

# Herald of Holiness

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## The Power House and the Mired Wheel

**A**WKWARD as it may sound these words describe the true relation or state of the prayermeeting. Most assuredly the prayermeeting is the power house of the church. There is where God is reached by the assembled church in mighty intercession, and power is obtained for the success of the divers endeavors of the church. It is in the prayermeeting that the individual life of members is spiritually deepened and its influence broadened. Revival fires are often started in the prayermeeting when multitudes are saved and swept into the kingdom. A church is strong as its prayermeeting is strong and vigorous. No church can be more deeply spiritual than its prayermeeting. A weak and thinly attended prayermeeting is sure indication of a low ebb in the spiritual life of the church.

Yet, manifestly true as are these statements, it is sadly true that the prayermeeting is the mired wheel of the church. We believe it is almost universally true that pastors complain of the extreme difficulty, often the impossibility, of maintaining a live prayermeeting. So generally is this the case, and so perplexing has become the problem, that many pastors get discouraged, and know not what to do. Recently we were greatly shocked at the remedy proposed by one of these discouraged and perplexed pastors. He seriously proposed, over his own signature, in the columns of his church press, that his denomination officially abolish the church prayermeeting. His chief argument, as we recall it, was that more harm was done in trying to run a prayermeeting, and continually failing, than to have none at all. This is certainly not logical, nor scriptural; nor is it sound policy. We knew of one city church where the pastor acted on this proposition, and abolished his prayermeeting. His successor was shocked to find his church without a prayermeeting, and went to work faithfully and tactfully, and in a short time had a weekly prayermeeting as largely attended as his Sunday services. Chairs had to be placed in the aisles to accommodate the crowds. This case would seem to locate the responsibility with the

pastor. Locate it where we may, it is absolutely certain that nothing can justify the abolition of the midweek prayermeeting. It is equally true that nothing in the world can take its place.

There are three essential, pivotal attitudes of the local church. These three are, first, the church at worship. Secondly, the church at school. Third, the church at prayer. The thought and fact of assemblage runs through all three, making them three acts of obedience to the divine command, "Forsake not the assembling of yourselves together." The church at worship is the regular stated preaching of the gospel, where the church assembles to worship God, and for edification and development in spiritual things, by the preaching of the Word. The church at school is the church assembled on the Lord's day for the careful and scrutinizing study of the Word of God. This is called the Sunday school. The truest and best definition of the Sunday school is, the church engaged in Bible study. This includes the old and the young. The church at prayer is the church assembled on midweek evening to engage together in devout, earnest prayer. It would be just as unwise to dispense with one of these attitudes or positions of the church as another. God wants all three, and has peculiar blessings that come through each of them to the church. The church needs all three, and will languish and die if robbed of any one of them.

No, dearly beloved, never reach such a point of discouragement in this matter, that you will entertain for a moment the thought of abandoning the prayermeeting. Abandoning an institution is no remedy for its weakness or defects. What would we think of a physician who would practice such tactics? You get very sick and call your family physician. He examines you and says, "This man is very sick, too sick for me to throw away my time on," and quits the case and goes home. There is just as much reason and consistency in this course by a physician, as there is in a pastor who abolishes his prayermeeting because it is n't up to where he thinks it ought to be. Let me cure my illustration where it limps. To have made the similitude complete, I should have said that the physician, on examining the patient and discovering the gravity of his case, killed him on the spot, and went home. This is just what the pastor does for the prayermeeting when he kills it because it is sickly and weak.

#### ABUNDANTLY JUSTIFIED BY ITS FRUITS

**N**ATIONAL prohibition is abundantly justified by its marvelous results in reducing pauperism, crimes, drunkenness, and all the evil and infamies which flow from the legalized liquor traffic. This is very surprising indeed when we consider what a poor chance prohibition has had to show what it can do when fully enforced. It must be remembered that a powerfully organized combination, backed by immense money and the ablest brains that money can buy, has

from the start been actively engaged in strenuous efforts to prevent enforcement of prohibition. Yet, despite this tremendous opposition, and the fact that as a result we have only been able to secure a partial enforcement of the law, the benign results of that partial enforcement have truly been amazing.

This proof of the beneficial effects of prohibition are to be seen from one end of the nation to the other. Concrete demonstrations of this truth are finding their way into the press of the country, despite the combined efforts of the great dailies to suppress all such facts in the interest of the liquor traffic, which these papers want to see forced back upon the public. Take the case of Boston's experience for her first dry year. Her police commissioner has reported officially that the total number of arrests for drunkenness during the year which ended June 30th last was 16,487. For the preceding twelve months the number was 52,682. Nothing under heaven can account for this tremendous reduction in drunkenness except prohibition. No man half sane and half honest would dare hint at any other cause. The chief's report further shows that the number of murders, manslaughters, and assaults with intent to kill also decreased very heavily when the bars were closed. There were only half as many robberies, the cases dropping from 449 to 285. During 1919 there were 271 commitments to the women's reformatory. In 1920 there were only 118. For the whole state of Massachusetts, arrests for drunkenness in 1920 were less than half the number in 1919.

We could greatly multiply these figures by quoting from dozens of other cities, but have not the space. In the face of these thrilling and startling facts, what may we not expect when prohibition shall have been faithfully enforced? We get many striking sidelights on this towering testimony from the experience of settlement workers and those engaged in divers kinds of philanthropic and missionary work in cities. As a sample we quote below a few words from a report by Miss MARY BEARD, president of the national organization for public health nursing:

A nurse was hailed from across the street by a woman who was an ex-patient. "Come over and see my baby carriage," she said. "In ten years, with eight children to carry around in my arms, I have never been able to buy a baby carriage. Now, thanks to prohibition, I have a baby carriage instead of Jack hanging around at the corner saloon."

A year ago we received a call to visit a family in which we found three children ill with measles. The home, children, and mother were in a destitute condition, no bedding, little food, and the usual lack of necessities that are to be noted where intemperance rules. The man was, to all appearances, a confirmed drunkard, seeming not to care that his children had no food, and conditions grew worse as time went on. Then prohibition came, and the impossible seemed to happen. The man went to work, and kept at work. After a time he suggested that they move to a better location, as he did not think that his neighbors were very nice. Now wife and children are much better clothed; new furniture has been bought, and the entire family standards are changed.

"The women in these homes that we know, who in the past have borne the brunt of the hardships," said Mr. Pear, "are unanimously in favor of the changed condition. There are only three out of the twenty-six we have studied who protested against

the new order. One woman, mother of six children, says: 'I thank God for prohibition, for it has given me a home; and Johnnie is going to high school instead of to work. If you'd told me this a year ago, I wouldn't have believed it!'

#### AN AMERICAN CONTRIBUTION TO THE WORLD

**S**UCH may Abraham Lincoln be denominated. He has practically ceased to be our own Lincoln and become a world asset, for he is claimed by the world as its very own. His native land is justly proud of his memory. The luster of his great name and his matchless personality will grow brighter and brighter with the fleeting years for all time to come. America will never make a greater contribution to the world's moral wealth and fine prestige than she made in the career of this unequalled, and unapproachable product of our infant republic. The great leaders of the world's nations are coming to recognize this truth and are vying with each other in giving expression to it in tribute to this matchless American. As a sample we quote from a recent speech of LLOYD GEORGE, England's premier, delivered at the unveiling of Gauden's Lincoln in Parliament Square:

"I doubt whether any statesman who ever lived sank so deeply into the hearts of the people of many lands as Abraham Lincoln did. I am not sure that you in America realize the extent to which he is also our possession and our pride. His courage, fortitude, patience, humanity, clemency, his trust in the people, his belief in democracy, and, may I add, some of the phrases in which he gave expression to those attributes, will stand out forever as beacons to guide troubled nations and their perplexed leaders. Resolute in war, he was moderate in victory. Misrepresented, misunderstood, underestimated, he was patient to the last. But the people believed in him all the time, and they still believe in him.

"In his life he was a great American. He is an American no longer. He is one of those giant figures, of whom there are very few in history, who lose their nationality in death. They are no longer Greek, or Hebrew, or English, or American—they belong to mankind. I wonder whether I will be forgiven for saying that George Washington was a great American, but Abraham Lincoln belongs to the common people of every land."

#### SANCTIFICATION AND THE HUMAN ELEMENT

Somebody wrote once on the above subject, or an equivalent title. We did not read the production, but were greatly impressed by the theme. It expresses a truth which needs to be remembered very carefully by all who enter this holy experience. In the first place, it is important to remember that this wonderful work of divine grace, power, and sovereignty is an act wrought supernaturally upon natural human beings; that we are human after, as well as before. As radical, revolutionary, and divine as is this act of cleansing, it yet leaves us human.

We are still temptable, and must watch lest we enter into temptation. We never get beyond the need of constant vigilance for the siren voice, the velvet tread, and the wary wiles of the tempter. The very bigness of the blessing we have received makes our arch enemy the more desperate and determined in his purpose and effort to effectuate our defeat. As long as a church member is worldly, half-

hearted, and living an up-and-down experience, he will excite very little attention from the Devil, and be troubled very little by him. By his manner of life he is not giving the Devil any special trouble, and the Devil is not going to take any needless trouble about him. But let him enter the deeper life of whole-hearted, uncompromising eternal consecration to God, and let him allow the Holy Spirit to enter the oratory of his heart as his inward, abiding Cleanser, Blessor, Guide, and Keeper, leading him to a life of prayerfulness, devotion and fruitfulness, and very soon he will find that the Devil has discovered him. Not some little emissary is sent forth now, to worry him, for there is a job to be done now. The very Napoleon of the devils comes forth now to withstand this new saint who has become a menace to his dominion. Hence the virulence as well as variety of temptations which often beset so strangely the most saintly. They have but to hold steady, to stand fast and see the salvation of God. There must not be given place for a moment, to the thought that the violence or volume of temptations argues or implies necessarily the least sin on the part of the tempted. In such hours prayer will put the tempter to rout. Thus resisted, he will flee from us. Angel ministrations will come in his stead.

We are to remember in the next place that sanctification does not deliver us from infirmities, either mental or bodily. It does not make philosophers out of those of naturally limited mental equipment. It is a wonderful and blessed truth that God will sanctify people of ordinary minds, but they are still left with ordinary minds, albeit greatly quickened and helped, even intellectually. Our physical infirmities are not removed by the act of being made holy, however much we may be helped by this gracious blessing. We are not entering the question of divine healing here, of course. That is a question distinct and separate from sanctification. The sanctified will have the problem of physical infirmities to meet after the blessing is received. The wrecked nervous system will remain a wrecked nervous system, save as there may follow a gradual improvement from the changed mode and habits of life of the sanctified. The sanctified woman, however, who finds herself subject to painful agitation, and highly wrought nervous strain when suddenly shocked, must not be cast into the gloom of doubt or fear of having lost the blessing. She simply brought into the blessing a diseased nervous state and has it still. Sanctification is a work on the heart, not on the nerves.

After the blessing we may find ourselves troubled with a faulty memory. This must lead us to no doubt or despondency, if such defect of memory was our possession before we received the blessing. The same may be said about rheumatism, neuralgia, and a thousand other ailments to which humanity is heir. We must not demand more of sanctification than God has put in it, and promised to give us with it. It is not a panacea for all

human ailments and weaknesses. Certainly it may be said of this blessing that we have this treasure in earthen vessels. Let not the frailty of the vessel discourage you. If God is willing to trust the blessing to the frail vessel, we certainly ought to be willing to accept it in the same vessel, assured that He is able to take care of both the blessing and the vessel.

He gives us a clean heart, a heart from sin set free, making that heart a fit temple for His Holy Spirit. His Spirit then comes in to dwell in the temple thus made ready for Him. He becomes our Guide, our Comforter, our Strength, our Fortress, our strong Deliverer. He makes us conquerors over self, sin, and the Devil. He helps us in our work of soul winning, and gives us strength to endure hardness as good soldiers of Jesus Christ. Covered and buttressed with thirty thousand gracious precious promises, why should we ever become discouraged or fainthearted? We should never let temptation, infirmities, or fleshly limitations baffle or disconcert us. If God be for us, what care we what a troop of enemies may come against us, or from whence they may come. God lives in us in the person of His Spirit to fight our battles for us. Pass your enemies and all else over to Him and let Him take care of them. He has promised to do this and has come into your heart for this very purpose. He is your strength, your victory, your all. Trust in the Lord, and let Him bring it to pass. And verily thou shalt conquer.

## EDITORIAL SURVEY

### THE NEED OF QUIET

How we need quiet in which to commune with God in this rushing, busy age, when so much tends to hinder and defeat us in such communion. *The Christian Observer* says wisely on this subject:

Life today is a wild, mad rush. This busy, bustling age is so set on doing things that we scarcely have time to eat or sleep, much less rest or think. Consequently many are old before their time, grow weary of the strife, and occasionally put an end to it all. And slow suicide accomplishes the same end as razors, pistols, and poison. But we have no more right to destroy life gradually than we have to destroy it instantly.

And the restless rush of the day counts against us spiritually as well as physically. Of course, God is present everywhere, but we see Him more plainly and feel Him more sensibly in the quiet of the closet than in the stir of the street. Therefore, for body's sake, for the mind's sake, and for the soul's sake, sit down some time and think, think whence you came, what you are, and whither you are bound. "Be still, and know that I am God" (Psalm 46:10).

### SMOKING WOMEN

Are we to have smoking women as well as voting women? God save us from the calamity. We devoutly trust that our women will keep clear of this abominable habit. *The*

*American Daily Standard* of Chicago tells how European women smoke, and closes his information with an exhortation which we pass on to our readers with our indorsement. He found women of all classes indulging in this practice:

In England, in Holland, in Belgium, in France, in Germany—everywhere, the proverbial "rosy lips" of the "daughters of Eve" were clamping the brown weed and sending long curls of smoke to the ceiling. Girls just in their teens, and elderly women joined in the practice. Shoppers and salesladies carried large packages of cigarettes in their bags. It was an everyday affair. Is this what people mean by the equality of the sexes? Will our modern spirit of emancipation go to such lengths? Shall we murder the lady in the woman? God save us from such a fate! All honor to our American ladies who have thus far refused to follow this vile European practice, barring only a few exceptions! Ladies, be on your guard! If this filthy monster should cross the Atlantic and try to lift its head here, crush it! Be merciless. Forget about clemency. And America's manhood will rise and call you blessed.

