

# Herald of Holiness

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## An Unjust Criticism Answered

**W**E know of no modern writer who has been more faithful than this editor in making just and discriminating mention of preachers who are censurable either in matters of their theology, or biblical views, or errors in social or civic matters. We have never sought to spare that large class of preachers known as higher critics, whose infidelity shows itself in their insolent carving and mutilation of the Word of God, and destroying the faith of the people in its divine inspiration and authority. We have also paid due attention to another class of ministers, who have either insisted upon Christian people neglecting their civic obligations, and leaving state matters entirely in control of the Devil and his henchmen; or, on the other hand, who have placed undue emphasis upon the social appeal, and reduced religion to a mere round of social duties.

While we abate not one jot or tittle of what we have written on these points we decline with the same degree of emphasis a modern tirade of criticism of preachers, whose slogan is voiced in the stock phrase, "The ministry manifests no leadership." Modern critics of the Church have rung the changes on this complaint to the disgust of all fairminded men and women who are at all acquainted with the facts. These critics aver that the Protestant pastors of America are not exercising a tithe of the possible influence they should exert, declaring that "the preachers spend all their time on trifles."

We wish to enter an emphatic and indignant denial of these sweeping and false charges. They are unjust, untrue, and defamatory of the best class of people on earth. The fault we find with a certain class of preachers, as indicated above, is that they exert entirely too much influence in a very wrong direction. They have done a pitifully sad amount of work in lacerating and discrediting the Bible, until they have robbed thousands of the solace, and joy, and strength of this precious, holy Book of God.

Another criticism we make of these critics is that they falsely assume that the

gospel ministry is solely and only a theater for the activities of so-called leaders. This is not more true of the Christian ministry than it is of the medical profession, or the teacher's profession. Are all teachers discoverers of new knowledge, or originators of fresh thought? Do all physicians add to the sum total or effectiveness of medicine, surgery, or hygiene? The same question can be asked about the legal profession. The fact is that in no realm of intellectual activity does the world produce sufficient genius to make leadership common in any profession. Yet, shall we decry the usefulness of the rank and file of these professions who faithfully consecrate their time and energy to the routine duties which their callings involve, without waste of time in vain dreams and ambitions for leadership?

Why make an exception of the Christian ministry to the foregoing principles, which are universally admitted to apply to all other callings in life? Shall we fret, and denounce the Christian ministry because every pulpit is not filled by a Beecher, or a Spurgeon, or a Chrysostom? Besides, if all ministers were such illustrious luminaries as we have mentioned, millions of the humbler services to humanity would go unperformed which are now gladly rendered by faithful men of God who cheerfully go without any chaplets of leadership on their brows, or peans sung in their praise. Their reward is in tranquil consciences over duty done, and the unexpressed gratitude of those too sick for utterance, or perhaps snatched from the kindly ministries of such preachers by the mandate of death.

Just in this realm of lowly ministries and spiritual services is found a class of ministration which offers no pretentious signs of leadership, yet marks one of the noblest and holiest realms of ministerial labors. The cup of cold water, the soothing touch on the fevered brow, the whispered utterance of direction across the last river—these are records graven on the tablets of heaven, and in a coming day the doers of them will hear the glad acclaim from the lips unerring and the voice ineffable "inasmuch as ye did it unto one of the least of these, ye did it unto me." God's faithful servants can afford to wait for the arbitrations of heaven for their final award and not indulge in self-reproaches or repinings because their names are not flared forth in headlines, or their sermons are not syndicated and sent forth to be read by the millions.

It is simply a question whether we will accept by the patience of faith the final adjudication by the Father of us all, or greedily seek the plaudits of the godless and conscienceless critics who dare blasphemously to touch God's anointed in depreciation and slander.

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HE MINISTERS best who first has been ministered unto by the divine Son of God. Receive from Him, then give of Him.

#### OVERBURDENED AND WRONGLY BURDENED

ANY pastor today who does his full duty by his books, his prayer closet, his pulpit, and his people in their homes will certainly be an overburdened man. These four departments of service are fundamentally important, imperious, and vital. Each practically has no limit. There are no set bounds to a pastor's study, or to his prayer, to his pulpit preparation or his pastoral visitation. Each of these is likewise a source of infinite pleasure and delight to a genuine pastor. In these facts is to be found the reason that any faithful pastor is an overburdened man. He just can't help himself. The fields of activity are so limitless in extent, the calls so constant and urgent, and the religious joy and excitement so intense, that he is borne on and on in his passionate love for souls, until he soon finds himself overwhelmed with labors abundant, and sooner or later on the verge, or in the center, of the agonies of nervous prostration.

