are becoming actively engaged in laudable endeavors to direct attention to the appalling world-problems which are pressing for solution, but seem so difficult to reach. Unrest prevails everywhere. Distrust, suspicion, and jealousies are rife, and daily grow worse. Pledges are disregarded, solemn contracts have largely lost their binding force on human consciences. Selfishness, like a rapacious, bloodthirsty beast, stalks abroad, destroying with a callous conscience everything that stands in the way of its remorseless greed.

One of the most stirring appeals we have read, was that made by a large body of Methodist laymen which appeared in the *Christian Advocate* (New York). With a clarion, patriotic call these men appeal to the public at large, and especially to all who know God, to pray earnestly for divine interposition and supernatural help in this tragic hour in which we are actually confronting civilization's crisis. We note that ROGER W. BABSON'S is the first name attached to this remarkable appeal for prayer. He is a great financial and business expert of the East, whom we have had occasion more than once to quote in these columns. Time and again he has publicly declared over his own signature that the hope of our country and of the world is not in a revival of business or civic reform, or better government, but in a revival of old-time gospel religion, and a return to the teachings of Christ and the apostles by the people at large. FLEMING H. REVELL is another signer of this wonderful appeal. So is JOHN R. PEPPER, of Memphis, Tennessee. This appeal says with startling truth, that "The world outlook is deemed gravest by those who best know international conditions. We are surely in the midst of days of destiny. The weight of the world's woe is pressing heavily upon us all. Human spirits everywhere are

hungry for comfort and guidance. We crave for ourselves, and for our time a revival of the sense of the reality of God and of our dependence upon Him and of a spirit of loyalty to Him. So we entreat all spiritually minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer that the very gravity of present world conditions may drive us all to the eternal God, who is our Refuge, and who is the only Light in our darkness."

This is a soul-stirring cry from the pew and should be heard and answered by the pulpit. We do not recognize a single preacher's name in the long list of names to this appeal. It is the heartbreaking voice of the lay-conscience breaking its way athwart the angry waves of the world's discontent and black woe. Will the clergy hear and heed this appeal, and thrust themselves heart and soul into a mighty wrestling with God for a gracious avalanche of revival fire to sweep over our country? This is the only hope in the dark hour which has come upon us. God is not dead. But His omnific Arm is paralyzed by our silence, and apathy, and unfaith. Prayer is the only key to unlock the exchequer of heaven and let loose a tidal wave of redeeming love, and power, and hope, and blessing. Shall we apply the key, or let the Devil keep the world and go on with it?

AMERICA CORRUPTING THE HEATHEN

AMERICA boasts of being a Christian nation. In keeping with this boast, American churches raised large sums of money to equip and send missionaries to heathen countries, to save these benighted millions to Christ. This is well enough as far as it goes. But there is a lack of consistency to which we wish to call attention. The very churches which engaged in this laudable missionary work tolerate in their members social customs and practices which are pagan in their origin and thoroughly debasing in their effects. We refer mainly to the demoralizing modern dances patronized by church members, and often given in the homes of prominent church people. These modern dances are sensual to the last degree, and shocking to the moral sensibilities of all truly refined Christian people. They endanger the virtue and purity by stirring the sex instinct of the young people who engage in them. Dr. FRANK C. RICHARDSON, of Boston, did not overstate the facts when he said: "The dance hall is the nursery of the divorce courts, the training ship of prostitution, and the graduation school of infamy. The various steps and poses of the dances all contribute with devilish ingenuity to excite the instincts of sex."

As an insight into the impression which these modern dances make upon a pure-minded nonparticipating spectator, we wish to furnish an illustration from the Christian editor of a religious paper, who was an eye

witness of one of these performances. We will let him tell it in his own words. We refer to the editor of the *Richmond Advocate*, who says:

Several months ago a friend of mine, who may be described as a man of the world, invited me to take dinner with him at one of the fashionable hotels. We sat in the gorgeously decorated dining room, filled with fashionably dressed people of both sexes, and I discovered that it was the custom for diners to dance between courses. My friend interpreted for me the various dances. He called them by their various names, but they were all of what is known as the jazz kind—all dissolute and immoral. The music, too, was debasing and sensual in its appeal. I am not a fanatic; I can not be called a religious enthusiast. I am not given to preaching this kind of a sermon; only once before in my ministerial career have I touched on subjects of a similar nature. As I sat there and watched them dance, I confess that every drop of Christian blood in my veins boiled with righteous indignation when the thought forced itself upon me that fathers and mothers who imagine themselves respectable allow their sons and daughters to dance these new dances. The downfall of many a girl can be traced to these modern dances.

Closely allied with this dancing curse is the practice of semi-nude dressing on the part of females. Girls are allowed to engage in these dances by their mothers who deck them out for the occasion with attire so scant as to expose parts of their bodies and most of their lower limbs, seemingly with a direct purpose of exciting animal passions of young men, closely embraced in whose arms they are to be whirled about a room, to the strains of sensuous music, long past all proper hours for legitimate amusement. In similar attire these girls are allowed to walk the streets, shop in the stores, and even attend churches. And shame of shames! these same girls are often from Christian homes. Time was when you could tell fallen women on the streets from the clothing they wore, but this is no longer the case. Girls and women from what are called "the best families" indulge in the same semi-nudities of attire as the demi-mondes from the redlight district.

This insulting and immoral recklessness is an unpardonable and atrocious crime against decency, morality, and righteousness, and should be fought with desperate earnestness by every preacher and school teacher in the land. There should be a tornado of blistering protests from the pulpits and school rostrums of the country, so loud and persistent that it would drive these guilty, silly mothers and miserable little painted butterflies of girls out of the public gaze into privacy and reform. The withering scorn and indignation of the church and the self-respecting citizens of the country should be visited on all such guilty ones, in defense of American homes, and for the protection of public and private morals.

This outrage we are discussing is helping to debase even heathen countries, and these benighted lands are beginning to utter their protest. Even in China, in some places legal steps are being taken by these heathen to protect their people against these imported infamies from Christian countries. The following from the *Watchman-Examiner* we quote in proof of the appalling fact which we here stress.

In Shanghai, China, the chief of police has bravely tackled the problem of feminine wearing apparel as manifested in modern styles, and as a result has issued the following frank and positive decree, which is given here for the careful study of American readers: "Women's wearing apparel is mostly too scanty, permitting an unbecoming, sensual display of the ankles and legs, and an exposure of the bare flesh of the arms and neck which is not within the bounds of propriety. This sort of clothing is an imitation of foreign styles, making the wearer neither a Chinese nor a European. The wearers are devoid of shame, and frequent public streets without the least embarrassment. In the future all such women will be summarily arrested."

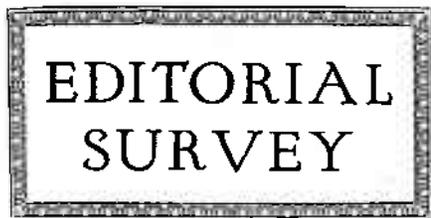
In the presence of these facts where are we to find words sufficiently strong and striking to construct an adequate condemnation of schools and colleges having the effrontery to dare introduce in these institutions the teaching of dancing. Yet, this is being done all over our country. The average school or college can hardly have an entertainment or a commencement without exhibiting before the public the skill of pupils in the art of dancing. What are the heads of these schools thinking about anyhow? No man or woman is fit for the headship of a school or college who would allow dancing taught. The same condemnation should be visited upon such school heads as upon the dancers themselves. It is just as reprehensible in the sight of God and morals, in people to teach dancing as it is in the deluded young people to practice it after being taught how.

INCREASED PASTORAL BURDENS

THE burden of inadequate pecuniary support which pastors as a class have to carry, is more than almost any other class of people would submit to. We would be very glad indeed to be able to say, if it were possible to do so truthfully, that the above item was all the burden which preachers have to carry, but we know whereof we affirm when we declare that the pastor's burden has been greatly increased in manifold directions, during the last half century. This is true in the matter of a decrease in the sympathy and love, and reverence which pastors used to receive from their churches and which they so much need to encourage them in their arduous labors. Time was when there was a willing and cheerful helpfulness and co-operation rendered the pastor by the church membership. His hands were held up, he was prayed for and often commended for his worthy endeavors. All this has been substituted largely by a too ready tendency to criticize and complain, often unjustly. In the olden time the pastor was revered as a holy messenger, supernaturally set apart and commissioned of God, to bear His message to dying men. Now, the relation of pastor to the church is looked upon too much as that of a hireling, employed by the church to do her work, and the relation now is looked upon as a cold-blooded contract, and with the increased coldness of the church in the matter, has transpired more exacting demands on her part, made of the preacher. It has come about that pastors today literally have to pack the churches on their backs, in addition to the soul burden which they carry for the lost souls around them.

The Baptist illustrates the point we make in the foregoing by relating the familiar story of the pastor who dreamed that he was pulling the wagon which contained his church, and supposed his congregation was pushing:

The task grew so heavy that he looked back and discovered that nearly all had climbed into the wagon. *The Baptist* says that it might have been worse—that some of them might have pulled back, which would better describe the Baptist churches of the present—the pastor pulling, a few pushing, others pulling back, and the rest riding. It does not claim that the Baptist church has a monopoly on this plan.



"A FELLOWSHIP OF FAITH"

Under the above title the *Missionary Review of the World* uses editorially a paper prepared by Miss JENNIE B. LOGAN, of London, for "A Fellowship of Faith for Moslems." We reproduce the concluding paragraph for the readers of the HERALD OF HOLINESS, realizing that the same message is for all races, all religions, all times. "Without me ye can do nothing" should make a Christian confident in the belief that "With God all things are possible." Surely a world in darkness needs the Light of the world; and it is worthy of our highest faith that we exercise it to bring to those without the Light its cheering rays of salvation. We commend this paragraph to our readers for thoughtful perusal:

Each member of a fellowship of faith may rest assured that every effort to enlighten the darkness of the world, every prayer offered, every sacrifice made is counting toward a glorious consummation. Hidden he may be, feeble he may seem, but his labor is not in vain in the Lord. Divers go down to lay mines beneath a dangerous rock, toil day after day in loneliness and discomfort and see no result for their labors. The great rock seems as steadfast as ever, as menacing to life and property, but the day comes when the last diver has done his work, the last connecting link is made and by the slightest touch an infant can blow the mighty structure to pieces. So let us not despise the day of small things when no results are visible. The tiny prayermeeting, two or three gathering to pray, the young missionary struggling to express imperfectly in a foreign tongue something of our heavenly Father's love to a group of indifferent or opposing people, all such efforts are in the plan, all are vital and important. As we pray, as we give, as we go, we may be conscious that this is our divinely appointed task and that we may claim and receive divine equipment for it, and that it is leading up to the final overthrow of this false religion, and that in it all "we are laborers together with God."

"WHISPERINGS"

From the *Wesleyan Methodist* we take the following editorial for our readers. It would be time well spent for each reader to take the Book and read for himself the references noted in this timely editorial of our contemporary. Just as we would not think of going into a brother's house and taking his physical property, just so should we guard against taking from him that which he holds of far

greater value—his good name. Also, we should be more careful of the company we keep than to be found among the unrighteous, fornicators, murderers, backbiters, etc. Look carefully into this matter of whispering, concerning which BROTHER BUTTERFIELD writes as follows:

We have seen some professors of holiness who do not hesitate to speak evil of others in their absence whenever occasion calls for any mention of them. It is as great an evil to be guilty of evil speaking as to take money from your neighbor's pocket.

Every time the Bible speaks of whisperers the term is used in an evil sense. Whisperers are classed with the worst of sinners. In writing to the Corinthians St. Paul said: "For I fear, lest, when I come there be debates, envying, wraths, strifes, backbiting, whisperings, swellings, tumults."

In enumerating in the first chapter of Romans the different classes of sin of which the heathen were guilty, he said that they were "filled with unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, etc.

Solomon, out of the wealth of his wisdom and the depth of his experience, wrote: "A forward man soweth strife: and a whisperer separateth chief friends." We have known in numerous instances the warm friendships of a lifetime being broken up by the whisperings of people who made great pretensions to righteousness, when careful investigations revealed no foundation for their whisperings. Even though forgiveness may be asked and acknowledgments made, the harm has been done, and in many instances is never fully rectified.

Let us be careful to hold our brother's name and reputation as sacred, and guard his honor with as great zeal as we would like to have exercised in our own behalf. God is not mocked; whatsoever a man or woman soweth, they shall also reap. Let us be exceedingly careful not to start anything we do not want to bring back upon our own head.

SHARPENING OUR TOOLS AT THE PHILISTINES' SHOP

The dullness and slowness of the Church in recognizing that every phase of German rationalism and destructive higher criticism is an absolute enemy to divine truth, and to everything for which the Church stands, is appalling. She has stood, seemingly impotent, certainly inactive, in the presence of these dastardly foes; until intelligent and well informed people outside the Church have lost faith in her and are turning away in disgust. W. H. BOWDEN, in *Our Hope*, thus emphasizes this truth:

The Philistines were ever the enemies of God's people. At one time they had so devastated the land of Israel that it is said in 1 Sam. 13:19, 20, "Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords and spears; but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock." These shortsighted people were playing into the hands of their enemies.

The same thing is being repeated spiritually today. We have nothing to work with. Our material has been allowed to get into the hands of our enemies. The modern Philistines run the school of new theology these days. The Church today has gone to sleep spiritually, and, instead of looking after her material, has lost that material. The boys and girls are allowed to remain under the teaching of those who don't believe the Bible is the Word of God. The Church fails to teach so as to hold her material. She is sharpening her tools at the Philistines' shop.

What will be the result in the day of battle? Verse 22, "So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan." It was a sad plight. Defeat! What else could they expect? Unless we sense and at-

tempt to remedy the situation, defeat will likewise await us.

Has the Church no mission today? Will she not realize that destructive criticism is an enemy? Will she be satisfied to continue to keep "an icicle in the pulpit, snowbanks in the pews, frost in the choir, and ice cream in the cellar"? The Church must resist the invasion by its enemies and sharpen its tools at home if it would know the joy of victory in the battle.

EVANGELISM IN ACTION

Preaching the gospel in a series of meetings is not the only way of evangelism. Personal work is evangelistic. Not only so, but every act of mercy and helpfulness done in the name and for the sake of the Lord Jesus Christ, for the good of others, is also a way of evangelism. GEORGE C. PECK makes this point strikingly, in the following words:

But I am not thinking specially of the evangelism of protracted meetings, and stated appeals, and the like. Enough has been written concerning them. To be able to "speak a good word for the Lord Jesus," out of the fullness of a devoted heart, and at the crucial moment, is one of the most beautiful accomplishments of earth. It is a great fashion of acting the part of good angel. But what of the evangelism of a cup of cold water given in the name of a disciple? There's an evangelical way of doing that. And what of the evangelism of a widow's two mites which make a farthing? How far, think you, has that sermon reached? And what of the evangelism of a box of spikenard, very precious, broken over the feet of our Lord, and without audible word? The fragrance of that gift has become a part of the gospel itself. Love has a thousand ways of being the good angel in the name and for the honor of our Lord—and all of them, born in grateful, forgiven hearts, and reaching toward others savingly, are the ways of evangelism.

THE CHRISTIAN DAILY

The long promised Christian daily paper has made its appearance. It is published in Chicago and is called the *American Daily Standard*. Of this new venture, which we wish abundant success, the *Christian Advocate* (Nashville) gives the following information:

The *American Daily Standard*, a newspaper published in Chicago, was launched on December 23d. We read it with interest and profit, and commend it to those who wish to take a clean and reliable national daily. The following facts about this paper may be of interest: "The publishers of the *American Daily Standard* have no connection with any other existing publication. There is no 'wealthy publisher' back of this who is testing out some new scheme whereby he can possibly make money. The *American Daily Standard* does not purpose to be or to become a propaganda sheet, an anti-Catholic newspaper, or anything of the kind. The character of this paper is best described in Article III of the constitution of the publishing company: "The trustees shall publish in the city of Chicago a daily paper, but no edition shall be published on Sunday. Such paper shall be Christian in character, moral in tone, independent in politics, nonpartisan and nonsectarian. Stories or narrations of scandal, vice, and crime shall not be given prominence, and shall be excluded so far as practicable. Prominence shall be given to news of value in promoting the welfare of the state, the church, and the home. All employees, so far as reasonably possible, shall be men of known Christian reputation."