### IS MINISTERIAL LIFE EASY?

We will allow a young Presbyterian minister, Rev. HARRY PRINGLE FORD, to answer the question:

Is ministerial life easy? The following extract from a chatty letter, written in the intimacy of friendship, may serve to enlighten some of us on this subject. It was written by the pastor of a small country church. Doubtless his experiences could be more or less exactly duplicated by hundreds of others who are serving far larger congregations, without assistants, and in more congested districts. It may be, however, that the congregation of this minister thinks he has an easygoing life and scarcely earns the meager salary he receives! He writes:

"During the last five days I have officiated at four funerals. These funerals involved 870 miles of travel by rail and 125 by automobile. About twenty-four hours were spent on train, eight in waiting for train connections, and nine in automobiles. It may interest you to know that one of the funerals necessitated a twenty-two mile drive over a rough country road between one and three o'clock in the morning. During the week I made ten calls, conducted a communion service, and a prayermeeting, and spent one day at presbytery. One evening I attended a meeting of a presbyterial association and listened to our moderator tell of the needs of the church. It was a great address, and helped me to forget my fatigue. These are some of the outstanding events of the week."

### THE OLD PATHS

A writer in the *Christian Standard* pleads for a return to the old paths. He says there is a tendency to play, instead of pray, and that there are more full stomachs than bended knees and broken hearts. He concludes his thought in poetic form as follows:

Don't have thy feet shod  
By the cooking squad;  
For the church's right hand  
Is the praying band.

We need less pink tea  
And more piety;  
Less commotion,  
More devotion;

Less ice cream freezers,  
Raise more Ebenezers.  
We need God's own Book  
More than the cook book.

Less of "stews" and frets,  
And more gospel nets—  
They'll fetch less dinners,  
But catch more sinners.

## Forced Religion. By C. B. Widmeyer

"Therefore, said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering" (1 Sam. 13: 12).

THE historical setting of this Scripture is very interesting reading matter. Saul was the young king who had served Israel only a short time. He had made several invasions into the Philistine host and God had given him signal success. The Prophet Samuel might be likened to the old circuit rider who had left an appointment out for a certain date on which he would preach. It seems that King Saul was rather impetuous or nervous, and because Samuel was not present during the early part of the day, Saul took it upon himself to act in the place of the prophet, and offered the sacrifice. As soon as he had made an end of the offering Samuel appeared on the scene and inquired as to Saul's hasty action.

It appears that the delay of Samuel was to test the patience and loyalty of Saul. The king felt that he was confronted with a critical situation in that the host of the Philistines were organized for war, and as yet no sacrifice had been made unto God. In our way of putting the matter today, we would say, "Saul was not prayed up." Saul was in his proper place at the head of the kingdom of Israel or the army on the battlefield, but when he took upon himself the office of priest or prophet he was out of the divine plan.

Samuel was very reluctant in anointing Saul as king; but since God had spoken to him that the people should have their desire in the matter, he was lending every assistance to make the reign of Saul a success. To our thinking this marks the first break with God on the part of Saul. We read that on one occasion Saul had been found with the prophets and the Spirit of God was upon him. Later we find King Saul failing to carry out the command of God in reference to the Amalekites. Then we see his jealousy of David and the attempts that were made upon the life of David. Finally, we find Saul consulting the witch of Endor and then taking his own life. The king who had such a bright outlook at the beginning of his reign, ended in disgrace.

How true it is that when we get out of the divine plan and fail in waiting upon the Lord, we must force ourselves in religious matters. God has so designed the work of grace that our service to Him will be spontaneous. Our service to God should never become irksome. There should be so much love in our hearts, that the impulse to do right would always be with us. When a person loses the grace out of his heart today and still continues his profession, he will find that there must be a forcing of religious duties, for the natural heart will not seek the things that are spiritual. A genuine Christian experience has a testimony of confidence and assurance that speaks louder than words. The individual who has to force his service to God must continually be on the watch for fear that some duty will be left undone, or a shortcoming here or there will cause the Christian public to question his integrity.

Perhaps we might say that forced prayer is better than no prayer, but a prayer that does not come from the heart is like sounding brass. God has called upon His people to pray in all

dispensations, but if the heart is not right then prayer becomes a form. It does not hold out an attractiveness, if grace has left the heart. Words do not count with God. He understands whatever language we use, but oftentimes the most effectual praying is that which can not be expressed. The soul just cries out to God in its agony and distress. Forced prayer as a rule is not definite. Forced prayer does not carry with it an air of faith. Forced prayer must of necessity be general. Forced prayer never gets reckless and cries, It must be done! Forced prayer does not bring joy to the individual. Forced prayer gets no answer. Forced prayer is only offered as occasion demands. God forbid that we should answer in the words of King Saul, "I forced myself therefore, and offered a prayer." Let us live so that we will be in touch with God and can pray the effectual prayer that availeth much.

If a person desires to keep up his religious profession then there will be occasion when he must give testimony or some public assent to the fact of religion. Testimony after the order of pulling teeth is of little value. The man who has once had God and lost Him will find an inner monitor reproving him when testimony is given to the saving grace of Jesus Christ. Words may flow from the lips relat-

ing the glories of salvation, but the heart will be sad and the face can not express joy and peace. Forced testimonies will not have the ring of reality. They will not convince others of the reality of salvation. Forced testimonies will usually be short or they will relate matters irrelevant to Christian experience. Forced testimonies will consist of Scripture quotations, or past experiences. Forced testimonies will not have much to say about present victories and the overcoming life. Saul forced himself to a religious duty which made him none the better. With the practice of service he found that it must be continued, and undoubtedly Saul had to force himself into doing service for God many times before the fatal end.

Attendance at church, supporting the gospel, and giving assistance in the general activities of the church are duties of every Christian. But when the Spirit has been grieved and sin has entered the heart, then such work and labors become burdensome. When a person would rather spend the Sabbath in pleasure than in the house of God, and whenever he attends church a lull is felt, and everything about the service is distasteful, these conditions give evidence of sin in the life. A forced attendance upon religious duties will tend to make the person critical and fault-finding. Forced giving will not benefit the giver. Forced service in connection with the church's activities will sow seeds of dissension and soon cause a running sore. Saul made an honest confession. Many people today give evidence to a forced service in religion by their actions but will not make the confession. Reader, if such is your experience, quickly fly to God and get forgiveness and then serve God with singleness of heart and give praise to His holy name.

## Milked Dry and Stripped

By J. M. WINES

WHEN John Claus was appointed to the Waldo circuit in the largest conference in Methodism, at that time, he went with buoyant hopes and a light heart. Such a record had never been made on old Waldo circuit as Wilbur South, the pastor, had reported for that year. The people had given Brother South and his family a wonderful farewell, a new buggy, new suit for pastor. Also for his wife a fine suit. The children all came in as sharers of these good material things.

The bishop and presiding elders took note of what South had done. He had made a good record on financial lines. All benevolences were far ahead of any previous year. Two of the churches had been raised on their foundations and money secured for three coats of paint and all necessary improvements.

There had been no great revival on the charge like in olden times but "sane and safe" methods had been used in almost doubling the membership.

Wilbur South was immediately booked for promotion and was given Fairlight circuit—one of, if not the best, circuits in the conference. John Claus, an old-time Boanerges preacher, who would rather pray all night with a seeker for pardon or purity than to eat the best yellow-legged fry that old shouting Aunt Jane Reech ever prepared for a hungry preacher (and hundreds of fowls had entered the ministry from her table. She was known all up and down White Water as the champion chicken fryer of the Bentville circuit), was appointed to the Waldo circuit.

John Claus had barely kept soul and body together on the Bentville circuit and said to his self-sacrificing and loyal Christian wife, "Now, dear, I can work better in my five protracted meetings this winter and in getting souls to God knowing that you and the children are nicely located in a good parsonage and my salary and the gifts of the people will keep

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## Some Day

By NATHAN H. BULLOCK

Some day I'm going to cease my play  
And study hard, so I can climb  
Way up life's rough and rugged way  
To heights of fame, and power sublime.  
My voice shall guide the ship of state,  
Or thrill with cadence low and sweet,  
And all the world shall call me great  
And lay their homage at my feet.

Some day I'm going to settle down,  
No more around the world to roam,  
And buy, in country or in town,  
For wife and me, a charming home.  
Some day I'm going to work, and save,  
And win a fortune great and grand;  
Some time my ships shall cross the wave,  
My shops and mansions deck the land.

Some day when I have wealth and fame,  
And pleasure I no more shall love;  
I'll pardon seek in Jesus' name,  
And live for better worlds above.  
Some day, some day, so sings the world,  
Neglecting chances all sublime,  
Till, with the last, to ruin hurled,  
They're wrecks upon the shores of time.

Some day, some day—oh, fatal plea!  
We make, till with dying breath,  
Our lives forever going-to-be,  
Shall be the might-have-beens, in death.  
Some day, before God's holy throne,  
We'll hear our condemnation given,  
And in that hour, neglect alone  
Will be what shuts us out of heaven.

We know not what the future's dower,  
We can not tell how near the tomb;  
But this we know, the present hour  
Determines our reward or doom.  
Then live today, tomorrow's sun  
On mortal man ne'er rose nor set;  
This world, nor better worlds to come,  
Were ever won by waiting yet.

JAMESTOWN, N. Y.

**I**T is refreshing after the toil and monotony of daily duties to let our minds wander back to the days when the world was young, and think of the old saints who, at the beginnings of the human race, stood up for God and righteousness. An entrancing charm seems to linger around the old biblical records which is truly dramatic, and although the incidents and characters are separated from us by centuries of blood and flood and fire, we can in imagination live again amongst them and breathe the morning air of the old world.

It is from the Bible alone we can get an authentic record of the buried centuries. Science may burrow deep into the earth and bring up stones and flints of bygone days and from those dead things reconstruct beautiful theories of progressive ages, but the Bible gives us an authentic record of living men.

In Enoch we have a fragmentary yet beautiful picture of one who lived in the world's dawn, and although a link here and there is broken, we know he was one of the progenitors of Him who in later ages was called the lowly Nazarene.

Whether or not he had any companion to share his pilgrimage and with whom he could take sweet counsel we do not know, but from the nature of the context it looks as though his walk was a lonely one. It is left to conjecture therefore, to imagine whether or not Sister Enoch, like Noah's wife, entered the ark of safety, or whether, like Lot's wife, who pitching her tent toward Sodom, ultimately received Sodom's doom. One thing we know that Enoch realized, was this, that in his long days of apparent loneliness he was never alone.

Enoch had a good long walk, too. In a lifetime of 365 years there was ample time for the severest test, and it is consoling and comforting to think that amid the business of the day and the stress and strain incidental to the fulfillment of his daily duties, he finished his course and kept the faith.

Are some at times not apt to fret at the loneliness of their lives, and murmur at the prosaic monotony of events, and to imagine that Elijahlike they stand alone, and forget to thank God for the little Nazarene church a mile or so away, for the communion of the saints, for the literary blessings in Bible and hymnals, and tracts, and "HERALDS," none of which Enoch had to cheer him on his lonely journey. When we are down let us never forget to look up; when lonely, think of Enoch who for his triumphant unswerving faith had the unique experience of passing through the pearly gates without entering the valley of the shadows.

We must remember, too, that he lived amongst a race quickly degenerating into

## Glimpses of Bible History

By William Turnbull

### Enoch's Long Walk

hopeless indifference toward the higher things of life, and whose end was to be one of total extinction as the shortest cut to national reformation. Amidst the lust and cruelty of his time, he was a disciple of the true faith and ever looked with prophetic eye to the dawn of that brighter day which would hail the advent of One who would, alone, grapple with and destroy the power of the old Serpent and restore to mankind the joys of a lost Eden. In the light of that simple faith he walked day by day with Him who was invisible.

In studying Enoch's life more closely, we realize that his walk with God must have been one of fellowship and love. Two can not walk together unless they are agreed, and Enoch walked with Him who out of chaos brought forth order, and controls with exactness the pathway of the rolling spheres. This walk implied many things. It naturally postulated salvation and reconciliation. We have here a beautiful picture of man, who had wandered from the pathway of holiness, returning to God, and living like the prodigal in later ages in the banquetting chamber of parental love. Sin had alienated man from God. Centuries before, his forefathers had rebelled against divine love and had been turned into a world where weeds had robbed growth of its fruitfulness, and where the sun-baked earth only gave a meager reward to the sweated laborer. But Enoch came back and walked with God just as Adam had in that beautiful garden pregnant with fruitfulness and filled with sunshine and song. And Enoch got the blessing, the blessing of reconciliation, and the blessing of holiness which is naturally implied in the joy and privilege of walking with God.

Enoch's walk with God meant also a life of high spiritual aspiration. There is an old adage that people are known by the company they keep. Everything in life is molding us as we are molding the lives of others. The inspiration of a noble book lifts us into a higher level of thought. The influence of a pure companionship has made men and women good and great. Enoch made the highest and best choice. He walked with God. It was the supremest act in human life. While the world around him was fast rolling into judgment, and the frenzied moneymakers were rigging the markets and setting flat-traps for their victims, Enoch had made the discovery that there was something more than gold. While men and women were perplexed by the eternal questions of

eating and drinking and scheming and planning for advancement and position in society, Enoch was peacefully harvesting a rich argosy of love and grace from the heavenly fields. It meant, of course, self-obliteration in worldly success; it meant, of course, death to ambition; but it gave a rich and generous return in love, and joy, and peace.

We today have in Jesus the perfect example. When legions of angels were at His disposal He preferred to stand alone; when money ran out in the little Galilean company, He got it from a fish so that he would be debtor to no man; when He was thirsty He asked the Samaritan woman who had an ample supply, but we never read that she gave Him to drink, as His one desire was to dispense the water of life. Would that our churches today could catch the vision. It comes only to the pure in heart. To those who seek it in true faith the spiritual sight is enlarged and expanded, until we, too, like Enoch, see the King in His beauty, and catch a glimpse of the Land of Eternal Summer.

As a result of his walking with God, Enoch would bring a knowledge of the divine life to other lives. Science tells us that nothing is ever lost. The silver beam of a little candle lit and suddenly put out travels through the oceans of space until its flickering ray strikes a distant planet. A pebble let drop in a sea of repose not only disturbs where downward it goes, but the little wavelets unseen, unfelt, will some day touch the shores of a distant continent. So life touches life, and in every direction emanations of good or evil proceed from us, and watchers unseen by us are shaping their lives by ours and in the future will rise up either to bless or condemn. It is a serious thought for us! Are we walking with Him? The ungodly in Enoch's day laughed at the things of God and ridiculed the old ambassador, but he kept on, and while many passed over to the other side heedless and unrepentant some would accept the simple salvation of the first old-world preacher.