This overburdening, it will be seen, is with legitimate, normal duties and labors, and seems almost unavoidable. Not so with the wrongly burdened pastor. There is such a thing as a church burdening their pastor, or allowing him burdened with a very wrong line of things. When a pastor has to give much of his time to running around collecting money, there is a fault in the church allowing it. Raising money should be the layman's business. The pastor's duty toward money raising should be inspirational only. By proper and judicious appeal from the pulpit he should indoctrinate and inspire his people on the different church interests which need money, but the physical work of gathering up the money should be done by his lay members. Another way of a pastor being wrongly burdened is for a church to expect or allow him to personally superintend, if not actually take a hand in, every piece of work in way of improvement done about the church or parsonage. It pains us to see a pastor personally overseeing or taking a part in reroofing a building, or erecting a church fence, or moving a pile of brick, or engaging in any one of a score of lines of physical manual work which day laborers could be hired to do. It matters not if the pastor is willing to do it. Pastors can be faithful and diligent, but unwise. They very naturally are zealous to see everything pertaining to the church succeed, of whatever character, and their zeal may lead them to take a hand in the business, but any church ought to have wisdom and consideration enough not to allow their pastor to waste one hour of his time on these outside materialities of church needs. They should insist upon his undivided time being consecrated and concentrated upon the four lines of service indicated in this editorial—study, prayer, preaching, and pastoral work.

Outside of these four things there are a few calls which will be made upon him to which he will have to give heed. His denominational

assemblies or conferences, lectures by noted experts of his own or other churches, on Bible teaching, Sunday school work, or other vital subjects, he will feel obliged to find time to attend. This he should do, for his own broadening and protection from ruts. Especially in this age of specialists, when there are experts to teach us skill in every line of human endeavor, will the pastor find this to be the case. Yet, under the unwise conduct of many churches, many a pastor is allowed to spend that portion of his time which he should use in these methods of self-improvement, in the menial business of pushing a wheelbarrow, or driving nails, or similar lines of menial work.

By a wise and faithful attention to these matters a church can largely augment the usefulness and influence of its pastor and help to make him a stronger and abler minister of the gospel. By failing to give heed to them and continuing to wrongly burden a pastor, a church is only reducing his usefulness and preventing his becoming as great a preacher as he might become if differently treated.

#### AN INSULTING QUESTION

THE *Christian Advocate* (Nashville) has a leading editorial entitled, "Shall we have a minister at the Vatican?" Of course the *Advocate* opposes it, as all sane Americans will and do. We pronounce the question itself an insult to America. Why have a minister at the headquarters of this hoary political machine known as Romanism? Romanism is America's most brutal, bloody, bluffing, blustering, bombastic enemy, distinguished alone for chicanery, intrigue, duplicity, treason, and murder. It is reported that Mr. Harding has already been approached upon the subject, and "is willing to appoint a minister if public opinion favors it, and that public opinion will be tested when the question is discussed in the press." That is to say, of course, when the great venal, Rome-serving, conscienceless dailies of New York, Chicago, and a few other cities come out in favor of this un-American, absurd act, Mr. Harding will take that as public sentiment favoring it. Rome dictates the policies of these papers, and nobody knows this better than Mr. Harding. Of course the cowardly, fawning course of France and England will not influence America in the least. The time is upon us, however, when the religious press of this country ought to make itself heard against this proposed atrocious outrage upon America and Americanism, for which the Jesuits have been scheming for seventy-five years.

It is also said that an agent has been selected "to visit the pope and lay before him the situation as it exists here and leave it to the pope to suggest the proper policy." Who appointed this agent? If Mr. Harding did it, he should be impeached at once and turned out of office. We do not believe that Mr. Harding did it. We rather incline to believe that some cabal of Romish Jesuits appointed one of their own number for this perfidious task. This whole business is a tissue of in-

sincerity, falsity, intrigue, and diabolism, and smells to high heaven of Rome, only Rome, and Rome continually.