We make our characters by continuity of small actions. Let no man think of his life as if it were a heap of unconnected points. It is a chain of links that are forged together inseparably.—ALBERT HURSTON.

THE PLAN OF REDEMPTION

As viewed by One of its Subjects

A Series of Articles
Prepared by

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of the North Pacific District

IX. The Resurrection

THE old question, "If a man die, shall he live again?" (Job 14 : 14) is still a question with the mass of mankind. It should be forever settled in the mind of every firmly established Christian. There can be no restful assurance concerning the future state without a serene confidence in the certainty of the resurrection.

I believe Job, in this passage, was expressing his hope in a resurrection, distinctively, and in a life of blessedness beyond. Follow him to the end of the fifteenth verse, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." I think his waiting means the period after death, and God's call and his answer are to be at the resurrection. He is confident God will not leave the work of His hands to perish.

Tracing the derivation of the word "resurrection," we obtain these definitions, "a rising again"; "a rising up"; perhaps more literally, "a standing up"—standing up *again*, after a fall or a lying down, being implied. The last idea is expressed in Simeon's address to Mary, in Luke 2 : 34, "This child is set for the falling and rising up of many in Israel." The common thought of a resurrection is that of a restoration of life after death.

St. Paul says (1 Cor. 15 : 19), "If in this life only we have hope in Christ, we are of all men most miserable." If we had no well grounded hope of another and a better life, all our voluntary sacrifices and accepted privations for righteousness' sake would have been in vain; and those who extracted whatever of selfish pleasure they could from what this world offered them would have the better of us. We might then well say, as the psalmist was tempted to say in a time of trial, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning" (Psa. 73 : 13, 14). But no; this world is not our home, and death does not end all. We are "strangers and pilgrims on the earth." We "desire a better country." The way is charted for us in the Book of God. We are on the way. We know where we are going. The dark river has two shores. There will be a guide at the crossing, and a welcome on the other shore.

"My Lord will stand and hold in His hand
A light at the river for me."

Our spirit is clothed, during the period of our life and service here, with a material body. Such a mantle seems to befit the conditions of this earthly existence. There will come a time

of dissolution of this union. That dissolution we call death. It does not mean the annihilation of either of the component parts. But the dissolution is to be followed, ultimately, by a complete transformation of the weaker members of the union and a radical reorganization of our being as a whole. We can not follow the allwise and almighty Workman in the mysterious process, we are hastening on to the unknown point where we must resign the issue to Him in faith, but it may help us to study the chart a little in the glimmer of light He has chosen to give us.

The light we have on the resurrection shines out chiefly from the utterances of our Redeemer and His great expounder, the Apostle Paul. We could build a safe structure of doctrine concerning this great theme of the materials furnished by these two alone. Paul's treatise in the fifteenth chapter of First Corinthians is the fullest and completest that we have. But he lacked the inside knowledge of the counsels of heaven which the Savior possessed but did not fully reveal; and he is obliged to say concerning some things we should be glad to know, "I can tell you nothing more"; and where he makes this confession, we must be content to stop.

Concerning our identification with Christ and our dependence upon Him, in the resurrection, Paul, in this great chapter, hangs his argument on a pivot, and tries its balance from both sides. Verse 13, "If there be no resurrection of the dead, then is Christ not risen." Shift the viewpoint to the opposite side. Verse 14, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Verse 17, to the same effect, "If Christ be not raised, your faith is vain; ye are yet in your sins." Verse 18, "Then they also which are fallen asleep in Christ are perished." Then he takes this positive ground, in verse 20, "But now is Christ risen from the dead, the firstfruits of them that slept." Here the Lord Jesus reinforces His chosen messenger, and certifies the truth of his statement, "Because I live, ye shall live also" (John 14:19). So here we learn the *ifs*, the questionings behind, and look forward to the realization of an assured fact.

A glance back upon the things that have been proved to us. "Since by man came death, by man came also the resurrection of the dead" (verse 21). Christ's voluntary assumption of our humanity, His sacrifice in our behalf, His resurrection and His continual intercession for us at the throne of God, all were necessary to our redemption. Drop any link and the chain would be broken, and our hopes would be dashed to the ground.

He said of His human life (John 10 : 18), "I have power to lay it down, and I have power to take it again." But we have not. We shall be entirely dependent upon Him to raise us. Our life was forfeited, He has redeemed it, and He will restore it to us as a free gift. Our gratitude to Him should be lively and lasting, because we owe our lives to Him by the double bond of creation and redemption. We were creatures; frail, dependent, ruined. In Him was "the power of

an endless life." That power and its life He bestows upon us.

Methinks the extreme test of our trust in Him, the most sublime exhibition of it we can give will be when we commit our human life into His keeping, as we yield it to the embrace of death, trusting that He will raise us up at the last day, as He repeatedly promised (John 6 : 39, 40, 44, 54). May He by His grace prepare every one who reads these lines to meet that great crisis in just that way.

St. Paul anticipates the question: "How are the dead raised? and with what manner of body do they come?" (1 Cor. 15 : 35, R. V.). He does not profess to be able to fully satisfy the minds of the questioners. He speaks here as an inspired man, but nowhere as a prophet. He helps us to a knowledge of some fundamental truths bearing on this great theme. His words, "Thou foolish one," in Verse 36, seem to imply that what he has to communicate should be within the grasp of his questioner's reason.

These points we gather from his discussion of this question. 1. The body with which our spirit shall be clothed in the future life will not be the same body we now bear. His word, in verse 50, "Flesh and blood can not inherit the kingdom of God," is used to argue this very point. 2. The very body we lay down will be raised. The "it" in verses 42, 43, and 44 evidently refer to this body. But as it is raised it will be transformed, so that it will become a different kind of body. "Is anything too hard for the Lord?" (Gen. 18 : 14). At the moment of resurrection, the bodies of both the dead and the living will be changed" (verses 52, 53). 3. It will perhaps be intelligible, and true to the apostle's argument to say that the resurrected body will be a representation of the fleshly body. He likens the relation between the two to that between the grain which was sown and the matured plant which sprang from it (verses 37, 38). 4. He says, "There are also celestial bodies and bodies terrestrial" (verse 40). Each no doubt adapted to the mode of life in which it has to move. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly" (verse 49). An earthly body would be wholly out of place in the heavenly life.

Whatever the new body may be, I can not think of it as at all material. I can not think of the heavenly life as being material in any part. One of the things that continually surprise and sadden me is to see how many Christians there are who seem unable to think of heavenly things except in terms of the material. Doubtless our "celestial bodies" will have a recognizable substance, but that is very far from saying that they will be material or that we shall recognize them with these fleshly senses. The organs of these senses will be left behind.

There is coming a time when all men, the good and the bad, shall be raised from the dead. There have been many who have held to a divided resurrection, but they have never been able to commit the church or any one of its great evangelical branches to an authoritative acceptance of that view. Leaving out one sentence of Rev. 20 : 5 (A. V.), whose place in the text is more than doubtful, this notion would be entirely destitute of a

direct statement in its favor. A first and a second death and a second resurrection should complement each other. The second death of Rev. 20 is manifestly spiritual; and a first spiritual resurrection, as set forth in many such texts as Col. 3 : 1, Rom. 6 : 11, and Eph. 2 : 5, 6, should be equally manifest.

The Savior repeatedly speaks of this coming time as a "day" or an "hour." Four times in the sixth chapter of John, as quoted above, He says concerning one who believes in Him, "I will raise him up at the last day." Well, if He will raise up His own "at the last day," it is not likely that He will raise up the others at some long time after the last day.

In the fifth chapter of John the Savior brings the spiritual and the physical resurrection into view together. The spiritual first, in verse 25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The physical in verses 28 and 29, "The hour is coming, in the which they that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jesus would not have used the word "hour" to cover two events, a long time apart, at which He should deal separately with the two classes whom He here couples together.

Paul says, in Acts 24 : 15, "There shall be a resurrection, both of the just and the unjust." That can not be made, without violent distortion, to cover two resurrections, a long time apart.

The vanishing point of Daniel's prophecy is to be found in the first four verses of his twelfth chapter. It points to the coming of the Messiah and the long vista opening out through His mediatorial reign, and ending in the resurrection. Verse 2 is, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This indicates that the separation shall take place after they awake. He speaks of the resurrection in almost the same terms as the Savior in John 5 : 28, 29, quoted above.

Those who would divide the resurrection quote Heb. 11 : 35, "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Better than whom or what? Better than the temporary resurrection just mentioned. They sought a resurrection "to everlasting life." No other class is mentioned, with whom a comparison could be made.

1 Thes. 4 : 15-17 is similarly played with, "We which are alive and remain unto the coming of the Lord shall not prevent [come before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." It is not said here that "the dead in Christ" shall rise before some other dead, for no other but those who are "in Christ" are considered in this passage at all. The only comparison made here is between those who have died before that time and those who may still be alive. "First," in the order of events, "the dead in Christ shall rise," that they may be put on an equal footing with those "which are alive and remain." "Then," next, the living and the resurrected shall be "caught up together."

Yes, there is coming a day when, at the voice of the Son of God, the graves shall surrender their prisoners, "the earth and the sea shall give up their dead," and all men shall come forth to meet their Lord. But with what different emotions. What a day that will be! And what a multitude it will bring forth! As the Savior said, in Matt. 8 : 11, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The happy Christians about me, in the days of my childhood, used to sing a hymn with this chorus:

They are coming from the east,
They are coming from the west/
And we'll all rise together in that morning.

Thou Shalt Love the Lord With All Thy Mind

By JAMES B. CHAPMAN, D.D.

LOVE, human or divine, is usually treated as an impulse and as such assigned to the feelings or the heart. This view of love is correct, but is partial. The full epitome of the *first* and *great* commandment, Luke 10:27, requires intelligent, contemplative love: thus involving the reason as well as the feelings.

There is in human relations what is called "Love at first sight." The reality and lasting qualities of this love depend upon the fidelity of the discerning power of which the love was born. If the virtues were imaginary, the love was sentimental and will not last. If the virtues were real and discernment was true in reporting them, the love was true and will last. I am, of course, ignoring the love of pity which one may have for those in whom they see the least to admire, and am speaking only of the higher love which is necessarily based upon something which is interpreted as lovely. The love of which I speak grows with the in-

crease of knowledge of its subject and is fed by contemplation of the virtues in its object which it daily becomes more certain exists. Why should the love for father or mother endure throughout the trials and strains of life? Why should the brother stick so close to brother as to become the type of everlasting love? Why should the husband love his wife even as Christ also loved the Church and gave Himself for it? Why should we gaze upon the tender love of grandfather for grandmother with sacred awe? The answer in every case is that love has found its basis in virtues that have been fully sought out. Others may judge superficially and see only the wasted form of "The man that was"; but the wife of his youth, grown old with him in life's rough school, admires the manhood that she has seen stand the strain of many a trial and she loves its possessor with a love higher and deeper than youth ever knew.

In religion there is a love that is represented

by the plant that grew on the stony ground. It is quick of growth; but, quite often, it is sentimental, emotional, and shallow. Alas! too often this love is short-lived like the wheat on the stony ground. I do not say that this love is false; only that it is shallow. I do not say that it should be discarded; only that it should be deepened and made to "abound yet more and more."

The passage from Luke to which we have referred is a summary of the first four commandments of the decalogue and is, therefore, a commandment itself. Since, then, there is a duty described as well as a privilege announced, I may venture to stress the ethical aspect. The privilege itself involves soul epochs and therefore, involves the crises of regeneration and entire sanctification; for grace alone can furnish the state which perfect love requires. But the duty described involves soul progress or growth in grace and is, therefore, a call to the application of the means of grace. But the means of grace apply to more aspects of the Christian life than that involved in loving God with all the mind. We will, therefore, content ourselves by enjoining only that means of grace which has the most direct bearing upon the duty now being considered. This means may be designated as contemplation or meditation. That is wholesome advice which says, "Take time to be holy." We are all busy. Some are busy with what we call the *ordinary* cares of life and are always in a hurry. But we may be busy with His own particular service; with reading His Word; even with the more objective phases of prayer, and for these very reasons we may not find time for such meditation as will enable us to love God "with all our mind." The poets have delighted to "musingly" commune with nature, but here is a call to something in the nature of passive communion with God. May it not often be true that God hears us much more than we hear Him? This is not a call to the mysticism of natural religion, but to the sweetest and most definite enjoyment of personal and appreciative contemplation of the infinite attributes and works of our personal God and Savior. God will bear acquaintance. The more you know of Him the deeper and more real your love for Him will be. To love God with all the mind is to know and approve Him in what He is and what He does. The scope is vast, but I will suggest a few things in which the devout mind will find "fuel for love's flame."

1. The infinite perfection of God makes an early appeal to the contemplative. God is complete and needs nothing at all. Nothing can add to Him in any degree. He does not even need man. His interest in man is gratuitous and altruistic, as is His interest in everything whatsoever. He is the embodiment of every just concept of power; He is the answer to every dream of knowledge; and the fulfillment of every ideal of goodness. The intellect of man can "find no fault in him" and the holy in heart will "love him with all the mind."

2. The order and splendor of God's material creation has never failed to inspire the fullest approval in those who have *thought deeply*. Light and wicked men have sometimes found fault with what they have interpreted as the aberrations of creation. They have thought pumpkins should have grown

on the giant oaks and acorns on the clinging vines. But to the truly great, the reason appears and the souls of the gracious are lost in wonder and appreciation. Truly, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." The vastness and perfection of all that He has done speaks to the devout of God's own greatness and moral beauty and inspires a love that includes the intellect as well as the affections.

3. The moral government of God in the universe has been the occasion of many attacks upon God or upon His government. Why should God have pronounced death upon Adam just for eating an apple? Why should God let the race fall into sin? Why should God condemn a man to eternal punishment for only fifty years of sinning? Why should God's wrath against sinners be appeased by the death of His own Son? Why should God make demands that no man can fulfill without His grace? How can God be just and allow the wickedness of men and nations to continue? There are many questions not so simple as these that rise up in the minds of those who follow the doings of God in the moral universe. There are some questions that the reason of man can not fathom; but one may go far enough with Him to be able to contemplate the great principles of His government, and when this is done the intellect will approve and the whole soul will say Amen! to God and His ways and will feel anew that the "Judge of all the earth will do right."

Knowledge of God is progressive; but always He is found to be "The fairest among ten thousand and the one altogether lovely." Think of God, meditate upon Him and upon His law day and night; and if you have loved Him blindly because you should, you will soon love Him intelligently and with all your mind because you may. You will love God for what you have found Him to be. You will love Him because He is in every way infinitely lovely.

Call the Boy John

By E. E. Wood

DOUTBLESS the reader is familiar with the incidents of naming the baby boy John the Baptist as recorded in Luke. Being a special child of providence, it had been decided in the council chamber of eternity, perhaps before the foundation of the world, that his name should be John. Studying this incident carefully, we may see after all that there is something in a name and that God intends to have our blessing properly labeled.

Names are very significant with God.

It seems that some of the relatives and kinsfolk wanted to name the forerunner of our Lord some other name than the one Gabriel said he was to be called. John's father settled the whole matter when he called for a writing tablet and wrote out, "His name shall be called John." At that moment his tongue was loosed and he began to prophesy. He might have never regained his speech if he had compromised at that point.

I am writing this to prove that there is a parallel danger in the holiness movement today. There is a name in the Old and New Testaments that many seem to abhor and

deeply despise. It would seem that it's so low and vulgar that it never ought to be spoken. We have seen men stammer and stutter and get red in the face trying to name it something else. We have seen it shunned in preaching, prayer, and testimony.

That word is *sanctification*.

It is an offensive word for some reason. The name "Johnnie" is not so offensive as plain "John." When you refer to this great blessing and call it "a deeper work of grace" or "more religion" it does not offend like plain "*sanctification*." No doubt one has not got to use this word every time he refers to the work of holiness, but it's better to use this word than some substitute that really means nothing.