His whole life was a life of triumph and conquest. It was a corrupt, God-dishonoring age. A race of giants had sprung up who put physical prowess first and cared not for the future. But Enoch was no exotic. Before him arose a vision of a coming judgment for those who voluntarily refuse to seek the higher life, and one of his open air addresses is still preserved to us, as he stands before the scoffing multitudes.

"The Lord has come," he says, "attended by myriads of his people, to execute judgment upon all, and to convict all the ungodly of all the ungodly deeds which in their ungodliness they had committed, and of all the hard words which they, ungodly sinners as they are,

*Concluded on page nine*



**W**E are facing grave problems in the educational work of the Church of the Nazarene. Conditions have obtained through long processes of education that can only be remedied by like processes of re-education. While the process of rebreaking and resetting bones is painful, there can never be perfect soundness without it, and these false impressions should be corrected. Let us all face the matter squarely and put ourselves and our work frankly and fully before the church and seek to bring up the educational work to its highest efficiency.

#### I. *The First Adjustment: A REORGANIZATION ON A SOUND BUSINESS BASIS.*

Under the present order, the church aids the colleges in a more or less systematic manner, and the college bears the responsibility of educating the young people of the church. When funds are insufficient, the burden falls heavily upon the institution and those connected with it.

An illustration drawn from another department of the church will make this plain. Our people will remember that a movement was begun some time ago to publish the *HERALD OF HOLINESS*, our official organ, at a subscription price of \$1 per year, far below its cost of production, and make up the deficit by free-will offerings.

If this sincere but mistaken notion had been adopted in its entirety, the result would have been as follows: The people not facing directly the financial pressure, would soon have disregarded all appeals and placed upon the executives of the Publishing Board a burden too heavy to have long been borne.

*But the educational situation which now obtains is exactly that which would have obtained had the above notion been adopted. Here is the educational situation. The institutions are assuming the burden of educating the young people below cost and depending upon donations to make up the annual deficit. The people not facing the bills have little appreciation of the financial pressure, and have unwittingly laid upon the executives of these institutions a burden which "neither our fathers nor we are able to bear."*

#### II. *The Second Adjustment: To GIVE THE CHURCH A PROPER CONCEPTION OF THE COST OF EDUCATING A STUDENT.*

It is a tribute to the wisdom of our people that when the matter of the Publishing House was presented to them that they saw through the makeshift which was out of harmony with all sound business principles, and were willing to bear the load rather than shift it to their executives.

We need to place before our people

## Re-education and Readjustment

By H. ORTON WILEY

Secretary, General Board of Education

the exact cost of educating our students, and we have confidence that when the educational situation is fully and frankly presented to our people, that there will be quickly such readjustment as may be necessary to the success of this department of church work.

#### III. *The Third Adjustment: To CORRECT CONDITIONS WHICH HAVE RESULTED FROM INSUFFICIENT FUNDS.*

As a result of the attempt to run below actual cost, our educational institutions have been forced to assume abnormal positions.

1. Some have unduly emphasized the necessity of looking to the church for support and have systematically canvassed their territory for funds until their usefulness is all but marred.

2. Others have endeavored to place the burden directly upon the individual and secure a sufficiently large number of students to pay the salaries of the faculty. As a consequence there has been the attempt to build up great institutions upon the basis of a labor bureau or an employment agency.

These things are out of harmony with the spirit and purpose of an educational institution and must sooner or later come to naught. On the one hand our churches will tire of constant solicitations for money and rightfully so; and on the other hand, a high standard can never be maintained where students generally are expected to carry sufficient work on the outside to defray all expenses.

#### IV. *The Fourth Adjustment: A PROPER DISTRIBUTION OF RESPONSIBILITY.*

Until there is a proper distribution of responsibility, our schools and colleges can never reach their greatest usefulness. There are two general lines of responsibility.

1. The church which expects to receive the services of her young people must make provision for their education or lose them to the work.

2. Young men and women called to Christian work are under obligation to make the utmost possible preparation, and either personally or through their families bear their part of the expense. They should remember David's words, "God forbid that I should offer unto the Lord that which cost me nothing."

#### *Where Does the Responsibility Lie?*

There are two general divisions of

college finance; (1) Capital funds, those used for building and equipment; (2) Current funds, those used for the current running expenses of the institution.

I. **CAPITAL FUNDS.** It is clearly the duty of the educational district to furnish the necessary buildings and equipment, and the local boards of education under the supervision of the General Board should render every assistance possible in this work.

II. **CURRENT EXPENSES.** Our schools and colleges, like our Publishing House, must be placed on a sound financial basis. There must be a complete readjustment in the financial policies. FINANCIAL ASSISTANCE SHOULD BE RENDERED TO THE INSTITUTION THROUGH THE STUDENTS AND NOT TO THE STUDENTS THROUGH THE INSTITUTION—i. e., the institution itself should be placed on a running basis, and financial assistance should be given to any students who are unable to meet the increased expenses.

In the matter of responsibility, the following would seem to be an equitable distribution:

1. Families should assist their own young people as much as possible. Young people may and should assist themselves, but never should they be expected or allowed to attempt to carry full college courses and work sufficient to defray all expenses. The result will be disastrous to themselves or the high standard of the institution.

2. Local churches and individuals within the local churches should be encouraged to provide scholarships for their own worthy young men and women.

3. The local Districts composing the educational district should include an appropriation in the budget for general maintenance, and this should be increased by temporary or permanent endowment from interested persons.

4. The college itself should take note of young men and women it desires for future professors and teachers and provide a number of fellowships. This has long been the custom of universities and has proved eminently successful.

5. The General Board of Education should actively engage through its representatives in securing funds in the way of annuities, endowment, gifts, and bequests for assisting in the running expenses of the schools and colleges under its supervision.

6. The General Missionary Board, the General Board of Publication, and other general boards expecting to secure the services of young people should make some appropriation for their preparation.

NAMPA, IDAHO.

## MILKED DRY AND STRIPPED

*Continued from page four*

shoes and clothing on us and food in the house for all and we will not have to pray for anything but souls this winter."

His good wife said, "Amen! In His name the slain of the Lord shall be many. Praise the Lord."

Brother Claus hurried to his new appointment with a happy heart. He went ahead of the family and wrote three of the principal members of Waldo that he would be there on Saturday at a certain time. When he arrived at Waldo on the train that got in just about dark, Sister Kettlinger's little girl, Gertie, was there in a pouring-down rain to show him where to find the parsonage.

The storm continued in vehemence. The little girl had to go to the store for her mother and told Brother Claus how to find the parsonage. Five squares he walked through a drenching rain to the wonderful, wonderful parsonage that Wilbur South reported as being the best on the District. He found a small unpretentious little building with quite enough battered up furniture in it to keep house with after a fashion.

He took meals with the widow and went to the church next day and what he learned there he found out was true at each of the five points on the circuit. The church building was not completed. Every available cent of money that could be raked or scraped together had been used. Outstanding bills to the amount of several hundreds of dollars were overdue. It had all been provided for in this way: School children, women, and men who never could pay had signed notes to make up the amount and more than enough to pay the entire indebtedness.

The notes were not worth the paper they were written on. When Brother Claus took leave of Brother South at the close of the conference Brother South called attention to the elegant suit of clothes he had on and imparted the news that old Uncle Billy-Sourbeer, who was one of his converts, had given him that elegant outfit; and, said he, "What he has done for me he will surely do for you."

It was very easy for Brother Claus to drop in on old Uncle Billy shortly after his arrival upon the charge. The old gentleman received him rather gruffly but told him to take a "cheer" and "set" awhile. Brother Claus said, "How is the spiritual condition of the church, Brother Sourbeer?" "All paid for, I guess," "No, no," said Brother Claus; "I mean the spiritual condition. How is your own spiritual condition? Have you been converted?" "I don't know just what you mean by spiritual condition and being converted; but I can say on that line that the mortgage is still on the forty acres. The old woman is wearing darned socks and me patched underwear—all because of that tarnal Wilbur South being here! What's that you say? The Lord converts? Well, there I can say that Wilbur South inverts. Anyway, he got us so on our heads that our pockets were upside down and the money all rolled out, and—oh, well. Yes! Yes! Yes! Pray for us now and all the time but don't expect too

TO THE DISTRICT SUPERINTENDENTS, PASTORS, AND MEMBERS,  
CHURCH OF THE NAZARENE

## GREETINGS:

That the entire church may fully understand the plans and aims of the General Board of Home Missions and Evangelism, and in full accord with the plans outlined and adopted at the meeting of the General Boards which convened at Kansas City, February 16, 1921, said plans having been laid before the council of District Superintendents attending the meeting and adopted by that body, the General Board of Home Missions and Evangelism have requested General Superintendent R. T. Williams, and General Superintendent J. W. Goodwin to set aside everything else excepting the Assemblies, so they may come to and visit the different Districts, conducting great conventions, meeting with all our pastors, and the greatest number of people possible that can be brought together, and lay before them the plans and aims of the General Board and assist one and all in getting a greater vision of the tremendous opportunities that, as a church, God has given us. The cause of Home Missions lies at the very foundation of the church, and these conventions being held in the interests of Home Missions, and a World-wide Revival, they will be a great blessing to the entire church in many ways. Your General Board of Home Missions and Evangelism is endeavoring to carry out the instructions given by the General Assembly and not only help to open up new fields, give assistance to the weaker places, and spread the work at large in general, but also to plan for a World-wide Revival carried on simultaneously by every institution and department of the church all around the world, beginning with Watch Night Service, December 31, 1921, and to continue at least throughout the entire month of January. In unity there is strength, and we feel sure that if one and all throughout the church can catch the same vision and, all together, at one time, pull for the same thing, results can be obtained far beyond anything we have ever known. We also feel sure that these great conventions to be held by the General Superintendents will prove to be a mighty leveler in helping to bring this to pass. What a rare opportunity God is giving us!

L. MILTON WILLIAMS,  
President.

N. B. HERRELL,  
Secretary.

much of us until we can get some decent clothes to wear to church."

Everywhere he went he found that his predecessor had in the parlance of the world "passed him the buck." When Brother E. E. Edmonds, the jovial presiding elder, came along a few weeks afterward, for the first quarterly meeting, rotund, jovial, jolly, beaming Dr. E. E. Edmonds said beamingly, "Well, Brother Claus, I suppose the larder is full and you have clothes and shoes to give away." Then good old pious God-fearing John Claus rose up in his own strength, if not in the strength of Israel's God, and said, "Dr. Edmonds, this cow is milked dry, stripped, and there isn't a prospect of a calf in forty years."

MICHELL, IND.

animals, for some of its work is found in the human body. The Siamese twins were a great curiosity for many years. Others have been born, joined inseparably together, and became great curiosities to the world. Some have been born, and then have grown to maturity, covered with hair like an animal. In the Medical Museum at Washington, D. C., are exhibited freaks in human nature beyond anything the most of us ever dreamed of. I do not feel free to describe the monstrosities I saw there preserved in alcohol; but the Siamese twins were almost no comparison with some of them. While the writer was in the South last summer, he was shown the photograph of a beautiful child of seven months. The physician who was present at the child's birth showed it to me. The body seemed perfect as far as it went, but it had no sign of an arm or leg. It had one tiny foot, but it was joined closely to the hip.

There may be proper reasons why some of these freaks exist. Some freaks are in the physical, some in the intellectual, and some in the moral realm. Napoleon was a military freak. Bob Ingersoll was an infidel freak. Jesse Pomeroy and Guiteau were criminal freaks. But there was a reason for this divergence of nature in all these cases. Had the mother of that child in the South not watched the butchering of hogs, her baby doubtless would have been formed and born natural. The mother of Napoleon engaged herself in military tactics and planted antenatal desires and determinations in her offspring. The father of Bob Ingersoll, it is said, although a preacher, acted so ugly about the house, and made it so uncomfortable for his wife, that she fairly got disgusted with religion, and under such conditions the son Robert was born. Jesse Pomeroy killed children when he was only a child himself. He is now an old man in Sing Sing prison, having spent nearly his whole life there. What entailed such heredity upon him? His mother watching the butchering of cattle before he was born. What made Guiteau, the murderer of Garfield, what he was? His mother tried to murder him before he was born.

*Concluded on page nine*

## Fads, Fakes, Freaks, Frauds, and Fools

By W. E. SHEPARD

## FREAKS

HERE opens a realm of interesting curiosities. Freaks, like fakes and fads, abound in every direction. We hardly know where to begin, and when we get started it will be hard to quit. Just a bird's-eye view will have to suffice. Let us first get a proper definition of the word "freak."

1. A sudden causeless change of mind; a capricious prank; whim; vagary.
2. A marked deviation from the normal type; malformation; monster; as, a freak of nature.
3. In the show business, a monstrosity or living curiosity of any kind; as, the freaks in a museum.

Let us first notice some freaks of nature.

A potato was exhibited in Tacoma, Washington, called the "Prize Pig Potato." The farmer built a pigsty around it and exhibited it to the neighbors. Nature had produced a freak potato which looked like a pig. It was sold for \$5.50 to a dime museum.

Near Cairo, Ill., was raised on a farm, a yam, or kind of sweet potato, eighteen inches long, with a reptilian body, spreading head like an adder, a fero-

cious face, and three legs. It was called the "Gila monster." Of its own accord it began to sprout a tail. It was quite popular.

"Great snakes!" cried a California farmer, when he beheld a freak of nature in his cucumber garden. It looked more like a long gopher snake than a cucumber. It was about a yard long, and an inch and a half thick, and tapered to a pointed tail, with many wriggles and convolutions on the way.

Nature has produced some marvelous freaks in the mountains. One great rock looks like George Washington. Another is called "The Old Man of the Mountains." The Garden of the Gods in Colorado presents many freaks in the form of the toadstool, the balanced rock, the ship's deck, the cathedral spires, the bear and seal, and many other curiosities. In the great underground caverns, such as the Mammoth Cave, are many striking freaks in the shape of pulps, caskets, etc., attractive to the tourist.