## EDITORIAL SURVEY

### HINTS FOR MOTHERS

Mothers are always glad to get help in the matter of training their children, especially in the matter of reading matter for them, such as will entertain and edify them. This is something about which mothers are always glad to have suggestive hints. We offer the following from J. H. CHIDLEY in *The Continent*, hoping it may be helpful to mothers:

Let me say that these particular children happen to be girls seven and a half and six years of age. My own time for reading with my children is the half hour before they go to bed. We draw up the big chair before the fireplace these winter evenings, and with a girl on each arm of the chair, we read together. Sometimes we vary this with a story-telling evening. The children furnish the characters, each suggesting one or two characters, as the case may be, and I am supposed to make up the tale. With four characters, such as a dog, a bear, a wolf, and a lion, the plot, as one can suspect, is sometimes complicated. But imagination is allowed to run riot, and the suspense is breathless. But usually we read. I had great delight two years ago writing up the stories of their dolls for these two children. The titles ran something like this: "The Doll with the Crimson Hair," "The Doll the Puppy Worried," "The Clown Doll," "Teddy Bear," "The Doll that Swallowed Her Eyes," and so forth. This volume of stories has never seen the light of day in print, but it is worn ragged, not because of its literary virtues, but because it speaks to the child's own experience. There is a valuable hint for parents in that.

But far beyond what these children may get from these excursions into bookland, I prize chiefly the opening companionship of my mind with theirs in the fellowship of good books. It will be an antidote to the hurry of life. Children today seem to be restless for excitement. They wish to be entertained. The moving picture has sophisticated them without educating them. The automobile has given them the gadding habit. Beyond what books may do for them in the way of unlocking the doors of imagination and storing their minds with worthwhile information, there will be the salutary lesson of learning to sit still and the art of entertaining themselves.

Then there is the matter of the child's own library. I have tried not to let their library become a repository merely for the hazard of gift books. They have their own bookcase in their day nursery which is slowly being filled with books chosen with discretion and of which they are the owners. They are taught to respect books and care for them.

### PRESIDENT HARDING BELIEVES IN PRAYER

It is always gratifying when men advanced to positions of prominence in the government of our country are believers in prayer. We are more than pleased to find the statement made by Mr. HARDING showing that he is a real believer in prayer. We take it from *The Baptist*:

In response to a request from the editor of *The Baptist* that Senator Harding give through the columns of this paper some statement to the people of our churches, there comes under date of January 20 from his secretary, Mr. Christian, this word:

"I regret to say that he has found it a matter of physical impossibility to find the time in which to prepare the message. For weeks past his every moment has been occupied in the despatching of emergency public business which would not wait and in holding the scheduled conferences of which you have read. . . . I inclose an article containing some expressions which Senator Harding has made relative to religious matters. It may be that their reproduction in some form will be helpful."

The statements referred to are as follows:

"During the last ten days I have been taken far back into the story of creation, and I have found it to be adding to my sense of religious devotion.

"Prayer grips the heart and adds to one's confidence.

"I believe in prayer. I believe in prayer in one's closet, for there one faces God alone. Many times the outspoken prayer is only for people's ears. But I can understand how those of old, in their anxieties, problems, perturbations, and perplexities, found courage and strength when they gave their hearts to the great omnipotent God in prayer.

"How many things are in the Scripture that we, in our worldliness, never discover!

"After all, men are very much alike. God made us all in the same image, and there is no difference in us except as we have developed; or when the weight of responsibility is shouldered on us, then God makes men equal to that responsibility. It is the touch of responsibility that makes human beings awake.

"The government of this republic has been adrift, and the inevitable result has followed. But I am not afraid because I know through courtesy, confidence, and close adherence to justice, one will have at his call the best minds and intellects in the great republic, and with their truth, advice, and direction, we can not go wrong.

"I trust that in the four years that are to come I shall be worthy of the honors you have conferred upon me, and that I will come back and look you in the face and be able to say, 'I have kept the faith.'"

When Mr. Harding takes the oath of office on March 4th as President of the United States, his hand will rest upon a Bible which is opened at the passage in Micah which reads: "He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

### SERVING THE DEVIL IN THE NAME OF CHARITY

All sorts of immoralities, indecencies, and absurdities are practiced in the name of charity. Charity balls, charity lotteries, and such infamies are dared to be run professedly to raise money for some charitable purpose. One of the most disgusting of these spectacles occurred in New York recently, and in some way was promoted by a daughter of J. Pierpont Morgan, which added all of the artificial splendor to the shameless outrage which wealth could give it. The *Christian Advocate* (New York) gives the facts in the following quotation:

The "liberal laws" enacted last year for regulating boxing contests are having their perfect fruit. In Madison Square Garden a few nights ago, BENNY LEONARD "stopped" RICHIE MITCHELL in the sixth round of a prizefight, which was promoted by Miss ANNE MORGAN, daughter of the late J. PIERPONT MORGAN. Here are two paragraphs from the Tribune's vivid story of the mill:

After that first round, Leonard used all of his ring cunning. The blood oozed from his nose and mouth, and he had received the hardest beating he had been forced to take since he won the championship. He realized that Mitchell was nobody to play with.