How easy it becomes for some to compromise and call this boy anything but his real Bible name. It is really painful and amusing to see some preachers "dodge the issue." They know carnal professors hate the term and so they trim their language to suit the people. They think it is a mark of great wisdom to avoid the issue; that there is another way to the same goal. We doubt this. We knew a pastor that said he never called it entire sanctification but "entire satisfaction." He said he got them forward as seekers of this experience of "satisfaction" and, presto, change! they were sanctified.

Now who authorized and inspired this man to work along this line of religious deceit? Surely not the author of the Bible. There are men in the field of evangelism who pose as holiness teachers and preachers that are adepts at substitution. They can call it "deeper work of grace" or "more religion" and thus avoid the issue and the fight. Come down off the fence, my brother, and call the boy John and thus honor Him who has told us his name.

Are you ashamed of the words of Jesus? If you are, He is ashamed of you.

I knew of a holiness evangelist that held a three weeks' meeting in a city church and was not heard in all that time to use the word sanctification. This was highly pleasing to holiness fighters and they praised the preacher greatly. But we noticed that God did not honor it, as not a soul got the blessing. If you want to honor God, be definite and preach definite holiness and give definite altar calls and call the boy John.

HILLSDALE, MICH.

Eradication

By PAUL S. HILL

THIS is a word in holiness theology to define the actual removal of the carnal nature from a Christian in the act of entire sanctification. The subject of holiness is accepted generally by the several churches as a doctrinal statement, and with all of them "the sin that doth remain" after regeneration is the premise for this further work of grace. There are different teachings in reference to its removal, among which the most prominent are: Purgatory; cleansing after death; sanctification at and by death; growth in grace to perfect holiness; and suppression of the carnal nature until by daily crucifixion the struggle ends in death.

It is noticeable that in these methods of dealing with the carnal nature of a Christian

the underlying principle of operation is something else than the blood of Jesus. There are, however, at least two theories regarding holiness in this life which exalt the blood of Jesus. One of them is that we have holiness in standing but not in state. That is, that because of the atonement for our sin, holiness is imputed unto us, and we are considered holy in the sight of God because of the holiness of Jesus, although we are still carnal in our nature. The other theory is that the blood of Jesus does actually cleanse away inward sin, so that the Christian has, as part of his own nature, a holiness which, though limited in quantity, yet in quality is like that holiness that is in heaven. This theory does not allow that sin does remain in the wholly sanctified, but does insist that the fully sanctified have a positive holiness of their own. This last named method of dealing with the sin in a believer is the scriptural method. The space of this article does not permit of a full discussion of the two methods last named; but that eradication is the only method of properly dealing with the carnal mind can be reasoned from two important logical positions. First, from the nature of man; and second, from the nature of God.

First, ERADICATION REASONED FROM THE NATURE OF MAN. Man is a moral being. There is a place in him for holiness or for sin. He can be either morally right or morally wrong. The reason why he is morally wrong is because he could be morally right and is not. Men may say that they are wicked and can not help it, but the fact that they can help it is what makes them wicked. If they could not be good, they would not be to blame for being bad. If they could not be holy, they would not be to blame for being unholy. The moral nature of man places the responsibility for his sin on himself. It is his own. Sin is a part of the moral nature of an un sanctified man.

Now the opponents of the doctrine of eradication say that sin is in the moral nature of the fully sanctified, but that he has holiness in standing before God, because of the holiness of Jesus. Now if holiness is not a part of the moral nature of a fully sanctified man, but is imputed to him through the holiness of Jesus, then also is sin not a part of his moral nature but is in the Devil, the father of sin, and the same as his holiness is in Jesus. The logical conclusion of such reasoning would be that man is not a moral being at all, but that his holiness, and his sin, are in Jesus and the Devil, and the issue is between them alone and man is not concerned either way.

Second, ERADICATION REASONED FROM THE NATURE OF GOD. God is holy. His moral nature is antagonistic to all unholiness. Because God is holy, and is antagonistic to all unholiness, therefore He has declared relentless war to the finish on all sin. Any plan of redemption which He has for man must be in harmony with His holy nature, and therefore be antagonistic to the sin from which He purposes to deliver men. It is impossible to attribute to God absolute holiness and at the same time allow Him to be the author of a plan which admits of sin in the moral nature of man while He gives him holiness in standing before Him.

CONTINUED ON PAGE NINE

Dear Young People:

SOME time ago we published on our page a short description of twelve scenes taken from the Bible, and asked as many of you as were interested to write us, telling what these different word-pictures represented.

I have answers from two of our readers, Ethel M. Eager, of Danbury, Conn., and Hazel Gilbert, of South Manchester, Conn. These answers were all correct, and very thoughtfully and beautifully expressed. It seems a bit strange that both should come from the same state, doesn't it?

LETTERS FROM OTHER READERS

I have had a nice letter from a twelve-year-old boy, who said:

"I am so glad they have given us a page in the HERALD of HOLINESS. The only fault I find with the paper is that it comes just once a week in place of every day!"

I appreciated that letter. Restless, twelve-year-old lads do not like to write letters, and it meant something for one to take time to express his appreciation. I hope he will keep on taking time to do things like that all his life. It will be a blessing to him and to others.

There was also a pleasant letter from another one of our boy readers (he is just sixty-two, he told me), saying that he too enjoyed the page. I thought it was just about as kind for him to take time to write as it was for the "other lad."

A LOST WORD

Have any of you seen anything of a missing word? One has been lost somewhere between here and Kansas City. True, it was a small word made up of the four letters o-n-l-y, but it was worth a good deal to the loser. You remember that we had a talk on our Christmas page about the earthly home of Jesus. In one place we were describing the view which could be seen from the hill-top which rises above the little village of Nazareth. This is what we intended saying, "The view is not only very lovely and widespread," but you see that small word *only* got lost somehow, and this is how it read: "The view is not very lovely or widespread," so that the absence of one little word quite changed the meaning, didn't it? Words are very important things, even small ones. We ought to be very careful how we use them, but we are not. They tumble out of our mouths in the most careless, thoughtless way. Yet the Bible tells us we shall be called upon to give an account of *every idle word* that we speak, and that by our words we shall be cleared, or condemned, in the judgment. Doesn't that statement make you feel pretty solemn, dear boys and girls?

I have thought about it a good deal for years past, and it has made me leave off *hundreds* of words I might otherwise have spoken.

"But what," you ask, "is meant by *idle words*?" Why, just the same thing that we mean when we call a person an *idle person*. And the dictionary tells us that such a person is useless, lazy, unemployed, of no importance, vain, or empty. So that words which are vain, unimportant, useless, empty, and without good fruit, are idle words, and we had better put them out of our lives, for they are being remembered against us.

But to go back to our Christmas number. I never expect to see Nazareth, and follow the paths which Jesus' feet must so often have trod. But I love to read about it, and every traveler who has climbed the hill on which the village is built, tells us that the view is one of the most wonderful the eye has ever beheld. So, I wanted you to put that little missing word back into place and get the idea we were really trying to give you.

And before closing this subject, let me ask if you did not enjoy the Christmas number? It seemed to me the most beautiful I had ever seen issued by any paper. No one could read it without feeling that he knew Jesus better, for truly it lifted him up. No doubt all of the HERALD of HOLINESS readers felt the same way. We hope that a number of them wrote the management of the Publishing House and said so.

CREW AND CROW

Speaking about words, it is strange how very

THE HOME

Conducted by MRS. J. T. BENSON

like two of them may be in form, yet how unlike in meaning. Take those two in the above heading. They are exactly alike except that the letter "e" in one, is replaced by the letter "o" in the other. Not much difference, until we use the words. For instance, Dr. Bushnell tells us that a flagstaff *grew*, and trees *grow*. Then he points out that people are divided into two classes—the flagstaff folks who *grew*, and the tree people who *grow*. To which class do you belong?

The flagstaff was once a growing thing itself, but the time came when it was no longer open to the influences of the air, and sunshine, and rain, and soil. There are people in the same condition. I once knew a little girl like that. She went to visit in a family where there were lots of boys and girls. They were bright young people, studying hard at school, some of them doing high school and college work. They were *growing*, their minds open to knowledge and truth.

Once the little girl happened to speak of a "photograph" of Christ. One of the high school boys looked at her in surprise.

"There are no *photographs* of Christ," he said. "I know there are," she declared.

"No, dear, you are mistaken," said one of the girls. "Men had not learned the art of photography in our Savior's time."

But the little girl would not believe even when a youth who was in college tried to convince her.

"I don't care what you say. I believe the pictures of Christ were painted from photographs, and I *will not* believe anything else."

She was like that about many things, and one day the lady of the family had a talk with her.

"You have shut your mind tight, so that no new knowledge or information can come into it," she said. "Did you ever see a child whose body *grew*, all but one limb, and that stayed the same size, and became withered and almost lifeless? Such a child is a cripple. And that is what you are becoming. Your body is *growing*, but your mind is not. Already it is becoming withered, and dried, and before long you will be crippled for life." The little girl was frightened, and asked the lady to tell her what to do.

"You must keep your mind open, just as those windows are open to the air and sunlight. And you must cultivate a teachable spirit. We are not to believe everything others may tell us, but we must be willing to weigh their words carefully and fairly. And we must never let ourselves think we have learned all there is to learn on any subject."

The little girl changed her ways, and became a nice growing tree, in place of a flagstaff.

CROWN PEOPLE

We are in the habit of using these words very commonly. And they are all right when they refer to the body. For there comes a time when the body is grown. It will not attain any greater height or size in its framework. We can truthfully say of it that it has reached its limit. It is set, or fixed. This is never true of the inner man. He can always grow. He can be open to ever increasing knowledge, and information and widening vision. One of the most delightful and lovable personalities I ever knew was a man over seventy years of age, whose hair was white as snow. He was a man of culture, and means, and was still the active head of a large business. He had had the experience of entire sanctification for over forty years. Yet in *all* these things he had the ardent spirit of youth, his heart and mind ever reaching out eagerly for the truth. He listened with unaffected pleasure to the testimony of the humblest of God's children, and his eyes glowed as he followed the deep line of thought in some masterly sermon. He searched his Bible with delight, rejoicing with a sort of holy enthusiasm over the fresh, new things which God

revealed to his spirit. Like the tree, he thrust his branches up into the sunshine, and pushed his roots into the soil, and drank in the elements of air and rain and dew. And he never ceased to *grow*.

He passed out of this life a few years back, and when I think of him in that other world, it is as of one who is still enjoying the delight of growing, and who will continue to grow throughout the endless ages of eternity.

Let us be honest enough to locate ourselves today. Are we like the flagstaff which *grew*, or like trees which *grow*?

THE EFFECT OF GIVING ON THE GIVER

An artist was once asked how he would portray a dying church. Would he picture a small, scattered congregation worshipping in a building that was falling to pieces? Instead, he said, the canvas should show a magnificent edifice, with a great organ, richly carved pulpit, and beautiful windows. The striking objects within should be two—a large collection plate in the hands of a church official, and on the wall a small box marked "Collection for Foreign Missions" with a huge cobweb over the opening! That church keeps its life and its wealth which gives away its energy and its money in noble causes. Mr. John R. Mott has tersely stated the truth in "The Pastor and Modern Missions"; "In the interest of the kingdom of Christ greater than the need of securing contributions is the need of securing contributors. Right practices in giving emancipate one from selfishness, make possible the larger manifestation of the power of Christ in one's life, and develop world-conquering power. It might be possible to double the amount given by a church without increasing its spirituality and powers; but it would be impossible to multiply the number of members who give in the right spirit without immensely augmenting that church's spiritual life and achieving ability."

WHAT SORT OF PLACE DO YOU INTEND TO FILL?

A youth almost grown to manhood had a strange dream, so the story runs. In his dream he talked with the richest man in his town. "You know my house and grounds," said the latter to him. "Well, I am tired of caring for them and I wish you would take them." Then a judge of renown came to him and said, "It is time for me to leave the bench, for I am weary of the work. Come and take my place." Not long afterward a skilled physician appeared on the scene and sought the youth. "I am getting on in years and my work is too great a strain for me, I would like to have you step into my practice." Then in his dream a tattered man, a drunkard whom he had long known by sight, shambled up to him and said, "My days are about over, and when I fill a drunkard's grave I want you to come along and take my vacant place, at the saloons and in the gutters."

SENTENCE SERMONS

Let him not boast who puts his armor on
As he who puts it off, the battle done.

—LONGFELLOW.

There are no crown-wearers in heaven who were not cross-bearers here below.—SPURGEON.
Enjoy the present hour, be thankful for the past,
And neither fear nor wish th' approaches of the last.
—COWLEY.

There is no gate into heaven at the end of the path of duty, there is not even an honored and peaceful grave for us until we can say with the Master, "I have glorified Thee on earth, I have finished the work Thou gavest me to do."—HENRY VAN DYKE.

"I have long since ceased to pray, Lord Jesus, have compassion on a lost world. I remember the day and the hour when I seemed to hear my Lord rebuking me for making that kind of prayer. I seemed to hear Him say to me, 'I have had compassion on a lost world, and now it is for you to have compassion. I have given my heart; give your heart.'"—A. J. GORDON.

Report of the Treasurer of the General Board of Foreign Missions

Church of the Nazarene

E. G. ANDERSON, TREASURER, KANSAS CITY, MO.

JANUARY 1, 1920 TO DECEMBER 31, 1920.

RECEIPTS

Districts	General Fund	Special Fund	Total
Alabama	\$ 1,731.48	\$ 146.82	\$ 1,878.30
Alberta	5,196.81		5,196.81
Arizona	912.71	240.52	1,153.23
Arkansas	771.66	52.31	823.97
British Isles	785.91	87.09	873.00
Chicago Central	18,429.40	3,768.36	22,197.76
Dallas	2,872.07	1,282.49	4,154.56
Eastern Colorado-Wyoming	2,369.86	29.00	2,398.86
Eastern Oklahoma	3,565.50	254.04	3,819.53
Florida	805.66	10.00	815.66
Georgia	527.59	56.27	583.86
Hamlin	1,997.48	277.74	2,275.22
Idaho-Oregon	4,494.79	2,255.47	6,750.26
Indiana	12,414.61	1,725.28	14,139.89
Iowa	5,582.30	1,008.58	6,590.88
Kansas	17,334.19	1,284.41	18,618.60
Kentucky	226.31	81.43	307.74
Little Rock	621.65	7.75	629.40
Louisiana	931.42	24.50	955.92
Manitoba-Saskatchewan	655.74	49.39	705.13
Michigan	5,655.56	725.36	6,380.92
Mississippi	391.97	50.80	442.77
Missouri	3,035.47	1,366.94	4,402.41
Nebraska	3,585.41	1,881.92	5,467.33
New England	15,169.17	3,265.89	18,435.06
New Mexico	1,224.05	833.27	2,057.32
New York	9,329.19	3,685.46	13,014.65
Northern California	4,066.81	1,007.12	5,073.93
North Dakota-Minnesota	1,089.31	134.06	1,223.37
Northwest	8,725.87	2,967.56	11,693.43
North Pacific	9,303.84	1,787.90	11,091.74
Ohio	4,629.17	1,029.93	5,659.10
Pittsburgh	10,564.91	1,484.89	12,049.80
San Antonio	3,777.08	429.85	4,206.93
South Dakota	1,061.19	43.35	1,104.54
Southern California	17,948.85	10,124.76	28,073.61
Tennessee	10,427.96	455.96	10,883.92
Washington-Philadelphia	4,555.62	2,303.17	6,858.79
Western Colorado-Utah	2,117.01	616.70	2,733.71
Western Oklahoma	5,412.17	371.22	5,783.39
Central American Missionary District	50.00	50.00	100.00
El Paso Mission	170.18		170.18
Miscellaneous	495.37		495.37
Annuities	\$200,780.01	\$ 46,839.25	\$247,619.26
			47,634.25
Total Receipts for all Purposes			\$295,253.51