Nature has its freaks in the animal world. Museums have exhibited the five-legged or six-legged animal, the calf with two heads, the bird with four feet, etc. But nature did not stop with the lower

Mrs. Allison and Cynthia were busy with their sewing on the pleasant side porch. Dan, who had just completed his third year's work in medical college, lounged in the hammock, reading.

Ten-year-old Jack was oiling his wheel under the elm tree; and Katherine, two years younger, was giving Rosalee an airing in the new doll buggy—pausing now and then to pick tiny wild violets which grew along the edge of the garden fence.

Suddenly the stillness of the warm June air was pierced by a loud scream from the little girl.

"What is the matter, Katherine?" called Mrs. Allison, dropping her sewing.

"A bad old bee stung me right on the back of my hand," sobbed Katherine.

"Well, what's a bee sting? Nothing more than a pinprick. I wouldn't cry about that," said Jack in a superior way.

Mrs. Allison sent Cynthia for a basin of water; while she went to the kitchen for soda.

Dan got up out of the hammock. "Come here quick, Kitten," he said, sitting down on the porch step and pulling his little sister down beside him. "Let's see if we can't find the bee's stinger before mother gets back."

Katherine stopped crying. She thought that her big brother was the most wonderful person in the world. He was going to be a medical missionary when he had finished his college course, and had had a year's experience in hospital work. But that didn't mean that he thought himself too wise, or was ever too busy to be kind to his little sister. And he was always saying and doing the most interesting things, things worth paying attention to. So Katherine dried her eyes and looked up at him expectantly.

Dan took a magnifying glass from his pocket. "Yes, the naughty fellow left his sting; for there it is in your hand," he said, peering through the glass.

"Oh, do let me see," cried Katherine, eagerly. She had forgotten all about her pain, and insisted that Jack, then her mother and sister, must look through the magnifying glass also.

When the plump little hand was washed, and a plaster of wet soda bandaged over the swollen place, Dan said:

"Come and sit with me in the hammock, Kitten, and tell me what you did to that lady bee."

"How do you know it was a lady bee?" demanded Jack.

"That's easy to tell, my boy," answered Dan, his eyes twinkling. "You see, every hive has its queen, a large bee, who lays all the eggs; and its workers, who make the wax, build combs, gather honey, nurse the young, and fight off enemies. This last may be the reason they are furnished with stings. These workers are females, though students of bees were a long time finding it out. Last of all, there are the drones, lazy males, who never do a lick of work, but just eat and eat, until one day the workers fall upon them and tear them limb from limb, leaving only a few alive. The drones have no stings. When you are stung, therefore, you can know that one of the lady bees did it. And Jack, you were very much mistaken in saying that a bee sting is no more than a pinprick, for the little insect's stinging apparatus is really a formidable weapon."

"There is an outer sheath, which makes the first stab, and then one after another two slender barbs with saw teeth are thrust deeper in, and a powerful group of muscles pump poison into the wound out of a small venom bag. A bee sting, then, isn't such a small matter. But, Kitten," he said, turning to his little sister, "you haven't yet told me what you were doing to that bee."

"Not a thing," said Katherine indignantly. "I saw him—no, I mean her—flying at me, and tried to dodge behind the lilac bush; but it didn't do any good."

"Oh, the idea of a little girl trying to hide from a bee!" said brother Dan. "Do you realize, my dear, how many eyes a bee has with which to spy you out?"

"I suppose she has two," answered Katherine.

"Two!" echoed brother Dan. "Listen to the child. Why, Kitten, a bee has five perfectly good

## THE HOME

Conducted by MRS. J. T. BENSON

### A Little Girl and a Bee

eyes—just two and one-half times as many as you have."

"Where do they carry all those eyes?" asked Jack, who had seated himself on the porch floor near the hammock.

"The two largest ones are in the front of its head," said Dan. "They are really very remarkable eyes, being made of a number of small, six-sided plates; each one of which is something like the object glass of a telescope. The other three are in the top of its head, so that a bee can see up, and down, and all around at the same time. Of course a poor little two-eyed creature like Katherine would n't stand much chance of getting away from a five-eyed monster of that sort; now, would she?"

"No," said Katherine, much astonished. "But I ought n't to mind one stinging me once in a while," she added, "cause they are good about making honey for us."

"You may get some of their honey," corrected Dan, "but they aren't making it for you. The fact is that bees have a terribly sweet tooth; nothing satisfies them but honey and nectar out of flowers, and sugary juices wherever they can be found. And the lower lip is just what they need for honey gathering. It can be unfolded and extended into a long, slender, hairy thing which they poke into the cups of flowers. They wiggle it around until the hairs are sticky with the sweet nectar; and then they draw it out, folding it as they do so, and pass the syrup through the mouth into the honey bag. At the same time they are collecting a store of pollen, the dry, yellowish dust which is found on the stamens of flowers."

"What do they want with that?" asked Jack.

"Oh, that is their flour. At home it is mixed with honey and made into a paste which is called 'bee bread.' This is what the young bees are fed on."

"How do they carry their flour home?" asked Katherine.

"When ladies start to market they usually carry a basket in which to bring back their marketing; do n't they?" asked Dan. "Well, that is what the bee does; only she takes two baskets, which are called pollen baskets. They are hollow places on each hind leg. And when the hairs on her legs and body have become thickly dusted with pollen, she brushes it off with her feet and kneads it into two balls. These are packed into the pollen baskets, and carried back to the hive, where they are put away in little storerooms ready for use."

"Tell me some more," said Katherine, leaning forward, her arms on her big brother's knees.

"Well, the bee has four gauzy, transparent wings," said Dan. "The two hind ones are the smaller; but each one of them is supplied with a number of small, strong hooks. And when the bee wants to fly, the hind wings hook right into the front ones; so that the four wings move as if they were but two."

"Hooks!" cried Katherine. "Why, Brother Dan, how could there be hooks twenty twenty enough to be fastened to a bee's wing?"

"Well, there are. They can be seen under the microscope plainly enough. Never forget, little sister, that the One who owns this whole wonderful universe is able to make any sort of thing that He wants to put in it. It may be something so tiny that man can't even see it without the help of a magnifying glass. Or it may be something so big that the human eye can't take it all in. But, big or little, all His works are perfect. So, the bee's hind wings are furnished with its twenty

twenty hooks, as you call them, and they catch into the little places made for them in the front wings, and hold just as securely as any set of big iron hooks you ever saw on a piece of machinery."

"I never knew that before," said Jack. "Tell us how they make their honeycomb, Dan."

But Dan had pulled out his watch.

"That is a very interesting story, which I have n't time to tell you now, Jack," he said. "I am due over in the city in a short while, so we will put that off until another day."

"Will you tell us tomorrow?" asked Katherine, hanging to his hand.

"Why, yes, tomorrow, just about this time," he answered.

"I think I shall be here myself," said Cynthia.

"And I, too," said Mrs. Allison.

"Then we will all meet here tomorrow about three o'clock," said Katherine, happily.

"Yes, all of us," said Jack.

### JESUS CAME TO SET AT LIBERTY THEM THAT ARE BRUISED BY SATAN

One Sunday morning during my pastorate in Cleveland a young business man spent the day gambling in a downtown resort. Toward evening, wearied with the day's excitement, he sauntered up the avenue. As he came to the door of our church he was arrested by the music. Though born in a Catholic family, he had never, since childhood, been in a church. As the sweet strains of a gospel hymn floated upon the evening air, he felt impelled to enter the church. Seating himself by the door, he heard the minister announce his text—the answer of the blind men to the question of Jesus: "Lord, that we may receive our sight."

Almost instantly there came to this young man, saturated with sin, spiritually deaf and blind, a wonderful experience. He did not know what had happened to him. He could not keep his seat, so great was his sudden joy. He felt light and clean and young. His depraved appetites seemed to fall from him like a garment. Afraid that he might disturb the meeting, he slipped out into the street, and through the long night he walked, half beside himself with joy.

On the morrow he started for his home in Chicago. As he journeyed he could not conceal his feelings from his fellow-passengers. The whole world was filled with a wonderful beauty. And the glory without was only a symbol of the inner peace and joy that ravished his soul. He told his story to a commercial traveler, a "Gideon," who knew and loved the Lord. And the faithful "Gideon," with Bible in hand, explained to him that this marvelous change was the new birth—the gift of eternal life through Jesus our Savior.

For nearly a year the young man went about his business rejoicing in the blessed secret that had made Paul so great. Then, stricken with typhoid, he came home to die. His sister, a devout Romanist, hastened to his sickroom. She saw that he was going to die, and at once suggested that a priest be called. He answered, "I do not want a priest. I love the Lord. I have been converted." She could not understand him, for she had not been taught the way of life through simple faith in Christ. At last, despairing of making her understand, he cried, "Things look different when viewed in the light of eternity. Can you understand that?" "Yes," she answered, "I understand that."

One day he lay very still for a long time. She thought he was unconscious. Suddenly he opened his eyes, and a smile of ineffable sweetness and glory lighted the wan face. Reaching out his hands to a presence she could not see, he cried, "Lord, that I may receive my sight." And thus he went home.—DR. CHARLES AUBREY EATON, in *Sunday School Times*.

Though the eyes be sealed against sun and moon, he is not blind who sees Christ.—CHRISTINA ROSSETTI.



# FADS, FAKES, FREAKS, FRAUDS, AND FOOLS

*Continued from page seven*

If nature responds to conditions which will produce frightful results, why should not all parents plan for placing the best physical, intellectual, and moral heredity upon the offspring?

There are some real intellectual freaks in nature. We have read of mathematical calculators in youth that have astonished the people, and they themselves do not know how they solve the problems. I have in my possession the clipping and picture of a girl of twelve years, who writes books and speaks eight languages. She astonished a gathering of educators by her wide knowledge of literature, reciting an oration from Cicero, and stating that she knew Latin as she did English. She talked at six months old. She could recite Cicero's orations at five, and had a host of classical poems at her tongue's end. She had published nine books, two of which had run into the third edition. She passed the entrance examinations for Leland Stanford University when she was nine years old, and at the writing of the article when she was twelve years old, she had finished her college education, with the exception of receiving her academic degrees. These could not come until she is older. She is like other children in fun and frolic, and can perform on five musical instruments. Her name is Winifred Sackville Stoner, and her home is in Pittsburgh, Pa.

Some children are precocious in spiritual things, and astonish people with their knowledge on biblical lines. Spirituality seems to be the predominant feature of their lives. Converted almost in babyhood, purified and Spirit-filled soon afterward, they forged ahead on spiritual lines that were amazing. How do we know that some event or careful training along these lines produced such a marked heredity? It is my humble judgment that if there was as much care and caution used in the rearing of children as there is in cattle and hogs, we would have a far better race of human beings. I have met many human beings in my travels, where the stock seemed to have about run out.

While we are at this point, let me call attention to some freak sizes in families. From a clipping, I have this information: Thomas Ellison, of Newton county, Arkansas, is ninety-five years old. Married three times, and is the father of 50 children, grandfather of 126, great-grandfather of 60, and great-great-grandfather of 27. His youngest child is 11 years old, and his oldest 65.

R. C. Bland, of North Carolina, is the father of thirty-four children. Twenty-six of the Bland children are still living, and the present Mrs. Bland, who is the second wife, is the mother of nineteen, nine of whom were born during the last ten years, including one set of twins. Eighteen children still live at home, but Mrs. Bland declares she sometimes gets lonesome because so many have gone away.

In this connection we will mention some freak marriages.

There sat in the revival meetings once conducted by the writer and another evangelist, a peculiar couple. The disparity in their ages was something great, being about fifty years, with the husband the younger. There was some hint about something, the love of which is the root of all evil, being at the bottom of the love affair.

But this was no worse than another I read of, where the woman married a baby and, remaining married long enough to fix up some business affairs, she was then divorced from her husband(?). What a stigma upon our divorce system that would allow such a disgraceful thing!

Within the last few weeks the papers exploited the marriage of theatrical followers, the bride weighing 750 pounds and the bridegroom 150. Anything for notoriety and to increase the shekels.

But here is a freak that is seldom surpassed. I was personally acquainted with a young woman who was married in Los Angeles on a certain evening, and about an hour after the wedding, another young man came to be married to the same young woman. It is needless to say that he came too late. But it is not needless to say that he was the fortunate one after all.

But what are all these marriage freaks, compared with the celestial marriage of the Mormons? Let me stop right here before I consume too much time

hunting words to express my utter contempt of such blasphemy under the guise of religion.

After marriages and births, come deaths. What freaks of epitaphs have been placed on the tombstones!

While walking through a cemetery in a Wisconsin city I observed on the tombstone of a former mayor these words: "This world is my home. To do good is my religion. Why did a good God create a bad Devil?" I was told that the public was so incensed over the occurrence that the grave had to be guarded to keep them from doing violence. A most striking thing was observed in connection with smaller tombstones in the same plat—the graves of his children. Five children had been born, and the records of their birth and death were given. Every one of them had died the following year after their birth. Then I did some thinking. What a merciful heavenly Father to take these infants to heaven and save them from the teaching of such a blasphemous parent! Personally, I am persuaded that it is a merciful providence that so many die before the age of accountability. So few ever get saved, and these dying are spared eternal damnation. Parents, do not harbor rebellion against God when your baby dies.

On another tombstone, in the state of Illinois, I saw the following:

"Gone is my husband  
To a better land.  
In vain we seek another  
In his place to stand."

The freakishness of our language could easily make this sorrowing wife to mean what she had no thought of.

A citizen of an Indiana city created quite a sensation some years ago, when he erected a monument for himself in the cemetery with the following inscription on it: "My only objection to religion is, that it is not true. No preaching, no praying, no psalm-singing on this lot." Some years after this he was found dead in his room, asphyxiated from an open gas jet. He probably was buried like a horse, with no preaching, prayer, nor song, but he is not an infidel now. There are no infidels in the beyond. They all know.

A certain notable personage was determined to be buried so securely that the blasts of the judgment would not awaken him. He ordered solid concrete to be built around the casket so securely that God Almighty could not burst it open. The judgment has not yet come. His body is still entombed. But it took only a tiny acorn to lodge in some crack, and in its growth into an oak, the concrete tomb has already been burst open. Oh, the folly of foolish man!

A man in Massachusetts made a dying request that his body be buried away out in some lonesome woods, with a forlorn hope that the resurrection angel might pass him when he came to wake up the dead. What a surprise when this man leaps from his grave to the judgment of the great white throne!