The end came in the sixth. Half blinded, Mitchell was wrapping his hands around his jaw and trying to hold himself erect, but Leonard kept after him relentlessly. He dropped again, but dragged himself up painfully, holding on to the ropes. Leonard pressed him close, ready to finish the blinded and staggering boy, but Referee Haukoop stepped between them. Another punch might have killed Mitchell.

The disgusting spectacle in the ring was nothing to what went on outside. This was no common prizefight. Young girls from "the first families"

sold programs and Miss Morgan herself, who was responsible for the affair, sat in a box with ex-Governor SATTEN and smiled her thanks to the cheering thousands to whom she was introduced by an expugilist.

Prizefighting levels the fighters to brutes, and its effect upon the spectators is scarcely less debasing. The man or the woman who promotes such an exhibition starts an endless train of debasing influences. When that man or woman is not a plugger, but a member of a family which has at least had the opportunity of refinement and Christian culture, the case is far more deplorable. Who may not do what Miss Morgan can do? It is said by way of justification that the gate receipts, one hundred thousand dollars, will be used for the relief of devastated France. Is it then necessary that the finest ideals of American life must be devastated in order to repair the ravage of a sister nation?

### A REMEDY FOR INSOMNIA

In this rushing age, insomnia is getting to be more and more general with people. Certainly any one troubled with it will thankfully welcome a remedy. We find the following which Mrs. IDA STARIN declares to be a simple remedy for this troublesome malady which we copy from an exchange, and pass on for the benefit of any who need it.

When I can not sleep I have been helped so much by repeating hymns. I have in memory twenty-one. They soothe and comfort by bringing one in touch with the spiritual and turning the current of one's mind when so full of worrying thoughts which excite and keep one awake. We can not think two things at once, so when we turn to a hymn full of God's promises, there is power in it to help and keep one from thinking of earthly things. Insomnia has lost its dread for me when I can say with the psalmist, "My mouth shall praise thee with joyful lips when I remember thee upon my bed and meditate upon thee in the night watches" (Psalm 63:5, 6). Sometimes I can say only two or three hymns before I am asleep. When thoughts will crowd into my mind while I am repeating a hymn, I stop and commence over again at the first verse. "Safe in the Arms of Jesus," and "Jesus, the very thought of Thee" seem to come first to me. I am glad to pass on this simple remedy, hoping it will help those that suffer from insomnia that so affects the health.

### STEWARDSHIP VS. OWNERSHIP

This is an age-long conflict, men say they are owners, God says they are stewards. This is pre-eminently true of Christians who profess to have consecrated all to God, which they have to do before they can really become His, in the true sense of the word. Consecration, to be full and true, must mean the actual delivery over to God of all we are, or possess, or ever hope to be or possess. Henceforward the consecrated man must recognize and practice the truth that he is not an owner, but a steward intrusted with possessions or gifts committed to him in trust to be used for God as He may direct. This distinction is brought out by *The Baptist* in the following words:

A steward does not own the property he has in his possession. He holds it for another and must at fixed intervals or at some date give an accounting.

Christian people are not absolute owners of what they have. They themselves and all they have belong to God. They came naked into the world and they go out in similar fashion. A diamond pressed in a dead hand means nothing. All they can take back to God is the soul which He gave. And the worth of that soul is a good deal dependent on the use they have made of material things while in the body.

The daily question of the Christian is not "How much do I owe God?" but rather, "How best shall I use today these gifts which God has placed in my keeping?"

"Ye shall therefore be perfect as your heavenly Father is perfect" (Matthew 5:48, R. V.).

THE moral law, or the decalogue given by God on Mount Sinai, was given, not to be broken, but to be kept. For any one to have kept the law perfectly would have brought into being the modern term, perfectionist. That no one ever did does not do away with the fact that perfection in keeping the law was the ideal and purpose of God. The transition from the old to the new covenant produced the one perfectionist—Jesus Christ, the sinless One. In Him thereafter all men had the true type of Christian perfection.

The law expounded holiness, and Jesus Christ on the mount expounded the same truth. His sermon brings us into a newer and higher altitude of spiritual faith and life. Many would make it their creed, if they had any idea that they could ever keep or maintain the beauty and character of the teachings of Jesus. Many others maintain that it contains incomprehensible and impossible things. But would Jesus, the perfect man, teach truths incomprehensible and impossible to His disciples? Were these wonderful expositions of divine truth not to be understood, and were they to be unattainable? This conclusion will be accepted, that if He taught them to be perfect when such an experience was impossible to them and to all others His own perfection would be destroyed. This, however, He did not do. We can know the teaching, and we can also have and live the experience.