SPECIAL FUND DISBURSEMENTS

Africa Hospital	\$ 2,020.48
Africa Specials	1,044.52
Argentine, South America	69.60
Armenian Relief Fund	250.00
Brava	68.13
Bresee Memorial Hospital (Children's Ward)	936.76
Bresee Memorial Hospital	4,445.69
Central America	471.63
China Specials	844.06
China Famine Fund	500.00
Eastern India	683.88
Goodwin Motorcycle Fund	421.50
Leta Hargrove Equipment Fund	200.00
Hatch Auto Fund	250.00
Hope School	371.25
India Famine	126.26
Indian Head Penny Fund	234.86
Juarez, Mexico	18.29
C. S. Jenkins Fund	1,159.97
C. Warren Jones Fund	793.17
Bertie Karns Fund	31.20
Kumamoto, Japan	424.87
Kure, Japan	10.00
Kyoto, Japan	69.00
M. B. Marshall	415.00
Mexico D. F.	193.63
Okayama, Japan	1,820.69
Palestine	45.25
Peru, South America	125.00
Rademacher Fund	300.00
Africa Camp Outfit	100.00
Sutherland Fund	1.76
L. S. Tracy	676.74
Western India	79.00
Brava—by Wide-Knight Party	125.00
Eastern India—by Wide-Knight Party	417.77
Florence Williams, India	80.00
Western India Orphan	125.47
Myrtlebellie Walter	25.00
Native Workers	145.00
Sunday Schools	2,200.79
	\$22,233.45

GENERAL FUND DISBURSEMENTS

Africa	\$ 10,853.27
Argentine	2,919.00
Brava	1,420.00
Central America	9,423.43
China	23,177.05
Contingent Fund, as per Itemized Statement	17,399.78
Cuba	10,752.00
Eastern India	1,740.00
El Paso Mission	2,996.62
Fukuchiyama	1,057.00
Juarez, Mexico	5,535.00
Kumamoto, Japan	4,910.06
Kyoto, Japan	750.00
Kure, Japan	3,255.00
Southern Mexico	6,166.50
Peru, South America	1,511.00
Okayama, Japan	1,191.63
Scotland	18,193.41
Western India	40,625.92
Outgoing Missionaries, Equipment, and Transportation	1,306.60
Missionaries on Furlough	37,082.27
Miscellaneous, as per Itemized Statement	
	\$202,712.12

RECAPITULATION

Receipts, General Fund	\$295,253.51
Cash on Hand December 31, 1919	2,268.07
	\$297,521.58
Disbursements	\$202,712.12
Balance January 1, 1921	\$ 336.96
Receipts, Special Fund	\$ 40,379.25
Cash on Hand, December 31, 1919	4,492.31
	\$ 44,871.56
Special Fund Disbursements	22,233.45
Balance, January 1, 1921	\$ 29,008.11

Itemized Statement—Miscellaneous Fund

Salaries — Secretary — Treasurer — 1 Cashier — 1 Bookkeeper — 3 Stenographers — 3 Clerks — Extra Office Help	\$13,549.77	
Travelling Expenses, Officers and Field Secretary, Deputation and Convention Work	3,896.57	
Office Rent	488.09	
Furniture and Pictures	693.84	
Telephone and Telegraph	594.54	
Annual Board Meeting Expense	908.10	
Printing — Tracts, Children's Day Programs, Mite Boxes, Study Leaflets, Stationery, Shipping Supplies	3,873.62	
Exchange — Out-of-town Checks	633.38	
Postage	1,853.76	
Interest	2,256.55	
Taxes	1,013.17	
Freight and Express	113.14	
Legal Services	608.88	
Incidental Expenses (Office)	668.96	
Publicity Fund, including Other Sheep	5,350.00	
	\$37,062.27	

Itemized Statement—Contingent Fund

Africa—		
Hospital Expense, Lillian Cole	\$ 75.00	
Shirley Vaccation	90.00	
Mrs. H. F. Schmeizenbach, Transp.	621.15	
Horse Fund	425.00	
Land, Sabi, Africa	200.00	
C. S. Jenkins, Transportation	228.19	
C. P. Nielsen, Transportation	353.00	
Stable, Sabi, Africa	150.00	
	\$2,142.34	
Western India—		
Clothing	\$ 55.00	
Transportation, Fritzman and Family	1,850.00	
Transportation, Eva Carpenter	653.89	
Transportation, Jessie Basford	760.60	
Transportation, L. S. Tracy and Family	50.00	
School, Ex. Missionaries, W. India	334.11	
Hospital, Jessie Basford	50.90	
Equipment — Missionaries on Furlough	40.61	
Services, Cornie Caudle	68.20	
Furniture and Incidentals	500.00	
	\$4,363.31	
Central America—		
Freight	\$ 32.15	
Traveling Exp. Dist. Supt.	416.89	
Repairs, Salama	56.32	
Expenses—Conference	48.44	
Printing Supplies	326.76	
Equipment and Transportation, R. S. Anderson	1,400.84	
Furniture	350.00	
Blanket	32.00	
Orphan	12.00	
Song Books	25.00	
Typewriter	60.00	
	\$2,799.42	
Eastern India—		
Transportation, Leoda Grebe	\$ 619.90	
Money Lost	11.89	
Hospital Expenses	354.92	
Vacation, Missionaries	380.00	
Orphanage	200.00	
Transportation, Kauffman and Wife	53.43	
	\$1,625.75	
British Isles—		
Medical Student	\$ 100.00	
Peru—		
Property	\$ 219.00	
Supplies and Equipment	76.46	
	\$ 295.46	

Kumamoto, Japan—		
Vacation, Missionaries	\$ 46.96	
Assembly Expenses	25.59	
Furniture	130.00	
Income Tax	175.00	
Transportation, C. Warren Jones	608.49	
Repairs	425.00	
	\$1,311.94	
Okayama, Japan—		
Transportation, Thatcher and	\$ 304.84	
Hospital, Mrs. Thatcher	382.91	
Travelling Expense	30.85	
	\$1,213.76	
Kyoto, Japan—		
Repairs and Furniture	\$ 48.63	
Travelling Expenses	112.64	
	\$ 161.27	
China—		
Transportation—Ida Vieg	\$ 300.00	
Vacation, Missionaries	100.00	
Tuition, Missionaries	500.00	
	\$ 900.00	
El Paso, Texas—		
Repairs	\$ 300.00	
Mexico—		
Travelling Expenses — V. G. Santin	\$ 125.00	
Travelling Expenses — Mota & Morales	50.00	
Repairs — Tonah	20.00	
Travelling Expense	30.30	
	\$ 225.30	
Argentina—		
Furniture	\$ 135.00	
Missionaries on Furlough—		
Equipment, Medical Supplies		
Travelling Expenses	\$1,251.52	
Brava—		
Famine Fund	\$ 75.00	
Clster	30.00	
	\$ 105.00	
Miscellaneous—		
Moving Expenses, Office Help	\$ 269.90	
Committee of Reference and Counsel	100.00	
	\$ 369.90	
Total	\$17,399.78	

Itemized Statement Special Fund Receipts

Africa Hospital	\$ 2,020.48
Africa Specials	916.30
Argentine, So. America	48.60
Armenian Relief Fund	3,520.00
Armenian Orphan Fund	448.70
Brava	68.13
Bresee Memorial Hospital (Children's Ward)	893.55
Bresee Memorial Hospital	4,731.51
Central America	673.31
Chemul Transportation	10.00
China	701.89
China Famine Fund	5,377.90
Eastern India	662.96
Eastern India Auto Fund	10.00
Goodwin Motorcycle Fund	421.50
Hatch Auto Fund	250.00
Hitchens Endowment	40.00
India Famine	113.33
Indian Penny Fund	2,297.43
Jackson Transportation Fund	175.46
Jackson Piano Fund	10.00
J. B. Janzen Return Fund	150.00
Juarez, Mexico	18.29
Jenkins Transportation Fund	560.01
C. Warren Jones Transportation Acct.	1,056.71
K. C. Chapel, India	20.00
Bertie Karns Fund	31.29
Kumamoto, Japan	439.37
Kure, Japan	110.00
Kyoto, Japan	71.00
West Indies Auto Fund	445.54
M. B. Marshall Fund	445.54
Medical Student Fund	284.40

TREASURER'S REPORT

CONTINUED FROM PAGE EIGHT

Mexican Church Fund	2.75
Mexico D. F.	297.35
Montro Missionary Fund	249.12
Okayama, Japan	104.00
Palestine Fund	9,873.87
Palestine Camera Fund	25.00
Myrtle Polley Fund	35.00
Peru, South America	263.50
E. Rademacher Fund	125.00
Relief and Retirement	37.95
Africa Camping Outfit	159.66
Miscellaneous S. S. Fund	791.34
F. C. Sutherland Fund	100.00
Western India Specials	681.78
Western India Hospitals	140.30
Wildo-Knight Evang. Party	480.40
Florence Williams, India	60.00
Western India Orphans	1.02
Native Workers	741.02
Sunday Schools	3,106.54
Total	\$46,839.25

General Fund Distribution

Repairs and Improvements	1,729.18
Property	22,708.00
Foreign Traveling Expense	1,656.16
Native Workers	16,505.30
Orphans and Students	2,770.92
Rents	8,813.13
Missionary Allowances	51,660.55
Foreign Incidentals	4,695.01
Medical Supplies and Hospital Expenses	2,034.73
Taxes	223.36
Salaries, Missionaries on Furlough	1,305.60
Outgoing Missionaries, Transportation, and Equipment	42,210.76
Returned Missionaries, Transportation, and Equipment	8,138.15
Miscellaneous, as per Itemized Statement	37,062.27
Total	\$202,712.12

ERADICATION

CONTINUED FROM PAGE SIX

Eradication of the old nature of sin is the only method which is consistent with the holiness of God. Any other method makes God a partner with the sin of the heart.

The doctrine of eradication is taught by the Bible, and one of the proofs of the genuineness of the Bible is its absolute adaptability to the needs and nature of men. Thus the three greatest witnesses agree to eradication: the holiness of God, the moral nature of man, and the Bible. And to this way of deliverance thousands of entirely sanctified give testimony.

LYNNBROOK, N. Y.

My Minister

By **ELSIE D. MILLER**

MANY of us accept the ministry of "our minister" as a matter of course, when we should awake to the fact that not only does our minister owe us his best services, but we, too, are under obligation to him.

Necessary to him, as well as to myself, is my presence at every service held, otherwise, how can I know that I am not missing the very message I most need to hear, the one that may perhaps help me decide aright some question upon whose answer my future will mold itself for good or ill?

But my presence alone will be of no benefit to either of us unless I give my undivided attention to his words. My face toward the minister, my eyes fixed upon his face, are not the needed inspiration, but the listening with an unbiased mind, unprejudiced heart, and hungry soul

Underneath the courteous attention to the message should be the prayerful support, which any humble Christian, however poor, of

Why Our Nazarene Schools Need Support

IT should be a well known fact that the tuition charged in our Nazarene schools does not pay the expenses incurred in educating our students, and that additional support must be had for them from our churches, and from those interested in educational work among us. Not all of our people are aware of the fact that this condition is not peculiar to our holiness schools. The larger church colleges have endowments aggregating millions of dollars. In addition to the income derived from this source, and from large benefactions bestowed upon them by private individuals, heavy tolls are required from the churches to make up deficits in their current expenses above their income from tuition and fees.

The M. E. Church, South, has a campaign on now to raise thirty-three million dollars for the support of their colleges. The Christian church has just closed a campaign to raise two million dollars for their colleges and missions in Missouri alone.

Nor is this condition peculiar to church colleges of whatever denomination. In addition to the regular tuition fees charged in our state universities, millions of dollars are required for their support from the state. Our sister state of Illinois is asking for an appropriation of ten and one-half million dollars for the support of their state university for the next two years; and for four million dollars for the support of their five normal schools for the same period.

The United States spent \$1,059,000,000 in 1917-1918 for the education of our twenty-three million children of school age, notwithstanding the low salaries paid to teachers, and the inadequate equipment of our schools in many places. This sum has been largely increased since, and P. P. Claxton, United States commissioner of education, says that three billions of dollars per annum should be spent for the next five years, to provide proper equipment for our schools and adequate salaries for our teachers.

The average cost of educating pupils in actual attendance in our public schools in 1917-1918 was \$51.57 for current expenses alone. An additional sum of \$9.10 was required for other outlays, making the total cost of educating pupils in our public schools \$60.67 a pupil per annum. The average annual cost for each high school student was \$84.59 for current expenses alone. This is more than double the tuition we are charging in the Missouri Holiness College, and more than the tuition charged in any of our schools. The average value of school property a student in our public schools is about \$250, and it would be necessary to add to the above amounts, interest on that sum, with depreciation in property and insurance to cover the entire cost of education in our public schools. This is far in excess of the tuition charged in our holiness schools, which is much

less than that charged in many of our larger church schools and state universities. "Leland Stanford University has increased the charge for tuition from \$40 to \$75 a quarter. The increase will apply to new students who enter after September 30, 1921" (*School Life*).

These facts, taken from government statistical reports, and authoritative sources, furnish abundant reasons for the need of support on the part of our Nazarene schools. Our church, and the communities in which our schools are located, can abundantly afford to support our schools for the benefits derived from Christian education. The foundations of this country were laid in Christian education, and we owe to it an incalculable debt. Of the first 119 colleges founded in the United States, 104 were Christian colleges. These schools were founded by the church and maintained by the church. They have trained its ministry and laity, and the spiritual, as well as the intellectual, life of the church has corresponded with that of the school. When the schools have been spiritual, the church has been spiritual.

The need of Christian education was never greater than it is today, and this need is felt in the hearts of men everywhere and in every station in life. President Hadley of Yale says, "I do not believe we are going to make the right kind of citizens by a godless education and then adding religion in afterward. The idea is wrong. Education and religion must go hand in hand." Edward O. Sisson says, "So far as we know, history has no instance of a national character built up without the aid of religious instruction, or of such character long surviving the decay of religion. The final question regarding education is whether it avails to produce the type of character required by the republic and the race." John R. Mott says, "It matters not how well educated a man may be, if he goes out into the world with a corrupt heart, an ungoverned will, and low ideals, he is a menace to society, and a source of weakness to the nation." President Wilson says, "Education has always yielded her best fruit when associated with religion."

The true believer is the salt of the earth, and the light of the world. With his passing, the world will go into total eclipse. Neither the church nor the world can get along without Christian education. It is expensive, but ignorance is more expensive. It is not what Christian education costs, but what it produces, that counts. The question is not, Can we afford Christian education? It is, rather, Can we afford to get along without it? Every right minded person will say, No, a thousand times No. Let the good work go on, and back it up with your prayers, your sympathy, and your support.

H. O. FANNING.

CLARENCE, MO.

whatever station in life, can freely give. We may be unable to sing well, but we can pray, and by earnest, honest prayer, the prayer of faith, we can "like faithful Aaron," hold up the prophet's hands.

When leaving the church house, "our minister" should not be abruptly dismissed from our mind and heart. He is no mere machine, wound up to talk for our amusement once a week, but a man chosen of God to carry His Word to all people, but nevertheless a very human man, one who will fully appreciate a hearty handclasp, a straightforward look of goodwill and a word of appreciation for his efforts in behalf of his flock. Perhaps his efforts have seemed in vain, his task hard, his lot lonely—an understanding "God bless you," a cheerful "Well done, brother," or only a happy smile, will wonderfully stimulate his flagging spirits. It will serve, too, to create a spirit of confidence so necessary to pastor and people. If my minister can know that I have

confidence in him, how much better he can serve me, and then we are ready for co-operation.

If, in the rank I stand ready for any call he may make upon me, I can expect my minister to advance with his message, his orders, his commands, and requests in confidence, not only in his God, but his people as well.

I remember also that though my minister's work is largely spiritual, he can not live, nor even exist, without the necessities of this life, and according as I am benefited by his ministry, so should he be benefited by my means. He gives his life moment by moment in order to supply needs of mine. Can I do less than share with him? Not give him a chance nickel or dime, perhaps overlooked in placing my money, but a share, a certain amount given as unto God, which His servant, "my minister," may feel he can accept as honestly earned, and freely and gladly given by one who appreciates.