There are some strange things in connection with the Arlington cemetery, Washington, D. C. A tomb was built in honor of a man by the name of Glover. It was afterward discovered that he was not dead, and he did not die until 1919. One tomb was built for Corporal Tanner. He is partly in that tomb, and the rest of him is about doing well. His legs are in the tomb. This is a true record where both feet are in the grave. General Miles has his tomb in this beautiful cemetery, but the general has not occupied it as yet. Admiral Dewey is there at present.

I can hardly close this article without trying to help my ministerial brethren a little, providing such help is needed. I have a unique clipping, showing some of the freaks in the clergy realm.

"According to Dr. A. T. Pierson, the Bishop of Wakefield, England, is responsible for the following unique and somewhat witty classification of the sermons commonly preached in modern times: 1. The 'Sesquipedalian,' big words hiding little thoughts. 2. The 'Wishy-washy'; no explanation required. 3. The 'Pyrotechnic'; blazing with brilliant metaphors and illustrations, and finishing with a faint odor of gunpowder. 4. The 'Anecdotic,' teeming with stories—some of them good enough once, but gone bad by keeping. 5. The 'Flowery,' in which rhyme is of more importance than reason. 6. The 'Mellifluous,' with calm, unbroken flow. 7. The 'Paregoric,' against which the powers of wakefulness fail; like a roll of ribbon, so much alike at all points that a yard can be cut off anywhere.

Just as we are going to press we receive the following brief notice from Rev. S. D. Athans of the translation of our precious brother, Rev. William W. Danner, the father-in-law of Brother Athans: "Rev. William W. Danner, pastor of our American Church in El Paso, passed triumphantly to his heavenly home, Tuesday, March 22d. His last words were, 'Victory! Victory!' Burial will be at Concordia Cemetery in this city today (March 25th)."

"A very good classification this, although no mention is made of the Skyscraping, Fulminating, Cyclonic, Acrobatic, Lachrymose, Lopsided, Dilletante, and Slamming styles of sermonizing—possibly because these styles are not common in Europe, or else because the good bishop would include them as sub-classes in the sevenfold grouping he has so skillfully wrought out. Preachers acquire one or another of the foregoing styles according as their tastes, temperaments, idiosyncrasies, egotisms, or conceits incline them, and that usually with little effort and less of moral and spiritual effect upon their hearers. The direct, simple, sturdy, manly common sense style which characterized the Old Testament prophets and the early apostles of our Lord seems to be more difficult to acquire, and is therefore comparatively rare. It can be acquired, however, and its mastery should be the constant endeavor of every ambassador of Jesus Christ."

The next article will be on frauds.

"In my opinion the HERALD OF HOLINESS is the best full salvation paper printed. It is a welcome visitor to our house." George E. Gretzinger, Michigan.

"Inclosed please find \$1.50 to pay for my subscription to the HERALD OF HOLINESS. I could not afford to be without it. Many times it comes in the Saturday evening mail, and I sit and read it almost all before going to bed. It gives me new inspiration for my Sunday morning sermon."—John T. LaRose, Oregon.

"I appreciate very much the HERALD OF HOLINESS and your aggressive stand for holiness."—W. C. Mann, Texas.

## ENOCH'S LONG WALK

*Continued from page five*

have spoken against him." This little fragment rescued by Jude, comes flitting down the centuries confirmatory to the fact that he was indeed a preacher of righteousness and not ashamed of the gospel.

From the time when the household was brightened by the advent of the little Methuselah, who broke the world's record for longevity, Enoch walked with God three hundred years. But one day they missed him. He had taken a longer walk than usual and it had carried him over the horizon of the golden west.

Paul, when writing to the Hebrews and commenting on Enoch's life, said that previous to his departure he had the witness that his life was pleasing to God. Are we walking with God? If Enoch, living in the early morning of a shadowy faith, walked with God, what a responsibility there will be for those who now reject Christ when earth's shadows have disappeared and the true light now shines. Brother, sister, start walking with God now, increase the mileage every day, and soon you will be surrounded by that effulgence of light that shines more and more into the perfect day.



## Brother Bud's Good Samaritan Fund

*Beloved Samaritans:* We greet you again from the beautiful Northwest. In our last convention in Portland, Ore., we began there two days late, but in four days we secured forty-eight annual subscriptions to the HERALD of HOLINESS,

which you know is a fine list for four days' work. This brought our number up for four months to eight hundred and forty-eight subscriptions. You will see that this makes an average of two hundred and twelve a month. And beside these eight hundred and forty-eight subscriptions, we have sent in a nice sum for our Good Samaritan work out of our regular campaigns.

The readers will be glad to know that in a few weeks the Coast-to-Coast party will put on a two weeks' campaign at headquarters in Kansas City. There we are planning to check up our Good Samaritans' work for the year, and our big subscription list, and see what we have done in twelve months. This will surely be interesting to the Good Samaritans. Nobody has been burdened by our little offerings, and it has been handed in as love tokens to help the needy, and to encourage the downhearted, the sick, and the afflicted. The year's work has been most glorious and beautiful.

It will be interesting to the Samaritans to take a little trip with us from Portland, Ore., over the beautiful Columbia highway. The travelers tell us that this trip over the beautiful highway leading from Portland, Ore., up the beautiful river some eighty miles to where the Hood river empties into the great Colum-

bia, is one of the most marvelous trips, in many respects, in the world, and they tell us it surpasses anything in the Alps.

After closing our convention in Portland on Sunday night, March 13th, we had Monday for a rest day, when a company of our splendid Nazarenes filled large baskets with good things to eat, loaded up two automobiles, and started on this wonderful journey. We traveled until about 1 o'clock, and stopped at a beautiful inn and had our dinner, but to our surprise, when we got into the great mountain peaks we ran into worlds of snow. The sights could not have been more beautiful, the great mountain peaks and overhanging cliffs, the beautiful fir and spruce trees sprinkled with snow, and the great Columbia river, boiling and tumbling over the rocks, and down the valley, is one of the most beautiful sights our eyes have ever beheld.

There are many beautiful falls along this highway, almost too numerous to mention in this letter—some of them six hundred and fifty feet high. To stand and see a great volume of water pouring over the cliffs and falling through the air for six hundred and fifty feet is a sight never to be forgotten. It is so beautiful and glorious that any traveler who will stop and think must know that God has been there before man ever made his appearance. The great boulders sticking up from the banks of the river a thousand to twelve hundred feet high are simply wonderful, but a person will have to go there and look at it. It would be a piece of folly for me to try to describe the Columbia highway in this short note. But it all shows the goodness and greatness of our God. We are not surprised that the psalmist said, "Day unto day uttereth speech, and night unto night sheweth knowledge."

*In perfect love,*

UNCLE BUDDIE.

## STOP! LOOK! LISTEN!

By OSCAR SMITH

RECENTLY some Nazarenes in the town I live in were on their way to divine services in a neighboring town. They were riding in two automobiles, one a little ahead of the other. The one ahead crossed a railroad track just before the warning bell began to ring. The auto behind heeded the warning and stopped for the train to go by. They might have made it across, as the train was quite a distance off. Another car full of passengers came up behind just at that instant, and seeing that there was just time to get across, drove around other cars that were waiting.

Was that not wise of the man who did not have a moment to spare? Thus he was able, you say, to be speeding a half mile ahead while the others were waiting for a long train to pass the crossing.

That would have been the issue of the daring attempt had it not been the engine went dead on the track! Along came the train like a streak of lightning. In full sight of Nazarenes who might have done the same thing, but didn't, the occupants of the daring car were thrown high up into the air, and came down in pieces. They were hurled into eternity in the twinkling of an eye!

All the above is a parable. The writer of this article is profoundly conscious that some very daring things are being done these days among holiness people. God forbid that we disregard the warning signals. The power of the Holy Ghost has brought us out of many a dangerous situation. But if we go where God does not lead, and do what God does not command, our engine will go dead on the track!

Hear then a few warnings. First, as you would save the holiness movement and the Nazarene Church, beware of the man-fearing spirit.

Holiness makes us pure in heart, but does not make us infallible in judgment. Nor does it make us omniscient. Consequently, there are men who profess the second blessing, and really have it, who are not safe as leaders. God does not make or call every man to be a leader. He wants some of us to be followers. If every man were a leader, there would be no followers. A man may even come into

a prominent position without being infallible in judgment in all matters. The problem is not so serious when some one in the ranks calls on us to do what God forbids us, or asks us to believe what God does not teach us. But if the man is a prominent man, what then? There can be but one answer. When we were sanctified wholly, we laid all on the altar. That included, if necessary, even the love and fellowship of holiness people who honestly believe differently from what we do. We sing, "Alone with God" but if we are followers of Jesus of Gethsemane we may be called upon some time not only to sing it but to live it.

This may not strike you as being a serious warning. Pardon me if I say that each and every warning in this article is based on observations, made by the writer, of Nazarenes who are in serious danger.

Secondly, Remember the Sabbath day to keep it holy. Has not God raised us up to spread holiness? Do we not stand for a holy heart, a holy life, a holy church, the Holy Spirit, the Holy Bible, and the holy Sabbath day? We are not called upon to conform to the way the world or worldly churches observe the Sabbath. To use only one illustration, do you have a position that requires you to labor on the Sabbath day? You say it is necessary, and no man has a right to judge your heart. But are you honestly trying to secure a position where Sunday work would not be necessary? The Nazarene church is and may continue to be a spiritual Samson. But Sunday work is flirting with Delilah. Beware lest the locks of holiness be shorn!

Thirdly, TESTIMONY is the ark of the Divine Presence. Do not leave it behind. Do not handle it with irreverent hands. If there is one contrast between holiness churches and worldly churches outstanding above others, it is this: The members of the one have a testimony, while the members of the other have not. Without hesitation I would say, if there isn't time for preaching and testimony both, let us have testimony. We are to overcome by the blood of the Lamb and by our testimony. If you shut up the fire it goes out, and if you shut up the mouths of the ones who have the blessing, the fire will go out in their hearts too. Of course, I do not suggest elimination of preaching. We have both. We

want both. But by the multitude of witnesses is a thing established. The preacher is one who testifies; but when a whole congregation arises one by one and tells what God has done for them, the hearer faces an incontrovertible truth and finds gnawing at his heart an increasing hunger after holiness.

A band of real holiness professors can start something in a frozen over church, merely by their testimony, where a holiness preacher would simply be stared at in amazement. The writer has seen the altar filled repeatedly after a testimony service, without a word of preaching. Brothers, this is no idle word I am bringing you. Let us nurture the fire within that glorifies and transfigures, and then let it shine, and shine, and shine, in word, and in life. We can't all preach, but we can all testify, by word and in life. Preaching will never win the world to Christ, but testimony can. No one knows this better than the Spirit-filled evangelist or resident preacher. He would be a leader only; he realizes how difficult or impossible to gain the victory unless he has a band of followers who can testify.

Finally, Beware of rejoicing over numbers, wealth, and visible prosperity. If the cream and the skim milk could talk, the skim milk would rejoice in being the biggest part of the milk, but the cream would rejoice in being the richest part of the milk. Cream is usually relatively small in quantity. Multitudes followed Jesus for a time for various reasons, but His disciples were twelve. These were enough to do the work God left to do. The Nazarene church dare not imitate the churches who go in for wealth and numbers. The Nazarenes must mix warily, if at all, with these churches, as they will unconsciously imitate those with whom they associate. We can better afford to wait till Jesus comes with no more members than we have now, than to gain worldly recognition or grow in numbers or wealth at the cost of the divine fire.

Stop! Look! Listen! History is already beginning to repeat itself in the holiness movement. As sure as God is God, if we fail to heed His warnings the engine will die on the track.

## A REVIVAL IN SCOTLAND

"They have refreshed my spirit and yours, therefore, acknowledge ye them as such" (1 Cor. 16:18).

These words of Paul have been much in my mind of late, for they just express our feelings regarding the visit of Brother W. O. Jones to Parkhead church. We are praising God for all the spiritual blessings that have come to us at this time through this servant of God.

One could not witness the wonderful altar scenes, night after night, as many young men and women yielded themselves to Christ, without getting a great uplift in spirit.

We have been praying much for a revival in Scotland, and as Paul Rader says, "We are nearer it than we think." And certainly we holiness people must not be behind when it strikes. Therefore, we feel that the visit of Brother Jones has been most timely. He brought a real spirit of revival with him, and the Lord's working was manifest in every service. We are especially grateful to God for the reclamation of a number of backsliders. Some who were once in the fight for God and holiness, but who had strayed away, are now again shining for Jesus. There has been a real work by the Holy Spirit done in their hearts.

The altar service on the closing Sabbath was one long to be remembered. The tide reached its height, and for Scotch folks, it was a wonderful loosening indeed. Brother Jones had told us we were "tied loose," rather than cut loose. But that night we were simply swept loose, on the tide of salvation. We shall never forget how Brother Jones rolled that word out and made us feel that salvation is the biggest thing in all the world. We shall always hold his visit here in grateful remembrance.

Reporter

## SAN ANTONIO DISTRICT

Since our last report we have been with the Waco, Austin, and San Antonio churches. We went from San Antonio to Cuero, and organized a new church. From Cuero we went to Corpus Christi, where we found Brother and Sister Collier engaged in an old-fashioned revival. It is truly wonderful how God has given them the hearts of the people. We enjoyed very much preaching for them two nights, with souls at the altar. Brother and Sister Collier felt led of the Lord to ship their tent to Corpus Christi. They arrived there not knowing any one, but Brother Collier looked over the beautiful little town, and soon

## CHURCH BUILDING AND DEDICATION



Rev. MELZA BROWN,  
Pastor



CHURCH OF THE NAZARENE, FAIRBURY, NEBRASKA

The dedicatory service of our beautiful new church was in charge of our District Superintendent, Rev. Theodore Ludwig, Sunday afternoon, January 16, 1921. Rev. E. Eckels, of Jansen, Rev. Anna Nutter, of York, Rev. Jarrett Aycock, of Oklahoma, and the pastor, took part in this service. There was one thousand dollars raised during the day, and this property, which is worth eight thousand five hundred dollars, was dedicated free of debt. It is a beautiful neat kelastone bungalow church, with a seating capacity of about two hundred and fifty. At the first revival held in our new church, there were fifty-two professions, and twenty-two united with the church. The dedication was held on the closing Sunday of this revival. We thank God for this property in the heart of this small city. To Him be all the praise!

secured a lot, and pitched his tent, and advertised that an old-fashioned revival was in progress. God has given them continued victory. They are expecting to organize, by my advice, next Sunday, and we shall visit them and provide a pastor for the church.