Now, the teaching or standard of Christ here did not relate to physical perfection. Captain Webb, the old-time Methodist, had a blind eye, yet he rejoiced in the blessing of which we write. We have in mind a brother who, in spite of his physical misfortunes, for he has only one leg and one hand, has rejoiced in the presence of God and the people while he has testified to this grace of perfect love.

Again, the teaching and standard of Christ here did not relate to intellectual perfection. There is no such thing as equality of intellect. Christ and His disciples were not on the same plane of knowledge. Questions were asked so that while one taught, the others were receiving instruction. The unending questions concerning the experience of holiness show the lack of intellectual perfection both in the Church of God and in the world. We well remember an ignorant French-Canadian who had been brought up a Roman Catholic, and who was wonderfully saved and then blessedly sanctified. In broken English we have heard him testify to the blessing of perfect love. How full of joy and glory he seemed to be while he told the story of his love for all men! In the same services were educated people who also testified with unctuous words to the same blessing, and we have long ago concluded that this glorious experience did not depend either on one's physical condition, or one's mental ability. It is an experience that is resident only in the heart.

In turning to the Scriptures wherein we read the following undernoted passages we are forced to believe that there is a perfection for the child of God. The first passage is God speaking to Abram, "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). The second passage

## Perfect Love the Basis of Christian Perfection

By Rev. George Sharpe

is God speaking to His people, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). The third passage is God testifying of His servant Job, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil" (Job 1:8, 2:3). The fourth passage is the Holy Ghost speaking to the Church through the Apostle Paul, "Love is very patient; very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears" (1 Cor. 13:4-8, Moffatt's Translation). The fifth passage is Jesus speaking on the mount and from which we have our text, "Ye shall therefore be perfect, as your heavenly Father is perfect."

It is necessary to define, or give the definition of, the word *perfect*. Perfect, according to Webster, means to finish, or complete, to leave nothing wanting, to give to anything all that is requisite to its nature or kind. When we speak of God we accept the fact of perfection. He is entire and complete, for there is nothing lacking in Him. He is complete in His nature and being as God. The angels have not the same perfection as God, but according to their nature and kind, they are entire and complete and perfect. The reason for salvation is that man is not entire and complete according to his kind. Sin is a foreign element in the nature and being of man. It is destructive of the character that enthroned him in the Garden of Eden and made him the companion of God. The tragic end of the life of Abel proved that Cain was lacking in perfect love. The greed of Jacob to secure the birthright of his brother Esau exposed the incompleteness of his being. These two illustrations reveal the common experience of all who through sin have lost the completeness—the perfection—necessary to maintain the joy of the garden, the peace of the heart, and the blessed unity with God.

On one of our charges a certain brother was brought into the kingdom of God's grace. Many on the charge professed to be sanctified wholly, and after our removal to another field of labor this brother had much to say against the "holy people." After class meeting, prayermeeting, or church service he would go home and in the presence of his grownup family criticize, find fault, and mock and laugh at those whom God had so signally blessed. During this time there were no seekers for salvation in his family. He and his wife were losing their grip on God, and the

experience that they did have was passing away. Of this they became conscious, and one morning after reading together certain passages from the Bible they got down on their knees before God. They prayed for hours and just before the noon hour the wife heard from the skies and the fire fell, and immediately the husband received a like testimony of God's presence and power. The hour that followed was a glorious time to them both. At night they went to church and in the presence of the people told their past and the feelings they had against the Lord's anointed, and how God had met them that morning and given them the blessing of perfect love. At home they craved the forgiveness of their children, and then prayed with them that they might give their hearts to Jesus. The children were mightily moved by the Spirit of God, and they confessed that their parents' previous profession of religion had disgusted them but they believed in the religion they had now. It is this blessing of perfect love that manifests the truth of Christian perfection. All preaching should have that end in view, for therein is the end of sin, carnality, and the "old man."

Let us, however, go back to the teaching of Jesus. Nothing is worth while unless we find it in the Word and prove it by experience.