Brother Bud's Good Samaritan Fund



Beloved Samaritans: Here we are writing you away down off the beautiful plains of Texas, in the little city of Hamlin. The Lord is giving us a nice convention here, and the saints are coming in from all parts of the country and the Lord is blessing the Word and making

the truth effectual. The Good Samaritans will be pleased to know that in our last two conventions, Oklahoma City, and Sherman, Texas, we received eighty-eight annual subscriptions for the dear old HERALD OF HOLINESS, besides sending in some Good Samaritan money from each place, so all this shows you that the Lord is still leading in this great campaign. Up till this day, which is January 28th, running back to November 9th, when we started the Coast-to-Coast campaign, we have now put the HERALD OF HOLINESS in over five hundred homes. Now don't you think that is going some? Besides all the dollars that we have turned in for the Good Samaritans' corner, so you can see at a glance that this work is not only owned of the Lord, but it is blessed by Him, and it must be pleasing to the Lord to see the HERALD OF HOLINESS going to jails, penitentiaries, rescue and orphans' homes, hospitals, old folks' homes. What a blessing it must be to those dear ones in those institutions to have the privilege of reading the HERALD OF HOLINESS each week. How much like the dear Lord such work as that is. It must please the Lord from the very fact that He blesses it in such a wonderful way. The HER-

ALD OF HOLINESS family that read the Good Samaritan corner will be pleased to know that up to date, between eight hundred and nine hundred precious souls have knelt at our altars. So the readers can see that the Lord is blessing the Coast-to-Coast campaign. How wonderful it is to know that you are in the will of the Lord, and when you feel you are in the will of the Lord, then it is no trouble to work and bring things to pass. I suppose each HERALD reader will remember a time he has tried to do something and the Lord didn't bless it, he seemed to be out of the will of the Lord, and what a struggle it was to make the thing go. But all will remember that whatever and whenever you did the thing that was in perfect harmony with God's will it couldn't be done easier than it was. It seemed to run like it was oiled, the smile of the Lord seemed to be on everything you did. It was easy to do the thing, there was no grating and fretting and worrying, because everything went smooth and beautiful—you were in the center of God's will. It may be that some precious man or woman in a hospital or some other institution will read this paper and remember back over their life when they got out of the will of the Lord and had hard sledding. All because they were out of harmony with God's will. It may be that if today they will promise God, wherever they may be and read these lines—if they are in jail, or hospital, or any other institution—it may be that if you will today promise God from today His will shall be your will, that all will clear up and be made easy and beautiful for you. Nothing will change your life so beautifully as to promise God you will walk in harmony with His will. Let every Samaritan keep up his offering, sending it to headquarters, and let us expect the HERALD OF HOLINESS to go forward by leaps and bounds. In perfect love,
UNCLE BUDDIE.

prostrate at the feet of Jesus to all eternity and love and adore Him, I would be satisfied—satisfied—satisfied!

That experience fixed my theology. From then till now, men and devils might as well try to get me to question the presence of the sun in the heavens as to question the existence of God, the divinity of Jesus Christ, and the sanctifying power of an ever-present almighty Holy Spirit. I am as sure the Bible is the Word of God as I am of my own experience, while heaven and hell are as much realities to me as day and night, or winter and summer, or good and evil. I feel the powers of the world to come and the pull of heaven in my own soul. Glory to God!

It is twenty-nine years the 9th of last January since the Comforter came, and He abides with me still. He has not stopped speaking to me yet. He has set my soul on fire, but, like the burning bush Moses saw on the mount, it is not consumed.

To all who want such an experience, I would say: "Ask and ye shall receive." If it does not come for the asking, "seek, and ye shall find." If it is still delayed, "knock, and it shall be opened unto you." In other words, seek until you have sought with your whole heart, and there and then you will find Him. "Be not faithless, but believing." "If ye will not believe, surely ye shall not be established."

I do not consider myself beyond the possibility of falling. I know that I stand by faith, and must watch and pray lest I enter into temptation, and take heed lest I fall. Yet, in view of all God's marvelous loving kindnesses and tender mercies to me, I constantly say, with the Apostle Jude:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion, and power, both now and ever. Amen."

FIFTH SUNDAY GROUP MEETING

MOREHOUSE, Mo.

The group meeting held with the Morehouse Church of the Nazarene was indeed a great success. The Lord wonderfully blessed in every service. The delegation was not as large as expected, but those who came were used of the Lord to bless the services. The papers and addresses were inspiring in character.

The evangelistic services were times of salvation. Rev. D. M. Coulson, pastor of our Dexter church, and also chairman of the meeting, preached each evening. Sister Amanda Coulson held a very profitable young people's meeting in the Sunday school, and also preached one evening.

Brother Fitzpatrick was to have preached Sunday afternoon, but the power of God was so manifested that instead of a sermon, we had an altar service. There were, in all the services, twenty-four in the fountain. There was such interest manifested in the services that Brother Coulson remained with us to continue the meeting. Forty-seven professions to date. Tide rising. We are expecting a wonderful time of salvation.

GROVER ROSE, Reporter.

Home Campmeeting, Hamlin, Texas

It is our will, and plan, and purpose that every Nazarene shall be a sky-opener, and a fire-puller, a Devil-driver, a sin-killer, a trench-digger, and a water-hauler. It will be interesting to the Nazarenes to know that our last convention was in Hamlin, Texas. This convention was first planned by Professor London, the president of our Hamlin College. London is the name of one of the biggest towns in the world, and he himself is so big he almost shakes the ground when he walks. In his head and heart he is simply a whopper; physically he is a young giant. No greater boy in the Nazarene move than Professor London. Of course he worked in harmony with our beloved District Superintendent, Rev. Albie Irick, of Pilot Point, and the two worked in perfect harmony and planned with our faithful pastor, the Rev. W. F. Rutherford. This precious boy worked with the writer nearly twenty-five years ago. He is one beautiful boy.

Our convention was well advertised, and held in the First M. E. Church, South, of which beloved Brother Jameson is the pastor. He and his good official board tendered us the use of their church from Tuesday night through the week and over Sunday.

This was a beautiful convention. About one hundred grown people were at the altar, and in a great

Some of God's Words to Me

FROM "Helps to Holiness," Colonel BRENGLE

The psalmist said: "I have preached righteousness in the great congregation; lo, I have not refrained my lips. O Lord, thou knowest; I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation" (Psalm 4:9, 10). Satan hates holy testimony, and he nearly entrapped me at this point. I felt that I ought to preach it, but I shrank from the odium and conflicts I saw it would surely bring, and I hesitated to declare publicly that I was sanctified, lest I might do more harm than good. I saw only reproach. The glory that was to follow was hidden from my eyes. Beautiful flowery sermons which appealed to the imagination and aroused the emotion, with just enough thought to properly balance them, were my ideal. I shrank from coming down to plain, heart-searching talks that laid hold of the consciences of men, but before God would give me the blessing He held me to it, and I promised Him I would preach it, if He would give me the experience. It was Friday that He cleansed me, and I determined to preach about it on the following Sunday. But I felt weak and faint. On Saturday morning, however, I met a noisy shouting coachman on the street, who had the blessing, and I told him what God had done for me. He shouted and praised God, and said:

"Now, Brother Brenngle, you preach it, the church is dying for this."

Then he walked across Boston Common and Garden, and talked about the matter, and my heart burned within me, as did the hearts of the two disciples with whom Jesus walked on the road to Emmaus, and in my inmost soul I recounted the cost, threw in my lot with Jesus crucified, and determined I would teach holiness if it banished me forever from the pulpit, and made me a hiss and a byword to all my acquaintances. Then I felt strong. The way to get strength is to throw yourself away for Jesus.

The next day I went to my church and preached

as best I could out of a two days' old experience from "Let us go on unto perfection" (Heb. 6:1). I closed with my experience, and the people broke down and wept, and some of them came to me afterward and said they wanted that same experience, and bless God! some of them got it. I did not know what I was doing that morning, but I knew afterward I was burning up my ships and cutting down my bridges behind me. I was now in the enemy's land, fully committed to a warfare of utter extermination to all sin. I was on record now, before heaven, earth, and hell. Angels, men, and devils had heard my testimony, and I must go forward, or openly and ignominiously retreat in the face of a jeering foe. I see now that there is a divine philosophy in requiring us not only to believe with our hearts unto righteousness, but to "confess with the mouth unto salvation." God led me along these lines. No man taught me.

Well, after I had put myself on record, I walked softly with God, desiring nothing but His will, and looking to Him to keep me every instant. I did not know that there was anything more for me, but I meant by God's grace to hold what I had by doing His will as He had made it known to me, and by trusting Him with all my heart.

But God meant greater things for me. On the following Tuesday morning, just after rising, with a heart full of eager desire for God, I read these words of Jesus at the grave of Lazarus: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live, and he that liveth and believeth on me shall never die. Believest thou this?" The Holy Ghost, the other "Comforter," was in those words, and in an instant my soul melted before the Lord like wax before fire, and I knew Jesus. He was revealed in me as He had promised, and I loved Him with an unutterable love. I wept and adored, and loved, and loved, and loved. I walked out over Boston Common before breakfast, and still wept and adored and loved. Talk about the occupation of heaven! I do not know what it will be—though, of course, it will be suited to, and commensurate with, our redeemed capacities and powers; but this I then knew, that if I could lie

INCREASING AND ACCELERATING

The following report shows the amounts of money received for foreign missions each year from October 1, 1911 to December 31, 1920. The increase has been remarkable. The lowest in any year was 11 per cent, and the highest 71 per cent. And the most remarkable feature is this, that when a figure climbs high it becomes increasingly difficult to maintain as high a percentage of increase on it, and yet even the percentage has continued running high—65 per cent last year! Praise the Lord! And how we do appreciate the noble generosity of our people. Surely the Lord will reward them.

Year ending Sept. 30, 1912.....	\$ 23,348.66.	
Year ending Sept. 30, 1913.....	28,238.94,	increase 21 per cent.
Year ending Sept. 30, 1914.....	31,350.20,	increase 11 per cent.
Year ending Sept. 30, 1915.....	36,486.79,	increase 16 per cent.
Year ending Sept. 30, 1916.....	50,399.41,	increase 38 per cent.
Year ending Sept. 30, 1917.....	86,003.62,	increase 71 per cent.
Year ending Sept. 30, 1918.....	115,915.62,	increase 35 per cent.
Year ending Sept. 30, 1919.....	178,898.83,	increase 54 per cent.
*Oct. 1 to Dec. 31, 1919.....	44,025.22.	
Year ending Dec. 31, 1920.....	295,253.51,	increase 65 per cent.

*These three months are counted separate, because at that time our fiscal year was shifted to end with the calendar year on account of the time for the annual meeting of the General Board of Foreign Missions being changed from October to February.

PER CAPITA REPORT

The following report gives the amounts received from the various Districts for Foreign Missions through the General and Special funds

for the year ending December 30, 1920. It also shows the membership of each District and the amount contributed per capita by the various Districts.

District	Amount	Members	Per Capita
Alabama	\$ 1,878.30	750	\$ 2.50
Alberta	5,196.81	349	14.88
Arizona	1,153.23	236	3.90
Arkansas	823.97	771	1.07
British Isles	873.00	469	1.86
Chicago-Central	22,197.76	1,882	11.20
Dallas	5,158.56	1,550	3.33
Eastern Colorado-Wyoming	2,398.86	564	4.26
Eastern Oklahoma	3,313.53	1,224	3.12
Florida	818.06	103	7.93
Georgia	583.86	419	1.39
Hamlin	2,275.22	670	3.39
Idaho-Oregon	6,750.26	903	7.47
Indiana	14,142.89	2,512	5.63
Iowa	6,670.88	774	8.62
Kansas	12,618.60	1,600	7.89
Kentucky	507.74	523	.97
Little Rock	629.40	708	.89
Louisiana	955.92	316	3.02
Manitoba-Saskatchewan	705.33	121	5.83
Michigan	6,386.92	984	6.49
Mississippi	442.77	284	1.56
Missouri	4,404.41	972	4.53
Nebraska	5,471.33	689	7.83
New England	18,435.06	2,170	8.49
New Mexico	1,557.92	379	4.11
New York	13,014.55	888	14.64
Northern California	5,743.90	653	8.80
North Dakota-Minnesota	1,346.46	314	4.27
Northwest	11,696.73	850	13.50
North Pacific	11,093.74	1,004	11.05
Ohio	5,659.10	1,207	4.69
Pittsburgh	12,049.80	1,161	10.38
San Antonio	4,206.13	1,045	4.02
South Dakota	1,109.54	132	8.40
Southern California	28,073.00	2,061	9.20
Tennessee	10,883.92	2,210	4.92
Washington-Philadelphia	6,858.79	630	10.89
Western Colorado-Utah	2,733.71	253	10.80
Western Oklahoma	5,783.30	1,562	3.73
	\$246,903.71	37,053	\$ 6.66

Sunday school rally on Sunday morning, led by Brother Norberry, between fifty and sixty children knelt at the altar, and many were beautifully saved.

We had a band of fine Nazarenes from all over Texas, and between twenty-five and thirty Nazarene churches were represented. Our meeting was largely attended, some eight or ten different denominations represented, and nearly fifty churches represented. The finances, considering the low price of cotton, and corn, came easy; the people gave liberally. We received forty-six subscriptions for the HERALD OF HOLINESS. Thank the Lord, the good list is coming up. The readers will remember that in Oklahoma we secured forty-four subscriptions, in Sherman forty-four, and now in Hamlin, forty-six; besides this Hamlin gave us nearly twenty dollars for our Good Samaritan's work.

Everything moved beautifully and gloriously. The saints were blessed and built up and we put chunks of fat on their ribs that will hardly shake off till spring. We put burrs in their wool that will be there till shearing time. The people went back to their different charges with a determination to succeed in spite of men, difficulties, or devils.

We are expecting the Hamlin District to go forward this year by leaps and bounds. Brother Erick is a good live young man, with a vision to do something for Jesus. The outlook is better than usual down in that country, with their faithful District Superintendent, and untiring pastors, and with the Nazarene College in Hamlin where they can have their boys and girls educated and send them out with level heads, and big souls, and good hearts, and loving dispositions. This school will be a great blessing to the Nazarenes of the Southwest. Professor London has a fine faculty of deeply spiritual men and women. They are not only good teachers, but good prayers. The Hamlin College is bound to go forward now with such a man at the head of it as Professor A. S. London. He has dug his way through and put in seven years of hard

work in the Oklahoma College. He is like the rest of the Nazarene boys, he knows nothing of defeat. In perfect love, REPORTER.

NORTH DAKOTA-MINNESOTA DISTRICT

We are in a campaign in Van Hook, N. D., with Rev. and Mrs. Clarence Thayer, who are the pastors of our church in this place. They are a fine young couple, and God is blessing our labors together and giving us a few souls for our hire.

Three of our churches, viz., Sawyer, Mohall, and Minot, N. D., have just closed special meetings, with Evangelist W. H. Tullis, with very good results.

We covered the entire District in November in the interest of home missions, with Rev. N. B. Herrell at the helm. Brother Herrell preached, exhorted, and sang, the axe flew off the handle, and sometimes it looked as if the axe and the handle would separate, but the dear Lord brought us through, and the District pledged \$800. This may seem to some a very small amount for an entire District to pledge for home missions and evangelism, but this is a scattered District of about two hundred members, consisting largely of women and children.

Much of the work is located in small towns and rural districts. For some reason the larger centers have been neglected, but by the grace of God we expect to enter some of them soon. The Minneapolis people have bought a very nice property, or rather bargained for it recently, paying a few hundred dollars on it. We expect to put in a four weeks' meeting there commencing March 1st, with a strong corps of workers and with our General Superintendent, Dr. J. W. Goodwin, as evangelist. We are praying and believing that God will give us a strong church in that great city of over four hundred thousand population, and adjoining St. Paul, with over three hundred thousand more souls. Why should we not have great centers of fire burning in the twin cities and other cities as well? By His grace we can.