From there we went to McAllen, Texas, to join Rev. N. E. Tyler, and Mr. Bob Harris and wife for a few days. We organized with twenty-six charter members, five of the number being heads of families, all owning their own homes, and most of them orange orchards. Rev. Ramsey Keith is the pastor. We predict a great future for the McAllen church. They plan to erect a church building at once. Rev. Tyler begins at Mission, Texas, five miles from McAllen, another little town of about five thousand population, in a beautiful orange belt. We hope to be able to organize another church at Mission. Truly this Rio Grande valley is a great country. The prayer of our heart is that God will give us several churches in this South Texas country in the near future.

We came from McAllen to Ballinger, Texas, to engage with our pastor in a revival meeting. Already we are in the midst of what appears to be one of the greatest meetings in the history of the Ballinger church. It is truly wonderful what the pastor, Rev. E. D. Messer, has accomplished with this church since his coming to them. He has his apportionments all up in full, and the spiritual condition of the church is excellent. Harmony prevails.

We have several revivals planned for our weaker churches and have evangelistic parties ready to enter some of them, and stay until they are revived and built up. Our faith claims great victory with all of our churches throughout the District. Glowing reports come to us from different points on the District.

Rev. O. F. Hatfield, pastor of the Waco church, is having a great year, and is much loved by his people. He has accomplished much for the church since going to them.

We wish to say in behalf of our dear brother, Rev. J. S. Sanders, pastor of the Austin church, that he is much loved by the church and the people of Austin. He reports that people are praying through in most of the services, and the spiritual condition of the church is good.

Next, we wish to speak in behalf of our brother, Rev. Clyde E. Green, and the San Antonio church. It is truly wonderful the way in which this precious man and his church do things. They have already raised about \$2,100 on their apportionments. This church has the vision. Rev. Mr. Green has organized a brass band, and is planning in the near future to take his band downtown for street meetings. We pray that God will use Rev. Mr. Green and the San Antonio church as He has used them in the past, and that they will be known and felt from one side of that wicked city to the other.

Our cry is, "On with the battle."

E. W. WELLS, Supt.

## KENTUCKY DISTRICT REPORT

We are moving, but not as rapidly as we desire. We are praying, planning, and hoping, however, to move a little faster. We have encountered many hindrances in forwarding the work of the District, but the Lord has helped us, and we are encouraged to grip the sword a little tighter, and to press the battle a little harder. A large per cent of our people are out of employment, which makes it exceedingly difficult to finance the work, but in some way God will take care of the need.

Pastor W. A. Minesinger of the Newport church reports that his people are rallying to the need, in spite of the financial stringency, and that half of their missionary apportionment was in. The Lord has given him a very fruitful ministry with this church.

Rev. Earl DeLaney, who is supplying the Ashland church, has recently had a fruitful revival, with some additions.

Pastor J. A. Williams reports a rising spiritual tide at Olive Hill, with seekers and happy finders weekly.

The Lexington church is growing under the ministry of Pastor F. P. Cassidy. Their recent meeting with Evangelists George and Effie Moore added twenty-eight new members, and they are driving on with the blessing of the Lord on their services.

Pastor H. C. Trambauer is in the second week of revival work with the Louisville church. Evangelists George and Effie Moore are assisting him. The church has received a great spiritual uplift, and a number have prayed through to victory.

This is the third meeting for Brother and Sister Moore on the District, and they are to return to Lexington for another meeting in May. They are untiring workers, and their ministry among us has been fruitful indeed.

Rev. Mrs. H. Bruner is making full proof of her ministry on the Science Hill circuit, and has the confidence and esteem of the people in general.

Pastor W. W. Stover and his faithful wife are making good on the Delmer circuit, and are in a glorious revival at this writing with the church there. Evangelist J. W. Montgomery, of the Oklahoma District, is doing the preaching. About forty have prayed through, and the end is not yet.

The Highway circuit is progressing nicely under the leadership of its faithful pastor, Rev. I. T. Stovall. He reports an increased interest in all departments of his work.

We are planning for some spring and summer campaigns in towns or cities where we have no work, and hope to plant Nazarene churches in some of these needy fields. Our baby church, recently organized at Winchester, has caught the vision, and hopes to begin work on the new church building by June.

Because of the prolonged strike and mining trouble at Williamson, the work there has made but little progress.

C. R. POLLARD, Superintendent.

## A REMARKABLE CASE OF HEALING

Just prior to the close of my meetings in Stockton, Ill., I slipped and caused a serious subluxation or displacement of the central and lower vertebrae of the spine. A critical inflammation of the nerves followed. The pain and distress were almost unbearable. I could walk only at the cost of great suffering.

Knowing that I was not sick, but only injured, I did not consider it any violation of faith or of good judgment to go to a chiropractor and learn the extent of my injury. I stopped off at Omaha, and at Lincoln, Neb. Three adjustments at each place brought little or no relief. My body was racked with pain.

I opened my meetings at Madrid, Neb., with much physical disqualification. On the second Saturday of the meeting I thought of writing to my wife and counsel with her about the advisability of coming home for a rest. God spoke to me, and said, "Do not write until Monday." I knew then that He intended to heal me.

While praying and meditating in bed the next morning, I lifted my heart to God, asking Him to heal me in Jesus' name. The answer came quickly. I hardly made a move. The bone on the right side of the spine snapped and went into place, and my whole being was filled with the healing power and glory of God. I shouted and praised God. I leaped for joy.

God allowed me this great deliverance just at the time when I needed it the most. I am now in Chillicothe, Ohio, in the International Holiness church. Some have found what their souls so long have craved. All glory to Christ.

In the healing service last Sabbath, I prayed for a young woman with a large goiter on her neck. Today the goiter is all gone. The people see her every night with her neck in its normal condition. "This is the Lord's doing and it is marvelous in our eyes." Hallelujah!

Rev. F. W. Cox.

## HOME CAMPMEETING, PORTLAND, ORE.

We greet you this week from Portland, Ore. We closed on Sunday night, of March 13th, one of the finest conventions that we have had on our entire trip. The road was so long from Ontario, Calif., to Portland, Ore., we did not reach there until late Wednesday night, and our first service was on Thursday, in the afternoon which, you will see, was two days late. But during these four days, the Lord did wonders for us. We had a hundred and thirty-six at the altar, the offerings were simply fine, also there was raised in this convention about seven thousand dollars toward their new church in the heart of the city. They have outgrown their little church on the East side, and it is impossible, they think, to grow much more until they secure a larger church property. This is almost a necessity, and brother Bowes has it in hand and they are going to buy a fine corner in the center of the city and erect a large tabernacle on it.

Just before our arrival Brother Bowes had run a great three weeks' campaign with Revs. Bona Fleming and U. E. Harding as evangelists, and Professor Shanks and wife as musicians, aided by three young men from Indiana. Brother Bowes secured a large auditorium in the heart of the city at a cost for two weeks of thirteen hundred dollars. He paid all the bills and paid the workers well, all of which goes to show what could be done if we had a large church in the heart of the city. When we arrived we moved from the big auditorium in the city to a large Methodist church on the East side. This is the largest M. E. Church, South, in the Northwest, of which Brother Harris is pastor. He was kind and loving, and showed us every courtesy that a faithful pastor could show a band of evangelists. He is a warm friend of Dr. H. C. Morrison of the *Penecostal Herald*.

We had very large crowds. I think that our great success was due largely to the tremendous revival that Brother Harding and Brother Fleming closed the night before we began, as they had, in their two weeks and a half, more than five hundred seekers at the altar. The revival spirit seemed to be on. Then our great success is largely due to the good judgment and faithful management of our beloved pastor there, Brother Alpin Bowes. Brother Bowes is one of the fine pastors of the Church of the Nazarene. He has been a great success everywhere he has been. As a boy he went into San Diego a number of years ago, and found a handful of Nazarenes, but in a few years he left them with a large church property worth

Continued on page twelve

## PORTLAND, OREGON

The revival which our united Portland churches launched, was a great campaign. The time was most opportune as there had not been a revival here for years, of any magnitude, and there was no other attraction to divide the interest of the people.

We began the campaign after much prayer, with an extensive plan of advertising, and special noon shop and factory meetings, and services conducted in each of our churches by the Indiana evangelistic trio, Revs. E. M. Cornelius, O. C. Myers, and James Campbell. Their singing was a strong attraction, and they were always in demand. The Y. M. C. A. religious secretary arranged a program of services for them, which drew many to our revival. The advertising covered the entire city, and aroused keen interest in the coming old-time revival. We employed a leading newspaper reporter, who reported for four papers, giving the leading headlines, large cuts of the workers, and sketches of sermons. This news kept the interest of the people red-hot. Then the large illuminated billboards called attention of thousands to the "Big Auditorium Revival." Notices were carried on the front ends of the street cars. Squads of young ladies placed window cards in the business centers of the city, and distributed thousands of circulars to the employees of factories and department stores, as they came out from their day's work. The revival became one chief item of talk throughout the city.

At seven o'clock of the opening Sunday night, February 20th, the people were thronging into the huge auditorium, and soon eighteen hundred had gathered, full of expectation. God had answered our prayers.

A choir of one hundred and twenty-five voices led the singing, under the direction of Prof. R. A. Shank. Mrs. Shank played the piano, and Dr. C. L. Haynes played the large pipe organ. Cornets and violins assisted. We sold fourteen hundred song books and soon had a wonderful volume of song.

The first call was made by Rev. Bona Fleming on Thursday night, after a searching sermon on the judgment. Thirty-six people walked down the long aisles, and it was evident that the revival was on in great power. Night after night, and in the afternoon services, the seekers continued to crowd the altars, sometimes as many as seventy at a service, until five hundred and fifty had been forward.

We had two Sunday afternoon services in the large Baptist White Temple. The church was crowded, and there were over fifty seekers in each service. Saturday nights we had a rousing street march.

The evangelists, Rev. Bona Fleming and Rev. U. E. Harding, were a well matched team, and certainly preached with great power. Prof. A. R. Shank and wife delighted the people with their beautiful solos and duets, and Brother Shank fairly charmed the people with his cornet. The evangelistic trio thrilled the audience with their special songs.

The expense of the campaign, \$3,040, was all raised. We received twenty-eight subscriptions to the HERALD of HOLINESS.

On account of other engagements at the auditorium our closing service was on Wednesday night,

March 6th. We had engaged the Home Campmeeting party for March 9th to 13th, and they were to be in this service for introduction, and then begin their services with us in the Methodist Church, South, Thursday afternoon.

Brother Harding preached the closing sermon, and thirty-six seekers prayed through. The great audience still waited at 10:30 to see Brother Bud Robinson. He gave a few words of greeting, and we sang "When the roll is called up yonder," while a great host of people crowded forward to say good-bye to the evangelistic party whom they had learned to love.

The first service of the Coast-to-Coast party was held Thursday afternoon. The change of location and leaders did not abate the revival tide. Rev. C. W. Ruth was in charge, full of life and enthusiasm, and every one was eager to hear Brother Bud Robinson. He gave his hospital experience Friday night, and the story of his life Saturday night. The church was packed both nights. Brother Ruth's messages on entire sanctification were especially appropriate for many who had been converted during the auditorium revival, and one hundred and thirty-six were forward during the four days. Professor and Mrs. Kenneth Wells led the singing. They are excellent workers, and he is an expert with the trombone.

Sunday afternoon we presented the need of a large tabernacle in the very center of the city, and received \$6,500 in pledges. This was a great victory for our work. Brother Ruth raised \$800 in cash, and pledges for the Home Mission Fund, and Brother Robinson received forty-eight subscriptions to the HERALD of HOLINESS. It was a great revival convention closing three weeks of wonderful revival services.

ALPIN M. BOWES, Pastor.

## NAZARENE MISSION, SALT LAKE CITY

We have been requested by a member of the Board of Home Missions and Evangelism to give a brief report of the Nazarene Mission work here.

We are glad to report that men and women are finding Jesus at the altar, and we are not at all discouraged along that line, for we are seeing results from our work. We have had quite a struggle to keep the rent paid on the hall, which is \$50 per month. We have no church organization, as you all know, in this great city of 118,000, and the financial burdens rest upon the few faithful ones who have become interested in the mission work here. There are people here that have sacrificed beyond anything that I have ever seen, in order to keep the doors of the mission open for the poor lost sinners. Heaven alone will tell, and reward these faithful few for what they have done. We are sure we shall see shining faces at the judgment from Salt Lake City, that found Jesus in the Nazarene Mission at Sixty-four Richards street. Then all our efforts will be paid in full, and real sacrifice will reap her reward.

Think of this city with no holiness preaching in it. Do you think God will excuse us for not having a place here where holiness may be proclaimed? Do you think we need a mission here? If you were here you would realize the need as we who have been here for these six months, and I believe you would want a share in keeping the mission going. As we see the wickedness here, and as we pick them up, even those who are bound by strong drink, and lead them to Jesus, somehow we can not think of Salt Lake City being without a Nazarene work here. Can you?

It will take time to get the work established here, but we have the attention and respect of the city, which we have merited through some charity work we were able to do during the last two months. The people are looking our way, and watching us produce the goods we say we have to offer.

If we can only meet our expenses during the coming two months we believe we shall be able to float our mission work above the angry waves that threaten us with destruction. We trust there are those who are interested in Salt Lake City to the extent that you will write us a letter at once and tell us you are praying for us. And, if you have any part you want to further take in the mission work here, tell us about it. We shall be glad to write to any of you personally regarding conditions here other than those we could print in this brief article.

Our beloved General Superintendent, Dr. J. W. Goodwin, was here some time ago, and encouraged us to hold on. We received a letter from Rev. L. Milton Williams, urging us to take courage and keep the one thing in view, "The salvation of souls." Dr. H. F. Reynolds wrote us that he was interested in Salt Lake City, and said, "Take courage, my brother, and go on." Others have encouraged us to stay by the work, and we will by the grace of God, as long as there is a chance. Pray for old Salt Lake City.