### 1. Jesus reminds the disciples of the old way.

"Thou shalt love thy neighbor and hate thine enemy." Here shines out the two natures. The one that loves and the other that hates. It is incredible that any one can believe that the new nature that came with the new birth both loves and hates. "Doth a fountain send forth at the same time sweet water and bitter?" John in his epistle declares that "Whosoever hateth his brother is a murderer." The murder nature is not the nature of God, and it can not be classed with the new nature that loves with divine love and reveals God in us. The "old way" is the way of the justified—the way that manifests the Ishmael nature that bullies, and fights, and mocks, and jeers, and the Isaac nature that is gentle and suffers and lives in fear and trembling in the same heart. Many, in speaking of Paul's declaration to the Corinthians that "ye are yet carnal," admit the thought that they are carnal Christians. Just so, carnality speaks of the nature that is of the Devil, and to be a Christian speaks of having a nature that is of God. Nothing need be plainer in expressing the two natures, and in the final analysis that those who are in possession of the two natures are the Devil's Christians. No argument is needed to prove that such a state or experience is in need of a work of grace to remove the nature that is contrary to the nature of God. Neither is any argument needed to prove that the experience which makes the foundation of Christian perfection is impossible while the two natures continue together. The old way is the way of the two natures, and describes the experience of the justified who never maintain the doctrine of Christian perfection, since they never testify to the blessing of perfect love.

### 2. Jesus declares to the disciples the new way.

"But I say unto you, love your enemies." That is a new revelation, and also a new ex-

perience expected of those who have heard and known the words of Jesus. In effect we are brought to the issue that we can love our neighbors and love our enemies when in possession of only one nature. Two natures make such a problem impossible. The necessity of the death of the "old man" is here seen. The expulsion of the "carnal mind" is here required. The destruction of the "body of sin" is here demanded. The eradication of depravity, the sin principle, is here expected, otherwise how could one all the time and everywhere love his enemies? The carnal nature abiding in the heart would manifest itself, and where the enemy is concerned would not manifest itself in love.

Seekers after holiness have been brought face to face with the "new way" of loving their enemies, and have consequently failed to go through to victory. Take that brother who spent hours at the altar groaning and praying with every indication that the death of the "old man" was taking place. To help him through a worker questioned him as to his consecration, as to his relations with worldly societies and businesses, as to his personal habits and appetites. From the answers given there seemed nothing to hinder God from giving him the experience. The final question was about his relation to his enemies. Would he forgive them? Here a torrent of speech came from the seeker: "Forgive the family who had wronged his child, had made her name a scandal in the community, and injured her future for life? Never, here or hereafter. If I must forgive to get and maintain the blessing, then I do not want it." He passed out from the presence of God, and was subsequently heard to say that he did not believe in holiness, and that there was no such thing as Christian perfection. But there is such a thing as perfect love or holiness, which is known as Christian perfection. God made man, and He made him pure and holy. Man broke the law of God and sin came into the world. This was and is the foundation of all the rebellion against God in the history of the race. Yet God loved man, and in that love sent His only begotten Son. Jesus, in the days of His flesh, found intense opposition the result of carnality which was revealed through malice, hatred, and death. The cross was the final scene with its thorns and nails and spear and gall and jeers and mockings. These things were enough to bring judgment and wrath upon His persecutors, but no, His prayer was, "Father, forgive them, they know not what they do." Why this prayer? you ask. *He could do no other, for He had only one nature.* When we are sanctified, and the Adamic nature is gone, and the whole man is filled with the divine nature like unto Jesus, we shall love our enemies and forgive them in the same way. This is the new way that reveals perfect love and is the basis, for Christian perfection.

3. *Jesus teaches the disciples that the Father's way should be the Son's way.*

"That ye may be the children of your Father . . . for he maketh the sun to rise." Love blesses all round. That Jesus taught was the Father's way, and must also be the Son's way. This is what Jesus meant, the Father has done the best He could for all even although they have rebelled against Him. He made no difference, for all men have been benefited and been blessed through

the rising of the sun and the coming of the rain. Reader, can you say that you do likewise? Is the Father's way your way? It ought to be, if you have been purged of inbred sin and are filled with the Holy Ghost.

How far short many professed people of God are in their relations to all men. Circumstances, change their attitudes quickly. A simple illustration will suffice. A famous preacher in London was greatly stirred in hearing of the mighty movings of the Spirit of God in Edinburgh through the efforts of an earnest evangelical preacher. He prayed for him. Prayed that his work would grow in that great city, and that God would bless him in the salvation of many, many souls. In the will of God, however, the preacher in Edinburgh accepted a call to a church in London but a little way from that of his praying friend. Then came the confession from the man of prayer that he could not pray for the man of God in London as he did when he was preaching in Edinburgh. Do you think such a confession would have been possible if

holiness, and the character of the real children of God is holiness made manifest in perfect love. God's love in its perfection is flawless in motive, in action, and deed; hence He loved a disobedient world. He made no difference either to black, or brown, or red, or white. The enemy or the friend had like evidences of His love. That is the need now. Too many churches are cursed with little cliques and coteries. So much so that they can not enjoy a service in the house of God unless their clique is present. If their special friends should not be present they leave the service to find them, no matter where they are. Does such conduct prove that they are in the true way?