Calls are coming in from other centers asking for meetings and Nazarene churches, but we are hindered somewhat in two respects: we need more consecrated men and women to help push the battle in this great country, and some money to help open up new work and strengthen some our weak places.

Will you please help us to pray the Lord of the harvest to send forth some laborers into this great harvest field, and some money to help push the battle in this needy country?

W. L. BREWER, Supt.

CHICAGO CENTRAL DISTRICT

I am pleased to be able to say, these are the best days of my life, I am greatly enjoying the presence of the Lord, and am happy in the work to which He has called me. This work is being owned of the Lord. A revival tidal wave is sweeping over the District, and many souls are finding the Lord in re-

generation and sanctification in the old-fashioned way. All praise be unto Him.

I have been privileged to visit twenty of the forty-seven churches thus far, giving them from two to ten days' services, and seeing souls pray through at most of the places. It was my privilege to be at the dedication of our beautiful new church at Bloomington, Ill., and to personally dedicate the lovely new church at Maples Mill, as fine a country church as the connection affords. Sunday we dedicated the church at Dunfermline. We also dedicated the nice new church at Galesburg in November. This class was organized last year. Benton, organized last year, is finishing a new church building, and expect to dedicate February 27th, with Dr. Goodwin.

Olivet, Sidney, Tallula, Stockton, Auburn, Galesburg, Fairmount, Butterford, Georgetown, Maples Mill, Canton, Dunfermline, the two churches of Decatur, two of the churches in Chicago, and Lena have been visited of the Lord in a revival tide. Galesburg, St. David, Westville, Springfield, Fithian, Chrisman, and Benton are now in revival efforts, and we are believing God for signal victory for them.

Two meetings in new fields have been held this winter, resulting in a class being organized near Olivet; and we believe that in the other field, before the year is up we will have a church. We are endeavoring to walk into the open doors, waiting carefully for the leadings of the Master.

The Lord allowed us the privilege of holding a ten days' meeting, our only lengthy meeting, with the Racine church the first of this new year. He gave us about thirty-one souls during this stay with these people. At this writing we are with the church at Kewanee for over Sunday. Four souls found God Friday evening. Kewanee work is on the upgrade.

We are thanking the Lord for our pastors, who are in the main pushing the battle under God with all their might. Some of them are young men and women, and some are new men in our movement, but they are proving themselves loyal and true undershepherds, buckling on the armor and fighting the battles faithfully. Our young pastors are making good. God bless them with all the rest.

CHARLES A. BROWN, Supt.

DALLAS DISTRICT

We are facing a financial condition throughout this southwest country that is serious to a degree that is almost distressing, but our people are pushing ahead with the church work with faith and courage, while the Lord is blessing our labors, as indicated by the following reports:

Blossom—The writer, assisted by J. J. Douglas and wife as singers, conducted a holiday meeting, with many souls blessed and the church greatly strengthened. Brother James is proving to be the right man for pastor here.

Grand Saline—This little church is taking on new life, and some strength being added since Pastor S. W. Gregory took charge.

"It was Garibaldi, the great Italian patriot, who, when he was fighting for the freedom of his country against the Catholic church, said to one of his soldiers: 'If you follow me I will lead you through hardship and suffering and wounds and pains. But I will lead you to victory.' A greater than Garibaldi, our great Captain, Christ, the greatest of the great, says to us words like those that the general of Italy spoke to his men. If you are not having real victory in your Christian life, examine yourself closely and see if you are not shirking the cross that Christ would have you bear. The cross stands for self-conquest and all precious things in character achievement. Bear it and be more than a conqueror."

Houston—Pastor W. D. McGraw reports church and Sunday school growing. They have plans by which we hope to build a parsonage on our excellent property in the near future.

Lufkin—Pastor V. B. Atteberry and family housed in a beautiful new parsonage of five rooms and sleeping porch. He reports increasing attendance and interest in services with souls blessed at the altar.

Cedar Hill—Pastor C. C. Cluck is now in a great revival with his church. Brother Cluck is a splendid combination as pastor-evangelist.

Halesboro—We had a fine day with Pastor James and his people here recently. They are a small church but are doing systematic work, and the Lord is blessing them. They reorganized the Sunday school the day I was there, with eighty members present.

Dallas—A spontaneous revival has broken out in the regular services. Pastor G. E. Waddle says the outlook for the church is the best they have ever known. Evangelist Jack Linn will join him in the revival February 6th.

Texarkana—Just closed great revival, with Rev. I. M. Ellis as evangelist. More than one hundred professions, twenty-five new members.

Port Arthur—Pastor J. W. Bost reports great day last Sunday. Souls plunged into the fountain while he was preaching. Evangelist I. M. Ellis joined him this week for revival campaign.

Cooper—Pastor Mrs. Lettie Moore reports a great day with this church last Sunday, with souls praying through to victory.

Bonham—The pastor, Rev. E. D. Russell, is in school for three months, on leave of absence, but the work goes on with salvation services. Assistant Pastor Casey Grimes is there to care for the work, and Mrs. Bessie Dillingham fills the pulpit two Sundays each month.

Peniel—We are in the midst of a blessed revival here. Souls praying through at almost every service. Rev. Oscar Hudson and the writer doing the preaching.

Culleoka, Copeville, and Ash Grove—All report increasing interest and splendid outlook for the church work since Pastor S. M. King has moved among them. He is putting his life into the work.

Sherman—The Coast-to-Coast convention, and District preachers' meeting was a great uplift to the work here. General Superintendent Williams gave his great lectures to Christian workers each morning, which was a great blessing to the many preachers, and workers who were there from this and other Districts. We had a number from the East Oklahoma District, and some from Hamlin, and San Antonio Districts. Then the great evangelistic services with the burning messages from Brothers Ruth, Robinson, and Norberry, while Professor Wells and his wife blessed us with the best singing that this town ever heard. The only way to have improved on this great convention would have been to just run it a while longer. We will never get over this feast of fat things. Surely the Lord directed our General Board of Home Missions in planning for this convention work.

Denison—Pastor Akin and wife are doing a good work here. I had a most pleasant and profitable Sabbath with them recently.

Pastor J. W. Roeber is working hard on his heavy work (four churches), and the Lord is blessing him and his faithful people.

P. L. PIERCE, *Supt.*

DISTRICT PREACHERS' MEETING

EAST OKLAHOMA DISTRICT

The ministers' convention of the Eastern Oklahoma District met at Ada, Okla., January 26, 1921, with preaching at 7:30 p. m., by Rev. W. H. Minor.

At 9:30 a. m. Thursday, our beloved District Superintendent, Rev. Mark Whitney, took the chair and presided over the remainder of the convention. The blessed Holy Ghost was very manifest in every service. The order of the services follows:

Preaching at 11 a. m. and 7:30 p. m. each day. Papers on the different subjects of interest to the church were read and discussed. The hours 9:30 to 11 a. m. and from 2:30 to adjournment were devoted to the above mentioned papers, which were indeed a time of great refreshing to all present. The glory was on all, it seemed, in every service, and God put His seal of approval on everything that was said.

The evangelistic services were honored by the Lord's presence, and the convicting power of the Holy Ghost. During the week something like fifty seekers were either saved, reclaimed, or sanctified. A good number sought the Lord for healing of the physical body, and from the scene that followed the writer would judge that the majority touched His garment.

The church was greatly strengthened, and Brother Tom Taylor, the very efficient pastor, thought it was good to continue the revival, and secured Brother

Lum Jones to assist them. Brother Jones preached Sunday night, and about twenty came to the altar all of whom prayed through except three, I think. The convention closed in a blaze of glory.

WADE L. NELSON, *Reporter.*

NORTHWESTERN GROUP MEETING

PALCO, KAS.

The second northwestern group meeting of the Church of the Nazarene of the Kansas District was held at the Amboy charge, near Palco, Kas., beginning Thursday, January 27th, and continuing over the following Sunday. The greatest feature of the meeting was the presence of the Lord from the beginning until the closing.

Those from a distance who brought strong conviction and encouraging messages were: Thorston Ousdahl, Grinnell, Kas.; J. T. and Minnie Bivins, Hoxie, Kas.; C. L. and Mary Calhoun, Hoxie, Kas.; Joseph E. Kiemeel, Plainville, Kas. The laymen all took an active part in the discussions.

HARRISON O. DAVIS, *Pastor.*

A SUDDEN TRANSLATION

Recently Carrie Sloan visited us at our midweek prayermeeting and preached to us. At the close of this meeting she announced that she felt divinely impressed to stay over and preach on Thursday night. Our former pastor, Rev. J. W. Crawford, visited us that night and led the song service, and apparently enjoyed himself in an unusual way, after which Sister Sloan preached. At the close of her sermon, based on the text, "I press toward the mark for the prize of the high calling of God in Christ Jesus," we sang "I feel like traveling on," "When the battle's over," and "In the sweet by and by." Brother Crawford then pronounced the benediction.

There seemed to be an awed feeling throughout the evening, as though God were present in person. A few moments after pronouncing the benediction, Brother Crawford was taken suddenly ill and in a very few minutes had gone to be with Jesus from the place for which he had sacrificed so much.

The hand of God is very visible in planning the passing away of our dear brother. First, Minnie Morris, who had made her home with Brother and Sister Crawford when not in evangelistic meetings, and who had assisted here in several revival meetings as well as in the organization of this church, came to our pastor's home about two weeks previous, and although having packed her suitcase on two different occasions preparatory to leaving, delayed her departure for reasons she could not explain. A seriousness fell over our church immediately and a burden for the lost seemed to settle over all with a determination to do more to push the cause here that lay so close to our dear brother's heart. On Sunday the conviction was very pronounced and thirty seekers knelt at the altar during the day.

During the funeral, which was held in our church, Brother Charles Pickens, a charter member, passed away at the hospital. We feel that God is dealing in an unusual way here and that souls are hanging in the balance.

AMOS C. GRIFFIN.

Among the Churches

BUNOLA, PA.

—God blessed us in the meeting just closed, conducted by Brother W. W. Hanks and wife. Seekers were saved, reclaimed, or sanctified, and family altars were renewed. A Young People's Society has been organized, and God is blessing it. Our pastor, F. G. Strickland, presents the truths of God in such a way as to warm our hearts.—Miss Margaret Jordan, *Reporter.*

MAPLEWOOD, ST. LOUIS, MO.

—The glory of the Lord was in our midst on the fourth Sunday of January, terminating in the evening service with four seekers at the altar. On the last Sunday the pastor preached morning and evening on foreign missions, and as a result the offering amounted to \$155, for which we give God the glory.—J. L. Cox, *Pastor.*

IOLA, KAS.

—The church here is marching on up the line. We have just closed a revival with Rev. C. J. Garrett,

the greatest meeting ever held in our church here. Some eighty-five souls professed to either get saved or sanctified. Many gave up their tobacco and lodges. After seventeen days the evangelist was called home on account of sickness. The writer continued the meeting, and God continued to pour out His blessings and power. Several were healed. Among those that were saved and sanctified were the pastor's family. Praise the Lord. Twenty-one new members were taken into the church. Also nine new subscriptions for the HERALD of HOLINESS.—Ira F. Stevens, *Pastor.*

MALDEN, MO.

—We came here in August, and it took us until December 31st to get ready for a real battle with the old Devil, and we stuck right to it until God said it is enough. And when the smoke cleared away we counted 180 seekers saved or sanctified, 133 individual seekers, and many finders. Amen. And a \$200 freewill offering at the close. Several will come into the church. We have reached the 100 mark in Sunday school, and offerings as high as \$14.34. One hundred out to prayermeeting. We are expecting an old-time campmeeting in Malden this summer, and make it a permanent affair. Brother and Sister Linza and Brother Cox were with us a few days and rendered great help.—William A. Menneke, *Pastor.*

SHARON, OKLA.

—We just closed a good revival meeting at Lorena, Okla. This is a new field. Expect to organize a new church there in the near future. Brother C. D. Clift did some fine singing. Brother McCormick and wife, and Brother Miller did excellent personal work, for which we give God all the glory.—F. A. Smith and C. D. Clift, *Evangelists.*

MOBAC, IND.

—All departments of the church are in good working order. Attendance and interest are good in the Sunday school. God gave us a number of new workers in our last revival who are proving a great blessing to us. Yesterday (February 6th) was a great day of victory here. We had announced an offering for famine stricken China. When the hour arrived for this, one after another got up and told how God had laid it on their hearts to give and amidst tears and shouts of victory about \$110 was brought in. We are still praising God for this victory. We had a great service with our beloved District Superintendent, Brother Short, two weeks ago Sunday.—Lyle O. Green, *Pastor.*

WALLA WALLA, WASH.

—On the evening of January 26th, one of the best revivals in the history of our church closed at this place. A revival spirit has been upon the church for a long time leading up to the special meetings. Every one was in the state of expectancy, and, thank God, none of them were disappointed. We had victory from the opening Sunday morning service. Three great services were held each Sabbath, and three services during most of the week days. In the morning at 10 o'clock the members would meet for a laymen's prayermeeting, and no preacher attended. These prayermeetings were seasons of great power, and many came/and prayed through. According to the count of the evangelist, 290 were at the altar, counting the seekers at each service. Two fine classes were received into the church and before this will go to press another fine class will be received, among them a brass band teacher, which will be a great blessing to the church. One thing in this meeting: Some aged persons were saved who had never had an experience before. Crowds were splendid, some coming for twenty and thirty miles, and some of these joined the church. The finances came easy as is always the case during a revival. Rev. Bona Fleming was the evangelist, and the singing of R. A. Shank and wife can not be spoken of too highly.—U. E. Harding.

KEARNEY, NEB.

—We have just closed one of the greatest revivals our church has ever known. Fifty-three seekers at the altar professed to find God. Some have joined the church and others are coming later. The evangelists, Jarrette and Dell Aycock, preached and sang the messages of full salvation to a crowded house. Friday night, a love offering for the pastor, amounting to over \$60 worth of groceries and canned fruit, was brought to the church; \$211 was easily raised for the evangelists.—Elizabeth Wheeler, *Pastor.*

GEORGETOWN, ILL.

—Recently Dr. J. E. L. Moore and the Acolian Quartet were with us in a three days' convention. It is needless to say that we enjoyed very much the ministry of this able band. On Sunday afternoon we raised \$350 for Olivet University. Last Friday evening (February 4th) we had with us in a missionary service, Rev. R. E. Bower and Rev. M. S. Cook and wife, who were a blessing to those present. We

are having a Bible class each Monday evening, taught by Professor J. W. Stoke, of Olivet, and it is strengthening our faith in God. Souls are praying through almost every week, and we are anticipating a revival in the near future. Personally I have the blessing.—P. P. Belew, Pastor.

CHERRYVALE, KAS.

—Revival just closed, with Rev. F. E. Putney as evangelist. Revival fire burned throughout the meeting. There were twenty-eight professions and twenty-three at the altar. Saints were edified. Visions increased. A continual volume of prayer went up from the saints, and we expect to see more fruit of our faith follow. Brother Putney was at his best. Professor J. W. Lowman and wife were with us the last four days of the meeting. Brother Lowman told of his experience Sunday afternoon to a full house, with wonderful victory. The work of God moves on in Cherryvale. God has given the vision of the possibilities of faith.—M. H. Young and Wife, Pastors.

ELMDALE, MICH.

—We called Rev. A. J. Daley as evangelist, and commenced our meeting January 2d, and closed January 26th. From the first conviction was on the people and the crowds came, until at times the church was packed and many were not able to get in. Several were saved up to the 21st, but on this night nine precious young people from the teen age up to about thirty-five were graciously saved. There were twenty-two professed conversions during the meeting, ranging from about the age of 14 to 60 years. We have received eight into the church so far this year, with more to follow. We are now in a three days' meeting here with several at the altar yesterday for sanctification.—F. Houghtaling, Pastor.

MUSCATINE, IOWA.

—A year ago we had about ten members; now we have thirty members. Several more are looking this way and will soon come in. Very few meetings go by that we do not have seekers. Last Sunday night three men were saved. One man is about sixty years of age and he gave evidence of a sound conversion. He went home and destroyed his pipe and tobacco. Rev. Marion Devoll and Dean, his wife, are faithful, tireless workers in their Master's vineyard.—Mrs. Jennie Field, Secretary.