J. R. HUNTER, Superintendent.

## THE MISSOURI HOLINESS COLLEGE

God is giving us a gracious revival under old-time Holy Ghost preaching. Interest and attendance at the meetings are good, and on the increase as the meeting progresses. Seekers have been at the altar at nearly every service, and souls are finding God in pardon and purity. The singing is a feature of the meetings, and special songs are rendered at every service. God's holy people know how to sing in the Spirit and with the understanding, and they are doing it here to the delight of all who are in attendance. Men are saying on the streets that the preaching is of the sort they heard in their boyhood days. The old-time religion finds an echo in every heart, and is the one thing that satisfies the souls of men. Whatever may or may not be said concerning the experience of entire sanctification, it is what every one needs.

H. O. FANNING.

## HOME CAMPMEETING, PORTLAND, ORE.

Continued from page eleven

thirty-five thousand dollars, and a splendid congregation. Also, at North Yakima, Wash., he found a little band out a mile and a half from the city, in a church seating a hundred and fifty people, but before he left there, he had a church in the very heart of Yakima that would seat about five hundred people, church property worth fifteen thousand dollars, and a fine congregation. So with a man like Brother Bowes at the head of the work in Portland, we predict for him a great and glorious work. A thousand blessings on the HERALD readers!

Reporter.

## SOUTHERN CALIFORNIA DISTRICT

We are glad to report that the work of God in the Southern California District is moving on to full and certain victory. All of our pastors seem to be down to hard work, and their object is the salvation of souls, sanctification of believers, and the furtherance of the work of God in the Church of the Nazarene. Many have had revivals, and some of the greatest revivals that have ever been known in the District have been held this year. Those who have not had their revivals are either now in them, or will begin in the near future. We have had on the District some of the best evangelists in the entire connection.

We are glad to report that First Church, Los Angeles, under the able ministry of Rev. Charles A. Babcock, is coming into her own. Those who have been long acquainted with the work of the church tell us that the crowds are better than for years, and the greatest spirit of revival that has been known for many, many years. We thank God for this great "mother" church, and the tide of salvation that flows in and through her every day. It truly would be an inspiration to any one to step inside of her doors and hear the glad songs, and the shouts of victory that echo and re-echo through her walls.

A number of small churches over the District have received special attention from the Board of Home Missions, and are getting on their feet more and more throughout the year. We have organized one new church on the District, and reorganized another since the Assembly. Each of these is making progress, and has the real spirit of the "Nazarene."

We ask the prayers of all of the readers of the HERALD of HOLINESS for the Southern California District.

J. E. BATES, Supt.

## Among the Churches

## WINNIPEG, MANITOBA, CANADA

—We have just closed a glorious two weeks' revival in the city of Winnipeg. Rev. Mrs. DeLance Wallace led the battle and God wondrously honored the message. There were seekers at the altar almost every service. High tides of blessing and salvation, all through the campaign, and especially the last Sunday, when God filled the place with His glory in every service. The attendance was large. The work is taking good hold here, and the saints are greatly encouraged.—W. B. Tail, District Superintendent.

## BOSWELL, OKLA.

—The work here is moving along nicely. God is blessing in every department. Our Sunday school is increasing, and many of our Sunday school children were saved and sanctified during our revival, which has just closed. Our evangelists were Brother Jim Messer, and Brother and Sister John Haffey. There were about forty who were saved or sanctified during the revival, and several added to the church. Pray for us.—Mary Nelson, Reporter.

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A. O. HENRICKS, M.A., D.D., President  
Pasadena, California



**WOLVERTON, N. D.**

—Our revival meeting at this place was a hard-fought battle. The services were held in the Norwegian church. We find among them some of the very best Christians, who are zealous in the great work of holiness. We continued our meeting here for fifteen days, and more than thirty precious souls were converted, reclaimed, or sanctified; the saints much encouraged, and a general prospect for a great campmeeting at that point. This is one of the greatest fields for real missionary work. There are hungry hearts here who have never heard of holiness, and who are as susceptible to the gospel as, yea, more so than, thousands who have heard the doctrine preached until they pay no attention to it.—Rev. George W. Marine.

**LOGAN, OHIO**

—The Lord is blessing in a wonderful way in our services. Sunday, March 13th, the glory of the Lord filled the house, while folks sang, shouted, cried, and laughed. The church here has caught the vision. A fine lot has been purchased, located within three and one-half blocks of the center of town, and we are going to move the church building upon it. The lot cost \$1,200, and \$615 has already been pledged. Organized a Young People's Society with twenty-five members, who are determined to do things for God. One young man called to the ministry. Pastor's salary increased fifteen dollars per week. Fifteen subscriptions sent in for the HERALD OF HOLINESS. All Assembly pledges will be met in full.—V. E. Robinson, Pastor.

**GAUSE, TEXAS**

—We had a very precious week from March 7 to 13. Rev. P. L. Pierce, our District Superintendent, with Rev. J. J. Douglas and wife, did most efficient work. Rev. Mr. Pierce, with his spirited and Scripture filled messages, together with the beautiful gospel songs by Rev. J. J. Douglas and wife, proved a great blessing to our church and town. Eight souls came forward for prayer and obtained the blessings sought. Thank God for the gospel, for it is the "power of God unto salvation."—J. W. Roeber, Pastor.

**PAONIA, COLO.**

—Our District Superintendent, Rev. A. F. Ba'smeier, and the writer held a meeting in the Friend's church here, last winter. We have been on the ground following up the meeting and as a result have organized a Church of the Nazarene. This is as fine a company of people as we have seen lately, and though few in number, yet they have the martyr spirit. We believe a bright future is in store for this church. It is located in the great fruit district of the western Rockies, with well populated territory all around. A most excellent church building is being used, which can likely be secured for half its value. We ask the prayers of God's people for us.—D. L. Mounts, Pastor.

**ROGERS, VA.**

—We praise God for His goodness to us here. I began a meeting in February, and continued for twenty-four days, during which time there were twenty-five saved or reclaimed, and others blessed in their Christian experience. Organized a Nazarene class of fifteen members, with others to come in later. Pray for this new church. We are worshipping in the Union church. We believe God is going to do great things here for us.—W. H. Huggins.

**REDLANDS, CALIF.**

—With faith in the promises, we continue to go forward. Congregations increasing, seating capacity enlarged, increasing interest in every department of the work. We have had one hundred and fifty seekers at our altars with approximately one hundred professions of salvation this Assembly year, with twenty-five accessions to the church. We are to begin a campaign the first of May with the Wilde-Knight party, and Burton A. Hall and wife as workers. This meeting will continue for at least a month. A sweeping victory is our aim.—T. C. Leckie.

**MANSFIELD, ARK.**

—God is wonderfully blessing both preacher and people in work here. There is a continual addition to our church, and many souls are being saved and sanctified. Others are hungry. Our Sunday school is growing rapidly; the average attendance exceeding one hundred, and an increase each Sunday. We owe a large part of our success to our dear, good pastor, Rev. W. C. Thornton, who has made many friends and believers for the holiness work. We do thank God for sending Him this way.—Mrs. Mary White.

**HILLSBORO, TEXAS**

—We have just closed what is said to be the greatest genuine revival that Hillsboro has ever had. The meeting continued over four weeks. There were but very few dry services during the entire meeting. Some of the scenes were indescribable. People fell

under the power of God, and conviction was deep and genuine. One Sunday night folks were saved all over the house, and one young man was saved on the outside of the church. One man, who had been a church member for seven years, was saved sitting in his seat. With few exceptions, the one hundred and sixty-five seekers prayed through at the altar. One man was saved who had planned to kill another man. He had the day set, but was saved on that very date. Rev. Allie Irick, our District Superintendent, was with us the first four services. Rev. J. H. King and wife of Oklahoma led the singing and assisted the pastor in the preaching. The work has been greatly strengthened by this great revival. Twenty-seven were received into the church.—I. L. Flynn, Pastor.

**CHEYENNE WELLS, COLO.**

—Dr. A. O. Henricks was with us one evening recently. He spoke in the interest of the Pasadena University. The address was followed by an offering. Then on the following Sunday evening the committee had a special service in interest of Foreign Missions. One interesting feature was a splendid offering. This puts us over the top for the year on Foreign Missions. To God be all the praise.—H. J. Brown.

**RIVERSIDE, MO.**

—Rev. William Seals, of Des Arc, Mo., closed a three weeks' meeting in the church here, with a great revival spirit on the community. Souls were saved, and sanctified, and reclaimed. The church was re-organized, with preaching service once a month. A Sunday school was organized.—W. H. McKinnis.

**PLEASANT LAKE, MINN.**

—God's presence and blessing were graciously manifest throughout a three weeks' meeting at the Hammon schoolhouse, four miles from Backus. Nineteen seekers at the altar, ranging from twelve to seventy years of age. Some very clear victories. Revs. Louis W. Scott, and Henry T. Nykus, of St. Paul, Minn., were evangelists in charge. They both sing and preach a full gospel.—Mrs. William Mack, Reporter.

**PLAINS, OHIO**

—We have just closed a gracious revival at the church here. Rev. C. J. Fernary of Greenfield, Ohio, was our evangelist. He was mightily used of God in preaching the gospel. Seventy-two were saved, and thirty-one sanctified during this meeting. We are expecting to receive a nice class of members into the church next Sunday. God gave us some of the hard cases during this revival. One old man sixty-eight years of age, who had not been to church for twelve years, was saved and then sanctified, and will unite with the church. One young man, who had been in demand on the dancing floor, was saved, and later sanctified. An entire railroad section crew was saved, and some went on unto holiness. Finances came easy. We are going on.—W. W. Loveless, Pastor.

**YAKIMA, WASH.**

—Just closed a three weeks' meeting here with Evangelists Rev. A. Nilson and H. Wenger. Brother Nilson did the preaching, and let the gospel plow in deep. The saints prayed and fasted. Brother Wenger led the host in song, and there were seekers at the altar from the very first service. Confessions were made and a number made restitution for things of long standing. After the evangelists had received their offerings, the people gave a special offering for the pastor and wife, and sent them to the convention at Seattle. We have had seekers at every service since our coming here last July. Our Sunday school has grown in attendance from one hundred and sixty to two hundred and forty-four. We are going on.—Will H. and Lillie B. Nerry.

**BUHL, IDAHO**

—The writer arrived on this field of labor last October. We have held two meetings, doing our own preaching, with the exception of four days when our beloved District Superintendent, Rev. N. B. Herrell, was with us, and gave us some good advice, and preached some soulstirring messages. Our first meeting was held in our home church at Buhl, the other at Cedar Draw, six miles in the country. God has blessed at both of these places, and has given us seventy-two souls, either to be reclaimed, saved, or sanctified. We have taken a class of members into the church. The Devil has been stirred, and we feel that is a good sign that God is with us. The church attendance is growing. Sunday schools are doing nicely; both showing fine increases. During the meeting here at Buhl we took an offering for China famine sufferers and God blessed with an offering of \$230.45. We give God all the glory and honor.—John Nolt, Pastor.

**HOME CAMPMEETINGS**

C. W. RUTH, Field Secretary

1833 Nowland Ave., Indianapolis, Ind.

Greeley, Colo.	March 30 to April 3
Kansas City, Mo.	April 12 to 24
Topeka, Kas.	April 24 to May 1
Reaney, Neb.	May 3 to 8
Mitchell, S. D.	May 10 to 13
Chariton, Iowa	May 17 to 22

**PORTLAND, ORE.—SELLWOOD CHURCH**

—Sunday, March 13th, was a beautiful day in the Sellwood Church. Holy Ghost revival continues at our regular services, and forty souls were at the altar during the day. A men's prayer band has been newly organized to meet on Sunday afternoon. The women of the church are also organized into a prayer band, which meets each Wednesday. Arrangements have been made to hold preaching services at Orlton and Oregon City, each Tuesday, alternately. Friday evening will be devoted to cottage prayer meetings. God is greatly blessing the ministry of Rev. Mrs. E. M. Arnold, who is supplying the pulpit here until Rev. J. G. Bringedahl arrives to assume charge of the work.—Reporter.

**HALLTOWN, MO.**

—God is blessing the work at th's place. Our people are encouraged, and have a mind to work. Our vision is being enlarged. Since last Assembly, we have repaired the parsonage, and our Sunday school has donated the money to purchase the paint, so we

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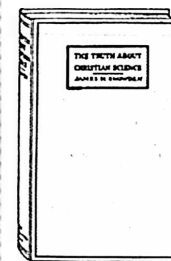
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expect to complete the job soon. Our Sunday school is doing fine work under the superintendency of Brother H. A. Mason. Our enrollment has increased about 40 per cent this year. We use our own literature, and our conviction is that there is none better. We opened a revival last December with Rev. A. F. Daniel, Superintendent of the Little Rock District of Arkansas, as evangelist. Brother Daniel was at his best; and a number of souls found their way into the fountain, for pardon and purity. We have taken six new members into the church. Organized a Young People's Society last Sunday night. Our people are loyal, and stand nobly by the pastor. We accepted a call to preach once a month at Parris Springs. We took the work, and began to plan for a revival, and opened fire on the enemy February 12th, and continued over three weeks. The Holy Ghost shook the place with mighty conviction, and souls began to seek the Lord. God turned the light on, and confessions and restitutions were made, and about forty found their way into the fold. One good feature of this meeting was the number of young men who sought God.—W. T. Mason and Wife, Pastors.

#### EMMET, ARK.

—The work in Bethel church is moving on nicely. Our congregations are good, and the Sunday school is making remarkable progress, under the leadership of its excellent superintendent. Rev. A. M. Gilbert, our pastor, is a real live pastor, and is proving himself to be a great blessing to the church. God is blessing him to reach the people. Truly the Lord is blessing in a marvelous way, and we are expecting great things from God this year. To Him be all the glory.—Mrs. Annie Morris.

#### STOCKTON, CALIF.

—We just closed a good meeting here, with Rev. Roy F. Smee, our pastor at Lindsay, as evangelist. He preached the gospel with power, and the Word brought forth fruit. There was deep conviction and several definite seekers. Brother Smee is a young man of exceptional ability as a preacher, and we believe he would make as great a success in the evangelistic field as he does in the pastorate. The church took on new courage and strength.—P. G. Linaweaver, Pastor.

#### OSAGE, OKLA.

—These are good days for us at Osage. The church is advancing along all lines. There were three sanctified last Friday at the prayermeeting. We have had some new members added to the church. We have a nice church and parsonage, and almost all paid for. The preachers' meeting will be held here May 25th, continuing over the fifth Sunday. Let every preacher on the District plan to be present. We will be glad to welcome the visiting ministers from nearby charges. There are great things in store for the Osage church, and we are going on.—F. C. Savage, Pastor.