A parish visitor on one of my charges came to interrogate me with regard to her work. One of the points raised was the question of friendship with the poor slum people whom she visited. Should she receive them into her home if they called? Must she entertain them if they came under her roof? Was it essential that they should receive the same marks of friendship that she gave to her nearest and dearest relatives? How often these things have to be faced. Many doing the work of God count it a privilege to enter the homes of the lowly poor, and look upon their poverty in the shape of bare floors, empty cupboards, uncovered walls, and naked persons, and in doing so believe they are showing the perfect love of God to them. But should the same people come to their front door they would be shocked, and to think of their sharing the comfort of their velvet carpets, their costly and beautiful bric-a-brac, their tasty and wholesome food, and above all rest in their comfortable chairs would of all things be unbearable. But, "What do you more than others?" if you fail here? Where is your perfect love, and where is the evidence of the highest standard of New Testament doctrine and experience?

Perfect love is the foundation and the evidence of Christian perfection. What a blessing it is to get the blessing! That puts us in heaven. What a blessing it is to enjoy the blessing! That puts the Church in the heavenlies. What a blessing it is to live the blessing! That puts the world under the thralldom of divine love, and where it can not but see the beauty and power of God.

Oh, for more believers like Jesus! Many absent themselves from the services of God in the church, and also from the Lord's Supper because of others who may have sinned and denied their Lord under peculiar conditions, yet Jesus could sup with His betrayer, and dip in the same dish with him. That is the example—yea, that is the true type and pattern of perfect love. Many turn away from those through whom offense and sorrow and suffering came, but not so Jesus. He loved to the end. He met Judas as He came out of the garden and the kiss was received on His innocent cheek while he uttered the memorable words, "Judas, betrayest thou the Son of man with a kiss?" This is the very zenith of the glory of perfect love. If all believers did like Jesus the fact of Christian perfection would be established everywhere, and the text would be easily understood as meaning, "if ye do these things ye shall therefore be perfect, even as your heavenly Father is perfect." Amen.

GLASGOW, SCOTLAND.

### A Spiritual Magnet

*It is related of Fenelon that he had such communion with God his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." Fenelon's manners were full of grace, his voice full of love, and his face full of glory. The invitation, "Come to Jesus," was in every act. He was a "spiritual magnet." "That," says the Record of Christian Work, "is what God wants us all to be. That is what we all can be, by just yielding up all to Him and letting Him live again in us. Under no other condition can this transforming power fulfill its mission to our souls. Are you ready for it?"*

there had only been the divine nature in the heart of that London preacher? No; had the blessing of perfect love been as untainted, and as free from self, as it is when the Adamic nature is extirpated he would have rejoiced in the coming of his brother preacher and joined hands with him to bring the kingdom of God to many in that great city. The need of a second work is here seen, and is the cure for such a spirit and would end all such confessions. When the Father's way is the Son's way, perfect love is seen and that is the real basis of Christian perfection.

4. *Jesus explains to the disciples how they may know the true way.*

"If you love those who love you, what reward have you? . . . If you salute your brethren only, what do ye more than others?" The Christian with perfect love in his heart, who is the exponent of a Christian perfection, is representative of a people entirely unlike the worldling. The superiority of the world is based on morality and education. The superiority in the kingdom of grace is based on perfect love. The nature of God is divine, the nature in the sanctified is divine. The character of God is



## The Secret of the Overcoming Life

By H. O. FANNING

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Proverbs 16:32; 25:28).

**T**HE city with its walls, and towers, and stronghold was the unit of power with the ancients. To their minds it was the symbol of strength, and the person who could take it was a conqueror indeed. The city of Tyre withstood the armies of Nebuchadnezzar for thirteen years, and the Philistine city of Ashdod withstood the armies of Psammetichus for twenty-nine years before it was taken. A city broken down and without walls was the symbol of weakness to them, and a place that would fall an easy prey to its assailants.

It goes without saying that one must be saved and sanctified in order to live the overcoming life in its perfection and power. That there are degrees of power, and victory, and achievement in the sanctified experience, none will deny. How to realize in largest measure the possibilities of the sanctified life is the problem that confronts every sanctified soul. There is the human, as well as the divine, element in salvation and service, otherwise all would be the same in experience and usefulness. It is what we become by the grace of God that determines whether we will succeed or fail in the Christian life and warfare. Salvation does not work automatically.