CHENEY, WASH.

—We have a neat church building and a parsonage on the adjoining lot, located near the center of the business section and railroad stations, and have a membership of about forty Nazarenes. The Lord is blessing the Sunday school with an increase of scholars and a deep interest in the lessons. Our regular services are well attended, especially Sunday mornings and evenings, and on week nights we have splendid congregations also. Recently the Lord has been saving and sanctifying the people in the regular meetings, on Sunday and Wednesday nights, and "the end is not yet, praise the Lord." Pursuant to a demand for special Bible study, we started a Bible Study Class on Friday night, several weeks ago, and we have had from twenty-five to thirty-five people present at these meetings in the church. District Superintendent Bringedahl spent a Sunday with us recently and was a great inspiration and encouragement to us all. Blessings on him. There were seekers and finders at the evening altar service.—Rev. Arthur F. Ingler, Pastor.

GARDEN CITY, KAS.

—We are in the beginning of an old-time revival. People are getting saved and sanctified, both at home and at church. The first service witnessed six seekers and some prayed through. Send me a few HERALD of HOLINESS. Will do all I can to get it into the homes of the people.—V. P. Drake, Pastor.

STONEHAM, COLO.

—This is a new country church of small membership. God has been gracious and some definite work has been done. The church has been seated and painted on the inside. Over \$100 has been paid to missions and the end is not yet. The church debt pressed us and has been paid in full. A primary school has been maintained in the church and is a blessing. Rev. J. O. Schaap and wife gave us a good meeting of thirty days. It was a hard pull but God honored this precious man and his wife with souls and finances came easy. It did not seem good to close the meetings. The spirit is deepening, saints are fasting in prayer, and God is here.—A. H. McClain, Pastor.

NAMPA, IDAHO

—A gracious revival has been held here with Rev. I. G. Martin as evangelist. From the watchnight service to the closing Sunday night, January 30th, the skies were opened upon us. Brother Martin was outspoken, preached the old rugged truths with a sweetness of the Holy Spirit that won many to

"JUST BETWEEN US"

Week-to-Week Visits With "Our Folks" on Matters of Mutual Interest

Our letter of last week pertained largely to the matter of time, or when to order Sunday school literature, but the message today deals exclusively with the secretaries' duties, or how to order. It may be a surprise to you to know that our present plans contemplate mailing all Sunday school periodicals several weeks in advance of the beginning of the quarter. In order to get our supplies to the far corners of the earth, where oftentimes it takes from six weeks to two months to reach these distant points, a very early mailing is necessary. Consequently it is imperative that all orders be placed in our hands at the earliest possible date. This week we are sending every secretary an order blank and an addressed envelope, and these orders should reach us not later than March 1st. Now in regard to filling these blanks: be very careful to furnish all the information we ask for. We have in our files several unfilled orders held over from last quarter, because the sender had either failed to sign the name, or forgot to give the address, and an order lying before us as we write, says, "Please duplicate our last quarter's orders," and neither name nor address appears, and the postmark on the envelope was so blurred as to be illegible. Be sure to give the name of your school, because we are serving other denominations than our own, and we can hardly tell by your handwriting whether you are a Nazarene, Free Methodist, Church of God, or Friend. Another trouble we are enjoying is the fact that not only the secretary sends in an order, but one comes from the pastor also. Several orders were duplicated the last quarter in this way. Have one person only authorized to order for your school. After having filled the blank, go over it carefully, and see if you have written down what you intended to. We have had to write several letters to our folks, telling them that their orders did not contain what they claimed. Do not return any supplies without writing to us about the matter. We have received several apologetic letters this quarter from secretaries who have acted too hastily. Lastly, write plainly, and with ink if possible. In short, just imagine you were here at headquarters and had to read the minds of your constituents, and supply the missing information. We are sure that there would be a decided improvement in the matter of ordering supplies and then of course there would be less expense to the Publishing House, because needless correspondence would be done away with. We are sure our folks are desirous of best results from headquarters, and will cooperate with us to the best of their ability. The foregoing is written in the spirit of love, and for the best interest of all concerned. Amen.

Christ. We had a crowd from the first. Twice our building was too small, and often it was crowded, meaning at least a thousand. Not less than four hundred bowed before the Christ for pardon, purity, or to be reclaimed. Prayers, tears, groans, then shouts of victory. Twice Brother Martin did not get to preach. No altar call was given till the last half of the meeting, then they began to come before called by man. President Wiley, faculty, and student body, all joined in the battle and worked as one. It would be impossible to describe on paper this meeting. Let me say it was an old-fashioned outpouring of the Holy Spirit which had been asked for, manifested by groaning sinners, backsliders, and unsanctified believers seeking and obtaining. Waves of joy swept the services at times, running, marching, leaping, and shouting which was genuine. We gave the evangelist enough to get home on, and enough to show at least a bit of our appreciation of his service. We have never seen our brother with more of love, tenderness, unction, and holy power.—C. Howard Davis, Pastor.

LUBBOCK, TEXAS

—The work here at Lubbock is taking on new interest. Our congregation has doubled since the first of the year. The dear Lord wonderfully blessed in both morning and evening services Sunday. We have the hearty co-operation of the saints here, who are getting under the burden for the lost. We are looking forward for this to be the best year the Lubbock church has seen. One new member, with others coming.—P. B. Wallace, Pastor.

YUMA, COLO.

—We are glad to report that God is richly blessing the work in this part of the field. Our revival meeting in December with Evangelists Lewis and Pierce was in many respects a wonderful meeting. The revival spirit is still on and the tide is rising higher each week. Souls are being saved and sanctified, saints are being blessed, conviction is deepening on the unsaved, crowds and interest are increasing right along, and everything points to a continued march of victory. We are now in a series of schoolhouse meetings outside of town, intending to entirely circle the town, holding a week or two in different schoolhouses in every direction within a radius of eight or ten miles of town. Have just closed our first schoolhouse meeting. God came and blessed from the first service. Bad weather interfered somewhat but three whole families were converted and others greatly helped. Our Sunday school is growing so that we are badly cramped for room and it looks as though we will soon have to arise and build. Had a fine day yesterday with one man sanctified and three women definitely converted.—M. R. Dutton, Pastor.

PORTALES, N. M.

—Have just closed a very gracious revival with our Nazarene church here—one of the best meetings we have conducted for quite a while. The faithful pastor, Rev. A. K. Scott, and his good people had the revival fires burning when we arrived on the field of battle. The attendance was good from the beginning. Most of the time the church would not accommodate the people. Some stood, while others were turned away. Many sought the Lord, and about fifty prayed through and received a definite experience. The church was greatly blessed and strengthened. Members of the other churches of the town came in, took part, and were blessed. Some of them were reclaimed, while others received the experience of holiness. To see the town stirred, the altar filled, people praying through, and to hear real shouts, truly reminded us of the old-fashioned revivals. Brother Scott is a man of much prayer, and is doing a good work in Portales. Prospects for the Nazarene church there are good. A nice class of fourteen was received into the church, with more to follow.—C. W. and Florence Davis.

TEXARKANA, TEXAS

—We closed a successful revival Sunday night. Evangelist I. M. Ellis was with us for two weeks and with great liberty and power declared the whole counsel of God. His messages stirred the folks and brought results. Attendance was good throughout the meeting and there were seekers at every service. About one hundred and forty prayed through for pardon or purity, and twenty-five joined the church. The Lord's blessing is on the work here as never before. A better band of workers could scarcely be found. They can pray things to pass. Our children's choir surpasses any we have ever seen.—R. B. Gilmore, Pastor.

HIGHWAY, KY.

—We are glad to report that God is giving victory at the Highway and Creelsboro churches. Since coming on the work in Jung there have been about sixty professions and eighteen members taken into the church. Revs. C. C. Burton and C. R. Pollard conducted our meetings. They did good preaching and were loved by the people. There is good interest shown in all of our services. The crowds have increased. We have two good Sunday schools and are praying and planning for greater things this year, and we are expecting some good revivals.—I. T. Stovall, Pastor.

HAGERSTOWN, IND.

—Rev. W. E. Albea and myself closed a meeting here last night. We were assisted the first week of the meeting by Rev. Ed Howell, a Friends minister, but on account of sickness he was not able to continue in the meeting any longer. God gave us a gracious revival in this needy field, about fifty-eight victories were claimed at the altar for pardon and purity. We found here a multitude of people who were hungry for old-time, heartfelt religion. One woman, who lives in town, said it was the first time she had been in meetings like this for five years. Brother and Sister Albea sang special songs nearly every night, which were greatly blessed by God. These good people had been running a mission for a few months before they called us for the meeting, and God had been saving and sanctifying souls nearly every Sunday. During this meeting as they saw many turning from sin and the world they saw the necessity of taking steps to conserve the work of the revival, and we called District Superintendent J. W. Short, who was with us January 21st to January 23d, and on the afternoon of the 23d organized a Nazarene church, taking in twenty-three members the first day. Later we took in three more, launch-

ing the work here with twenty-six charter members. This is a good field and the prospects are good for a fine work here in the future. Let all the Nazarenes pray for this newborn child.—Lyle O. Green.

SULEBUR, OKLA.

—We have just gone through a glorious revival here. The meeting began with watch service, but a few souls had been saved before the meeting began. Our watch service was a time of great blessing. Two souls were saved. The meeting continued for twenty-four days, with our pastor, Rev. H. P. Huffman, doing the preaching. There were more than forty professions of pardon and sanctification. Nearly every seeker prayed through to victory. Some quit their tobacco, to which they had been slaves for years, and God delivered them from it. There were also some clear cases of healing, for which we praise God. A Baptist preacher was sanctified, and his wife healed of rheumatism. She was almost helpless. She now can walk to church. Fifteen new members were received into the church and others to come in later. The revival is not over but the meeting will be resumed next Sunday. The prospects of the church are very bright. We are going on. Brother Huffman is a fine pastor.—Reporter.

BRAZIL, IND.

—We came here November 18th and found this work had been without a pastor for several months. However, the Lord has been helping us and the work is gaining ground. There is a fine spirit among the people. Our Sunday school is increasing. The first of the year we called Rev. James Miller, of Mation, Ind., as evangelist to hold our revival. Being delayed on account of sickness, Rev. F. M. McDonald came to us, laboring faithfully for several days until Brother Miller came. Much interest was shown by people coming from a distance. The meeting was remarkable for the deep conviction which people were unable to shake off, even though they stayed away from the services. Fifty-three knelt at the altar for pardon or purity and a goodly number prayed through to definite victory. Rev. Mr. Miller is a live wire and carries a burden for his congregation. The special services closed Sunday night with a number of seekers at the altar praying through in the old-fashioned way. At the close of the revival we organized a children's meeting with eighteen members.—Ida Reed Adkins, Pastor.

EMMETT, IDAHO

—District Superintendent Rev. N. B. Herrell was with us last night and held a great home mission rally and we all caught a new vision of the great whitened harvest field in the United States. The Lord continues to bless us here. The attendance for the past few Sunday nights has run from 200 to 275 at our regular services. Our prayermeeting attendance is from fifty to sixty-five. A number have been saved and sanctified recently who formerly knew nothing of the way of salvation.—W. H. Parker, Pastor.

TEXARKANA, TEXAS

—The meeting here closed Sunday night. The last service here was wonderful. The altar was filled and other room made to accommodate the many seekers who came for prayer. The altar service ran until nearly midnight, and nearly all prayed through. There were in all about one hundred and forty reclaimed, saved or sanctified. Twenty-five came into the church, with several more to follow. With Rev. R. B. Gilmore as their efficient pastor, I confidently expect the revival to continue right along through the year.—J. M. Ellis, Evangelist.

KALVESTA, KAS.

—Our four weeks' revival conducted by Evangelist Rev. J. W. Farr of Garden City, Kas., resulted in sinners being converted, backsliders reclaimed, and

believers sanctified. It was a hard fought battle, but God was equal to the occasion. There was one whole family of seven at the altar at one time. Those of them that were saved were there praying for those that were seeking. What a glorious sight. The last Sunday was the crowning day. At 11 o'clock a. m. the power of God came down, and people wept all over the house. It was not much trouble to get people to the altar, and most of them got victory.—R. L. Martindale, Pastor.

SHELBYVILLE, IND.

—God has been blessing the church in this place. Our revival, which lasted four weeks, was not without success, for there were about fifty seekers at our altar and in the homes. God has been manifesting His power in an unusual way. Some ran to the altar while we were in prayer. Some cases that had been given up by others were dug out and wonderfully saved. One lady possessed with a dumb devil was made to rejoice after the demon had departed. Rev. Burt Sparks was with us, to lead the singing for one week, and was a great blessing in the meeting. The dear people surprised the pastor and his wife with a pound party on the last Saturday of the revival.—Morris M. Himler, Pastor.

JONESBORO, I.A.

—God has given us some very precious services since coming to Jonesboro. Our regular services and Teachers' Training Class, which meets on Tuesday night, and our prayermeeting on Friday night are all spiritual feasts and a time when sinners can get to God. We are praying, and planning, and asking, and believing God for a great revival of the old-time religion in this town. I have never worked with a more faithful church. Our officers and teachers are par-excellent and are doing fine work in the Teachers' Training Class and we are looking forward for a great time of salvation.—R. Andrew Thornton, Pastor.

FIRST CHURCH, INDIANAPOLIS, IND.

—Beginning December 1, 1920, we entered into a revival campaign, Pastor Rev. Oza Montgomery preaching, and the Aeolian Quartet of Chicago as the special singers. A lively interest was manifested from the start, and a goodly number of new faces were to be seen among the congregation from night to night. Quite a number bowed at the altar seeking regeneration and heart purity, and some who have stood by the church through thick and thin, feel that it was the greatest outpouring of the Spirit we have had at First Church for some time, for which we ascribe to Him all the praise and glory. The meeting continued until December 21st, and then we had another spiritual feast awaiting us, as the Coast-to-Coast campaign party arrived for their convention, which was held over December 26th. We feel the convention was a blessing to the church as well as to the visiting pastors and workers of the Indiana District. The people of Indianapolis continue to delight themselves in hearing Rev. Bud Robinson, and on Sunday afternoon, December 26th, the house was crowded to its capacity, and we felt the need of a more spacious church building. In view of the existing need, and out of a burning desire to sow scriptural holiness broadcast over the land, especially the Indiana District, our dear Brother George Hitz and wife presented a gift of \$5,000 toward a fund for the purpose of erecting a new church. A hearty appreciation of the gift was expressed by the congregation. Our faith takes hold of God for greater things for First Church, and it is our utmost desire to make it a great life saving station for lost humanity.—Carrie M. Polen.

DUNCAN, OKLA.

—We are still in the fight for God and holiness at this place. The momentum of the services is rising. Our prayermeetings are pretty well represented. Our Sunday school is growing; have recently organized a new class. We have been having salvation work at most every service, for the last month.—W. B. Walker, Pastor.

CANON CITY, COLO.

—We have recently lost by death two of our most faithful and loved members, but out of the very distress of our loss the church seems to have arisen with greater faith in God and renewed fidelity to His cause that is enabling us to press forward as never before. The Lord is marvelously leading on and we look for a great revival in the very near future. Indeed, it has already begun. Our Sunday school is now running over one hundred and the preaching services are well attended with audiences that practically fill our place of worship. Souls are getting through in the regular services. The prayermeetings are seasons of refreshing and power. The cottage meetings are signally owned and blessed of God. Perfect unity prevails among the people. We are determined to keep our eyes on the King.—R. J. Plumb, Pastor.

MOHAWK and WARRINGTON, IND.

—We had a three weeks' meeting at Warrington with Evangelist J. E. Hughes of Kingswood, Ky. A goodly number prayed through to victory and great conviction was on the people. Seven joined the church and others are coming. We are planning to build a new church in the spring. We are now at Mohawk in a meeting with Brother Hughes as evangelist. This is the fifth week and about eighty have been at the altar. Nearly all have been happy finders. Twenty-one have united with the church. Folks are praying through at home and at church.—Albert Schocke, Pastor.