#### OKLAHOMA CITY, OKLA.

—Sunday, March 20th, was one of the greatest days in the history of the church at Oklahoma City. Sunday morning, Brother Oliver, the pastor, started to take his text three different times, but the fire and glory fell, and God took charge, and the sermon is yet undelivered. One of our young preachers, Dr. N. E. Wood, preached at night, and five precious souls prayed through to victory. It was indeed a great day of feasting. Our services are growing in interest and power. We are looking forward to great things for Oklahoma City. Brother and Sister Oliver are certainly winning the hearts of the people, and God is using them to do a great work in this city. God answered prayer, and wonderfully healed our Sister Ferrell, who had been afflicted for four years, and had not walked without her crutches since last July.—Reporter.

#### NORMAN, OKLA.

—We have just closed one of the best revivals in the history of the Norman church, with Evangelists Jarrette and Dell Aycock. God used these workers in preaching and singing the gospel in a mighty way. The crowds were large, and at times people were turned away. There were forty-six either saved or sanctified, and eight adults united with the church, with more to follow. Over thirty subscriptions were secured for the church paper. A love offering, of groceries, was presented to the pastor, amounting to eighty dollars. The church is in splendid condition spiritually and every department of the work is moving forward, for which we praise God.—Rev. R. E. McCain, Pastor.

#### FLORENCE, ALA.

—These are blessed days with the church at Florence. Souls have been praying through at the altar in the regular services. The crowds are large, and the interest in general has been increasing. The Sunday school is growing in numbers, and interest. Our Young People's Society is progressing nicely. We have just closed a most blessed revival in the church with Evangelists A. T. Pounders and Rev. W. D.

### THE KINGMAKERS

IT was night in the heart of the Sudan. The stars cast their thin streams of light serenely down upon a circle of men who were gathered on the outskirts of Khartum. In the center of the circle stood a tall, young missionary, athletic of build and powerful of voice. For six weeks or more he had been patiently instructing the natives seated round him in the first principles of the Christian faith.

They were men who were drawn from about twenty inland tribes. In that part of central Africa which Gordon and Kitchener made famous there are many millions of natives who have scarcely heard the name of the Lord Jesus Christ. With infinite labor, these men who formed the circle had been brought together and induced to undergo a little training before returning to their people.

The task of commanding Christ to their respective tribes was not light, but, on the contrary, was fraught with the utmost peril. Occasional cannibalism was still a characteristic of these dwellers in the heart of Africa. The young missionary knew that it would require enormous courage for the natives who accepted Christ to play their part.

The last night had come; tomorrow the little band would break up and each man would return to his own people.

Very solemnly, as they sat in the stillness of the night, their missionary spoke to them of the work that Christ required of them. He pictured all their difficulties and dangers—the possibility of a cruel death. Then quite plainly he put the issue before them: "Now, which of you will promise to try and make Jesus king of your tribe—king over its heart and over all its life?"

He waited in the darkness for a reply. At first there was nothing but silence. He knew that for many of them the promise alone might mean death. Suddenly one of them spoke in a strong, clear voice. "Ina so," he said. [I will.]

Then another and another spoke, "Ina so," "Ina so" [I will, I will], until every man in the circle had pledged himself to make Christ king even at the cost of his own life!

Very soon the circle broke up, and the men sought their rest until daylight—the day of their great new task of kingmaking.

Is Christ yet king in New York and in London, in America and in England? Why should these men who had heard of Christ for only six weeks exhibit greater devotion to Him than those men who have known Him all their lives? Who will say of this task of kingmaking, "I will"?—*Youth's Companion*.

"Inclosed please find list of subscriptions and check covering the same. This list puts the *HERALD of HOLINESS* in the home of every member of my church, excepting one, and I will get that one soon. My slogan is, 'The *HERALD of HOLINESS* in the home of every member of the church that I serve as pastor,' and you ought to see how it makes the work grow. I tell my members, 'Every loyal Nazarene takes the *HERALD of HOLINESS*.' The paper gets better all the time, and I would not be without its weekly visits if it cost \$5 per year."—Rev. W. B. PINSON, Texas.

"We enjoy the *HERALD of HOLINESS* very much and appreciate the noble effort of those who labor at our Publishing House."—Mrs. C. B. Widmeyer, Calif.

"We appreciate the dear *HERALD of HOLINESS* next to our Bible, and could not be without it. Our aim is to have the *HERALD of HOLINESS* in every home of our church, and we are just now about to accomplish the same. May the Lord bless the editors and all connected with this great Publishing House."—E. E. Turner, Indiana, Pastor.

Foster as song leader. Rev. Mr. Pounders preaches the old-time gospel in its power and purity. For two weeks the crowds came, and seekers lined the altar with fifty or more praying through to victory. Several of these were beautifully sanctified. Among the number was a Baptist minister's wife. Conviction was deep, and the interest was good throughout the meeting. On the last Sabbath the blessing of God came down in mighty waves of divine glory; the saints leaped and shouted for joy, while souls were praying through at the altar. The church was greatly strengthened, and we feel encouraged to press on in the good old way. Professor Foster, who taught in our school at Olivet for several years, knows how to sing the gospel. His solos were greatly blessed of the Lord, and enjoyed by all. We are planning for great things in the future for the Florence church. Well, Amen, the glory holds now.—R. S. Rushing, Pastor.

### CABLEGRAM

Glasgow, Scotland.  
**HERALD of HOLINESS:**  
Assembly closed victoriously. Send greetings to whole church.  
GEORGE SHARPE.

### TELEGRAMS

Walla Walla, Wash.  
**HERALD of HOLINESS:**  
Home campmeeting convention closed here to-night. Ruth and Robinson did great preaching; Professor Wells and wife captured the people with song. Forty subscriptions for *HERALD of HOLINESS*. House packed to overflowing to hear Bud Robinson's hospital experience. Long live these men of God to preach holiness.  
U. E. HARDING.

Columbus, Ohio  
**HERALD of HOLINESS:**  
Williams-Shaffer campaign in midst of the most wonderful revival history of the Columbus church. Largest attendance; deepest spiritual awakening known here, altar crowded with seekers. Three great salvation services Sunday. People are hearing the truth by the hundreds. Meeting continues another week.  
ERNEST G. ROBERTS, Pastor.

Muscatine, Iowa.  
**HERALD of HOLINESS:**  
Great revival going on with R. L. Morgan, evangelist. One hundred and eighty-five at altar in past four weeks. Bought a church; dedication service Easter Sunday. Price paid, three thousand dollars. Pledges went over the top nine hundred dollars.  
Rev. M. E. DEVOLL.

Chicago, Ill.  
**HERALD of HOLINESS:**  
Great day in Woodlawn Church Easter. Record breaking attendance in Sunday school. Meetings under Dr. Matthews begin with great swing. Number at altar during day. Church packed.  
M. SIMPSON, Reporter.

Ballinger, Texas  
**HERALD of HOLINESS:**  
Great revival here. Forty-seven professions to date, fourteen additions to church; more to come in tonight. Excellent offering for workers. Rev. E. W. Wells, District Superintendent, as evangelist, Joe M. Tyson, singer. Pastor's salary raised, also nice love offering. Expect great victory tonight.  
E. D. MESSER.

## Just Arrived!

Our stock of two titles which we are adding to our list of missionary books. We consider this list one of the most important in the Book Department, and purpose to add to it from time to time such volumes as we deem worthy of advertising and supplying to our people. Sunday schools having a *Missionary Library* and those contemplating such a thing, please take notice. These books are also excellent for the individual home library.

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OFFICIAL PAPER, CHURCH OF THE NAZARENE  
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Rev. C. A. KINDER, Man. Editor.

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## ANNOUNCEMENTS

NOTICE—INDIANA DISTRICT—Sunday, April 10th, has been set apart for Home Missionary day by the advisory board. Let all our pastors and workers arrange special services in interest of home missions, and bring up the Assembly pledges.—J. W. SHURT, Supt.

NOTICE—LITTLE ROCK, ARK., DISTRICT—There will be a Fifth Sunday rally held with the Coney church, beginning Thursday night, May 26th. Let all the preachers and churches in reach of Coney church plan to attend and make the occasion one of great victory. Entertainment will be furnished.—A. F. DANIEL, Supt.

NOTICE—PENIEL ALUMNI ASSOCIATION—The annual meeting of the alumni of Peniel College is called to be held in the auditorium at Bethany, Okla., at 2:30 p. m., Wednesday, May 18th, 1921. Decisions will be made of matters of importance relative to the Peniel Alumni Association.—CHARLES A. MCCONNELL, President.

## NOTES AND PERSONALS

In a communication from Rev. W. I. Deboard to the Publishing House, we read the following: "You will be interested to know that we are having a great meeting in Joplin. God is helping us to dig out some souls that will stand for Him when we have gone to 'The Great Beyond.' This is the ripest field I have ever seen. We hope to see a good church established here in the near future."

Rev. M. L. Balteore of Milton, Ore., writes that he is ready to accept calls for evangelistic work.

Mr. Jack Carter and Miss Ruby Logan were united in marriage Tuesday night, March 15th, in the college auditorium at Peniel, Texas. Rev. A. G. Jeffries officiated. Mrs. Carter is a beautiful, accomplished young lady, and Mr. Carter is the son of one of the most prominent citizens of Peniel. They are both members of the Church of the Nazarene at Peniel, and this means the establishment of another Nazarene home.

In a recent communication from William Reuben Taylor we read the following: "Rev. H. E. Copeland held a revival in Steele, N. D., and over sixty found pardon or purity during the meeting. Rev. Mr. Copeland preaches holiness without fear or favor. He is a powerful speaker, and deeply spiritual." Any one desiring his services can reach him by writing him at 2637 Clara Ave., St. Louis, Mo.

Mrs. Ora Pearl Keen, of Olivet, Ill., feels the call of God to enter the evangelistic work as singer or evangelist. She has open dates after June 1st. Recommendations can be furnished by Mrs. Keen.

The following telegrams were received too late for insertion in our issue of March 23d:

From Seattle, Wash.: "Home campmeeting closed tonight. Church building too small for crowd. Great First Methodist Church kindly offered for Brother Bud's Hospital Experience service. About one thousand present. Cash offering during week, four hundred and sixty-eight dollars. Pledges, eight hundred and forty. HERALD OF HOLINESS subscriptions, fifty-three. One hundred and eight seekers.—G. A. McShane."

From Decatur, Ill.: Great service in the First Church Sunday. Two hundred and forty-one at Sunday school. Twenty-one seekers at the altar in the evening service. Nineteen prayed through; some old folks seventy years of age. Pastor preached from the text, 'Save me.'—L. G. Milby, Pastor."

From Mineral Wells, Texas: "Great meeting just closed at Mineral Wells. Souls in the fountain every service. The preaching great. District Superintendent Allie Irick, and wife, at their best. Big class received into the church. Pastor's salary in full to date. Over the top with the entire budget asked for by the Assembly, and the end is not in sight.—W. B. Pinson, Pastor."

## DIRECTORIES

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H. F. REYNOLDS.....Kansas City, Mo.  
Office, 2109 Troost Avenue.  
Residence, 10 Summit st., Overhill, Mass.

## District Assemblies

British Isles—Glasgow.....Beginning March 27  
Washington-Philadelphia (Bloomington, Pa.).....April 27-May 1  
New York (Syracuse, N. Y.).....May 4-8  
New England (Haverhill, Mass.).....May 11-15  
Pittsburgh (Pittsburgh, Pa.).....May 18-22  
Ohio (Columbus, Ohio).....May 25-29

Foreign Mission Assemblies or Annual Meetings  
South Africa—Swaziland.....(about) August 10, 1921  
India, Western.....(about) September 28, 1921  
India, Eastern.....(about) October 10, 1921  
China.....(about) November 16, 1921  
Japan.....(about) December 28, 1921

R. T. WILLIAMS.....Dallas, Texas  
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## Spring District Assemblies

Arizona (Phoenix).....June 1 to 5  
Northern California (Lindsay).....June 8 to 12  
Southern California (Los Angeles).....June 15 to 19  
West Colorado-Utah (Grand Junction, Colo.).....June 22 to 26  
East Colorado-Wyoming (Boulder, Colo.).....June 29 to July 3  
New Mexico (Portales).....July 6 to 10

## Fall District Assemblies

Indiana (Beymour).....Aug. 31 to Sept. 4  
Missouri (St. Louis).....September 7 to 11  
Kentucky.....September 14 to 18  
Tennessee (Clarksville).....September 21 to 25  
Alabama.....Sept. 28 to Oct. 2  
Georgia.....October 5 to 9  
Mississippi.....October 12 to 16  
Florida.....October 19 to 23  
Dallas (Denison).....October 20 to 24  
Hamlin (Abilene).....November 2 to 6  
San Antonio (Waco).....November 9 to 13

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Kalama, Wash. (dedication).....May 18 to 22  
Spring District Assemblies

North Pacific (Seattle, Wash.).....May 25 to 29  
Northwest (Spokane, Wash.).....June 1 to 5  
Idaho-Oregon (Nampa, Idaho).....June 8 to 12  
North Dakota (Place given later)  
Campmeeting and Assembly.....June 15 to 20  
Alberta (Red Deer, Alta., Canada)  
Assembly and Campmeeting.....June 20 to July 10  
Manitoba, Sask. (Morse, Sask.)  
Assembly and Campmeeting.....July 13 to 24  
North Dakota, Convention.....July 26 to 31  
Nebraska (Hastings, Neb.).....Aug. 3 to 7

## Campmeeting

Frankfort, Ind. ....August 11 to 21  
Convention.....August 22 to 29

## Fall District Assemblies

Chicago Central (Olivet, Ill.).....August 31 to September 4  
Michigan (Lansing, Mich.).....September 7 to 11  
Iowa (Des Moines, Iowa).....September 14 to 18  
South Dakota (Mitchell, S. D.).....September 21 to 25  
Kansas (Hutchinson, Kas.).....September 28 to October 2  
Western Oklahoma (Bethany, Okla.).....October 5 to 9  
Eastern Oklahoma (Muskogee, Okla.).....October 12 to 16  
Arkansas (Searcy, Ark.).....October 19 to 23  
Little Rock (Little Rock, Ark.).....October 26 to 30  
Louisiana (Lake Charles, La.).....November 2 to 6

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