MADILL, OKLA.

—We are much encouraged in the work here. We have good crowds and our Sunday school is making progress. We have a vision as never before and are doing nicely in every way. Nearly all our people are tithers.—J. W. Dodd and Wife, Pastors.

CAYUGA, IND.

—Just closed a good week's meeting here with fourteen professions of conversion and sanctification. I was assisted by the pastor, Professor Coats, of Olivet, and Rev. Mr. Jiggs, as song leader.—R. S. Griswold, Evangelist.

MANSFIELD, ARK.

—Our services have increased 100 per cent since the Assembly. We have 116 in the Sunday school. The prayermeetings are well attended with souls seeking God. The church brings the tithes in every Sunday morning and our apportionments are paid to date in full. We have had 60 per cent increase in membership. We are looking up and going on.—W. C. Thornton, Pastor.

MITCHELL, IND.

—We are having good times in the Lord's work here. The cement mills have been closed for some time, which has caused a financial depression in our church activities. Spiritually we are making fine progress. Last week a man and wife were saved in their home, a father and mother prayed through and were saved at the sickbed of an infant son. At a cottage prayermeeting two were sanctified. Sunday night Mrs. Wines preached on hell and four earnest seekers came to the altar and all but one prayed through.—J. M. Wines, Pastor.

MURPHYSBORO, ILL.

—The Lord is very graciously blessing our work here. A man and his wife prayed through last Sunday morning and found Jesus. A number have been saved and sanctified, some uniting with the church. Our offerings have been good, and we are expecting victory along all lines.—John Emmerson, Pastor.

PIEDMONT, MO.

—Just closed a very successful meeting at this place, assisted by Brother Jerry Clevenger of Rayville. Brother Clevenger preached the old-time gospel and drove the truth to the hearts of the people. Eleven were converted, one sanctified, and six joined the church. Finances came easy. Two hundred dollars pledged for seats and repairs on the church.—T. P. Ralph, Pastor.

FORT WORTH, TEXAS

—Brother and Sister Irick were with us January 15th to 22d, and preached with much power. God blessed their work. Some were saved and sanctified and the church greatly blessed and encouraged, for which we praise God. Our pastor, Brother Worley, is a man full of faith and prayer.—Mrs. A. Key.

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TELEGRAMS

HERALD OF HOLINESS: Kansas City, Mo. A great all-day missionary rally at First Church Sunday, February 13th. General Superintendent Reynolds in charge. Six returned missionaries took part in service. Altar filled with volunteers to go at God's call. Several hundred dollars in free will offering. Souls prayed through. MAUD BILDERBACK, Reporter.

HERALD OF HOLINESS: Pendleton, Ore. Campaign on here in Oregon theater, largest auditorium in city. Bona Fleming and U. E. Harding evangelists, R. A. Shank and wife singers. House full. Fleming and Harding doing great preaching. Seekers and finders at every service. Largest crowds in history of church. J. T. LAROSE, Pastor.

HERALD OF HOLINESS: Phoenix, Ariz. Ruth-Robinson convention closed with good sweep of victory. All expenses met. One hundred local churches represented, twenty-four denominations. Overflowing crowds with windows filled. More than one hundred seekers, twenty-four the last night. Most of them were blessed. Revival continues. B. F. PRITCHETT.

HERALD OF HOLINESS: Greenville, Texas. Closed great far reaching revival last night. Immense crowds. Over hundred saved. Many additions. Finances easy. Pierce and Hudson preachers. STEVE W. HAMPTON.

HERALD OF HOLINESS: Indianapolis, Ind. Sister Myrtle Pelley improved in condition. Still under nurse's care. Strong hopes of her recovery. Continue to pray. OREA MONTGOMERY, Pastor.

HERALD OF HOLINESS: Lamar, Colo. Tabernacle erected. Seekers for pardon and purity. Evangelists Mr. and Mrs. C. P. Ellis leading in sermon and song. Outlook favorable for a new church. GEORGE T. BAUER, Reporter.

HERALD OF HOLINESS: Pittsburg, Kas. Great revival on. Evangelist Edwards in charge. Great messages, great crowds, great conviction. Wonderful victory around the altar. About one hundred seekers to date. Great music by Professor J. W. Loroman and wife. L. A. WINDSOR.

THE SPIRIT THAT WINS

Such testimonies as the following, from our efficient Superintendent of the Chicago Central District, assure well for the solid planting of holiness centers throughout this great land of ours. Read what Brother Brown has to say of his determination: "It is our aim to preach a redhot, full gospel, keep humble and prayerful before the Lord, trust in His promises, be ready for any emergency into which He may call us, watch the open doors and push in at His command, be pliant in His hands, endeavoring to be ready for His coming. To this end we solicit your most earnest prayers. "Yours in the battle, "CHARLES A. BROWN.

NOTES AND PERSONALS

The following telegram was received too late for insertion in last week's issue: "Curtis, Neb., Closed very good meeting here last night, house crowded and many standing. Fifty seekers during meeting, reorganized church with thirty-one members. Mrs. Ludwig did most of the preaching. Conviction on many more who would not yield. Theodore Ludwig, Dist. Supt."

Mrs. Eva Wagner, Mooresville, Ind., feeling called of God to enter the evangelistic work as a singer, is open for calls. She can give good recommendation.

Pastor P. S. Doane, of Lancaster, Calif., writes concerning his work and the needs in the Antelope valley. He says: "We ask an interest in your prayers for the work here. A valley thirty miles wide and one hundred miles long, and we have the only holiness work in the whole valley. We are doing our best and are praying for a revival. Will you unite with us?"

The following telegram from Morchouse, Mo.,

reached us too late for publication in our issue of last week: "Great day Sunday. Thirty-six joined church. Revival increasing. Coulson at his best. Meeting continues. Grover Rose, Reporter." Rev. F. R. Morgan, Ada., Okla., writes that on account of change in Home Mission Board he has March and April open for calls.

ANNOUNCEMENTS

NOTICE: TENNESSEE DISTRICT—The semi-annual convention of the Young People's Societies of the Tennessee District will meet with the society of the West Nashville church, April 1-3, 1921. All the pastors of the District are cordially invited to be present. W. J. DICKINSON, Dist. President. IRMA MATTHEWS, Dist. Secretary.

NOTICE—All dates for Miss Virginia Shafer's services for 1921 and 1922 cancelled. Dates for 1921 (and 1922 can be secured by communicating with J. Iva Hilyard, 357 West 63rd St., Chicago, Ill. Any arrangements for her services with the indorsement of this office can be assured. J. IVA HILYARD.

FINANCING EVANGELIST

The financing of our churches at this time of our organization is a matter of great interest, and if not successfully financed, by paying debts off the church property, and providing suitable houses for our preachers to live in, the salvation of the people is embarrassed. God has given me some wisdom and success in raising money for our work among the business people in the towns and cities where our churches are located. The financial drive for Pasadena University has closed for awhile, and I am again at liberty to help our pastors along this line, and also preaching for them and getting the people saved. Any pastor needing help to finance his work, may write me at my home, Waverly, Ill. Rev. T. H. AGNEW.

WANTS

WANTED—Old books for the poor in Wyoming, Nebraska, and Colorado. Nothing but good books accepted. Books on Sex Hygiene, Morals, Repentance, Justification, Sanctification, and Christian Living. What have you? Write for postage.—A. H. McClain, Stoneham, Colo.

FOR SALE—Large modern house and about five acres of ground suitable for truck garden. House can be used for hotel or rooming house. It joins the Northwest Nazarene College grounds. Will sell on very good terms to right party. For information write H. A. Nording, Nampa, Idaho.

WANTED—To lease blacksmith shop and garage in small town where there is a good Nazarene church; also good school. Can give best of reference as to mechanical ability. Am now foreman of Dodge Service Station at this place. Orby Taylor, Rte. 2, Box 6, Brownwood, Texas.

WANTED—A position to do general housework. Address Mrs. Maude McIntyre, 605 West Main St., Urbana, Ill.

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Pasadena, Calif. (First Church)
Guthrie, Okla. April 7 to 24
F. E. PUTNEY, Rose Hill, Kas.: February
Haras, Kas.
R. A. SHANK and WIFE, 1810 Young st., Cincinnati, Ohio:
Portland, Oregon. February 20 to March 6

T. W. SHARP, 3920 W. 14th st., Little Rock, Ark.:
St. David, Ill. To February 27
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Winnepea, Manitoba. February 27 to March 20
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Williamsport, Pa. February 27 to March 6
Trinway, Ohio. March 8 to 14
A. L. WHITCOMB, University Park, Iowa:
Nebraska City, Neb. February 13 to 27
Mrs. BESSIE WILLIAMS and Mrs. EUPHIA BEASLEY, Haze,
Okla.:
MacAllen, Texas. February 27 to March 20

EVANGELISTS' DATES

HOME CAMPMEETINGS: C. W. RUTH, Field Secretary

Coast-to-Coast Party: C. W. Ruth, Bud Robinson, John Norberry,
Kenneth and Eunice Wells.

Ontario or Los Angeles (First Church) February 22 to 28
Oakland, Calif. March 1 to 6
Portland, Oregon. March 9 to 13
Seattle, Wash. March 15 to 20
Nampa, Idaho. March 22 to 27
Salt Lake City, Utah. March 29 to April 3

IRA D. ARCHIBALD, 50 Pelham rd., Quincy, Mass.:
Oxford and Spring Hill, N. S. To February 28

JARRETTE and DELL AYCOCK, Atwood, Okla.:
Blackwell, Okla. February 9 to 27
Norman, Okla. March 4 to 20

T. E. BEERE and Daughter, 1120 Lemon ave., Long Beach, Calif.:
Nawille, Calif. To February 25
Emmanuel Church, Los Angeles. March

LYMAN BROUGH, Potterville, Mich.:
Ottawa Lake, Mich. February 23 to March 6
Ferry, Mich. March 10 to 20

C. C. CONLEY, Song Ex., 729 College ave., Columbus, Ohio:
Vanceburg, Ky. February 19 to March 6

T. M. CORNELIUS and J. E. CAMPBELL, 123 W. 24th st.,
Anderson, Ind. February 13 to 27
Florence, Colo.

C. W. and FLORENCE DAVIS, La Lande, N. M.:
Tularosa, N. M. February 9 to 27
El Paso, Texas. March 2 to 13

J. R. EDWARDS and wife, 431 Fairview st., Nelsonville, Ohio:
Franklin, Ind. February 20 to March 6
Windsor, Ont. March 9 to 27

H. J. ELLIOTT, 916 16th ave., S. Nampa, Idaho:
Springfield, Ill. February 11 to 27

C. P. ELLIS and wife:
Lamar, Colo. To February 20

I. M. ELLIS, Bethany, Okla.:
Bethany, Okla. February 18 to 27
Rush Springs, Okla. March 12 to 27

W. R. GILLEY, 531 N. Butler st., Lansing, Mich.:
Hull, Ill. February 24 to March 13

THEO. ELSNER and Wife, 1428 Pacific st., Brooklyn, N. Y.:
Chester, W. Va. February 6 to 27
Danbury, Conn. March 6 to 20

B. T. FLANERY, 1811 McDougal ave., Everett, Wash.:
Auburn, Ind. February 6 to 27

BONA FLEMING:
Portland, Oregon. February 20 to March 6
Pasadena, Calif. March 13 to 27

L. N. FOGG, Sanberoville, N. H.:
Keokuk, Iowa. February 10 to 27

R. S. GRISWOLD, Olivet, Ill.:
Hyeolt, Ky. February 20 to March 6

N. J. HEPBURN, 3333 Troost ave., Kansas City, Mo.:
Benton, Ill. February 8 to 27

W. W. HANKES, Ashland, Ky.:
Bradford, Pa. To February 20
North Lima, Ohio. February 26 to March 13

URAL and ALMA HOLLENBACK, Bethany, Okla.:
Woodward, Okla. February 10 to 27

J. E. HUNTER, Box 339, Salt Lake City, Utah:
Salt Lake City Indefinitely

W. F. JAY, Nampa, Idaho:
Parma, Idaho. March

A. H. JOHNSTON, 809 Princeton st., Akron, Ohio:
Pittsburgh, Pa. February 20 to March 6

E. B. LANG:
Elkhart, Kas. February 6 to 27

M. P. LIENARD, 1607 Topoka Ave., Topoka, Kas.:
Ogden, Ill. Begins Feb. 18

JACK LINN and Wife, Oregon, Wis.:
Dallas, Texas February 8 to 27

E. ARTHUR LEWIS and D. RAND PIERCE, 341 W. Marquette,
Chicago:
Bluffton, Ind. February
Washington, D. C. March

THEODORE and MINNIE LUDWIG, Lincoln, Neb.:
Broadwater, Neb. To February 20

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READ THIS STIRRING TESTIMONIAL FROM ONE WHO HAS READ
THE BOOK IN MANUSCRIPT FORM

I count myself to be highly privileged in having the opportunity of reading the manuscript of this notable book prior to its publication. The author is a man of strong and striking personality, and in this autobiography, written primarily for his children, he states with rare candor and modesty, not only the scenes and incidents of his intensely active, useful and interesting career, but the motives which actuated him in the great crises of his life. This frankness is manifested in his vivid portrayal of his extreme reluctance to recognize and obey God's call to the ministry, and of the embarrassment and humiliation connected with his first sermon. Modesty is rare in autobiographies, and even when fiction is cast in that form, it is very difficult to avoid the appearance of egotism. Dr. Haynes, however, has accomplished this, and there is nothing in his book to indicate any consciousness on his part of his own real greatness of mind and heart.

The literary style of the work is beautiful; the sentiments which at all times animated its author were noble and lofty; and the descriptions of the great events in which he was a prominent actor are graphic and thrilling in the extreme. In words which breathe and burn with the fervor of poetry and the fire of genius a series of pictures are so presented to the reader that he finds himself transported to the childhood home of Dr. Haynes in the midst of the Civil War, and sees and hears his father persuaded by the pathetic eloquence of a faithful slave to abandon the plan of selling the negroes whose lives had been spent on his plantation. The next picture which is flashed before his vision is that of the betrothal of the author to the daughter of an eminent preacher, a noble Christian girl, who says in the immortal words of Ruth: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." The reader is soon so engrossed and carried forward in the current of the narrative that he seems to be a witness of such scenes and episodes in the author's life as the following: His experience as a journalist in his early manhood; his call to

the ministry, and the struggles and triumphs which characterized his ministerial labors; the mighty work wrought by the Holy Spirit through his instrumentality while pastor of McKendree Methodist Episcopal Church, South, in Nashville; the malign influences brought against him because of his uncompromising attitude toward God and truth, in such a way as to shorten his pastorate in that great church; his labors as editor for a number of years, and later as proprietor, of a religious journal of large circulation and influence, through the columns of which he courageously attacked ecclesiastical tyranny and double-dealing; the eventual discontinuance of the paper and loss of a moderate fortune which he had accumulated in early life, because of the conflicts thus precipitated with the powers of evil within his denomination; the part he played in the Kelley-Hargrove trial, one of the most notable dramas that ever occurred in the Tennessee Conference; his earnest espousal of the cause of prohibition, and the persecution which it brought upon him; his bringing into the limelight the iniquities connected with the war-claims collected wrongfully by his church from the federal government; his learning of the doctrine of holiness, coming into the experience, preaching and teaching it with all his might; his ostracism and relegation to hardscrabble appointments by the powers that were until he came to the very end of his financial resources; his thrilling experiences as an educator and college president, and his coming into the Nazarene movement. In the chapter headed "My Three Bibles," Dr. Haynes tells with wondrous power, pathos and purity of diction of how the Scriptures were irradiated and transformed when he came into the light of holiness, and of how later they were further illumined when he saw how clearly the pre-millennial coming of Christ, and the sublime dispensational truths which cluster around that glorious doctrine were presented in the Word of God. In another chapter he pays a touching and beautiful tribute to his noble wife, the faithful partner of all his joys and sorrows.

REV. E. A. GIRVIN.

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