In the spiritual realm, as well as in the moral, physical, and intellectual realms, the greatest of all conquests is self-conquest. "He that ruleth his spirit is better than he that taketh a city." Most men will never rule mighty empires, but every man should rule in the empire of his own personal selfhood. You may never be President of the United States, but you must rule the empire of your own spirit or make a failure of life. It is easier to subdue the forces without than it is to subdue those within. Men have conquered nations who could not conquer their own spirits. Alexander the Great conquered the world, but was unable to subdue his own passions. In a fit of anger he slew Clytus, his best and most intimate friend—the man whom he loved above all others. Self-control is the acme of true educational results. The ancients, without the Word of God, knew nothing better, and aspired to nothing higher. Ovid said, "He is more of a hero who has conquered himself, than he who has taken a fortified city." The heathen everywhere, and in all ages, have recognized the importance of this virtue.

No man can secure the highest type of self-control by mere acts of self-discipline. Christian self-control is the crowning glory of the fruit of the Spirit. But this fruit is brought to perfection only through our co-operation with the Spirit in its development. The Greek word translated temperance in our authorized version of the Scriptures, is properly translated self-control in the revised version. This is due not so much to a fault in translation, as to the change in the use of language. Love is the foundation stone of Christian character, and scriptural self-control is its capstone. Faith finds its highest manifestation in faithfulness, and love finds its noblest expression

in the divinely empowered obedience and service of a wholly sanctified person whose every power is developed and controlled and used in the service of God. Whatever the churches of our land may, or may not, think of the doctrine and experience of entire sanctification for which we as the Church of the Nazarene stand, it is the experience they need, and the experience that every one needs who will live the overcoming life.

Self-control means much more than the suppression or regulation of the passions of our souls. It is the graciously given ability to control and develop every power of our sanctified being to its highest possibility of usefulness, and to co-ordinate and command our every energy and capacity for the highest forms of service, and the largest measures of achievement. In the act of sanctification we are delivered from all the evil of our being incident to the fall. In the sanctified life we control, develop, and command our sanctified energies and powers for their highest degrees of usefulness and service. With Paul of old, we must "keep under" these bodies of ours if we would realize the greatest possibilities of the Spirit's work in our lives and in our activities. It was not "the old man" that Paul kept under, but his sanctified body—all the powers of his sanctified being, thus bringing them into subjection to the whole will of God, and to the highest attainable perfection in service. The overcoming life, then, means much more than victory over the adversary in the struggle to maintain our spiritual existence. It means also the development and use of all of our God-given powers in the accomplishment of the work to which God has called us.

The overcoming life is first of all a matter of the heart. It has reference rather to our inward condition than to our outward en-

vironment. The person who is victorious within will be victorious without. We are never defeated until we are defeated at heart. It is the heart attitude we are to maintain; the heart victory for which we are to strive. It is not the seeming defeat that counts, but the way we respond to it. He who can rise triumphant above seeming defeat, is a victor indeed. His spirit is triumphant. He has not really been defeated. The indomitable spirit will rise victorious over the seemingly most crushing defeat, and soar away to new conquests on new fields of action. Paul was beaten with rods, and scourged, and imprisoned, and mobbed, and driven from one city to another; he was stoned, and shipwrecked, and beheaded, but he was never defeated. He fought a good fight, he kept the faith, he finished his course. He accomplished his work, and went home to glory in triumph.

On the night in which our Lord was betrayed, He could say to His disciples, "I have overcome the world." He could look up into the face of His Father and say, "I have finished the work which thou gavest me to do." He was mocked, and scourged, and crucified; but when His work was completed, in final triumph, He cried with a loud voice, "It is finished," and bowed His head, and gave up the ghost. In three days He arose triumphant, a conqueror over death, hell, and the grave. We are followers of an invincible and undefeated Christ. By His grace we may go through the conflicts of life invincible and undefeated in the path of duty. If one man could say, "Thanks be unto God which always causeth us to triumph in Christ. Thanks be to God, which giveth us the victory through our Lord Jesus Christ," by the same grace we too may say it. We too may finish our course with joy, and hear our Master's welcome plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

## Can't See It That Way!

Who's Wrong, Thee or Me?

By U. E. HARDING

**W**E read a great deal in our church paper of late in our Assembly, convention, and campaign reports of fifty, one hundred, etc., at the altar dedicating their lives for Christian service. This may all seem good to some, but to the mind of the writer it is out of place and will lead to steps in the wrong direction.

1. We preach, and so does the Bible teach, that if one is completely consecrated, his life is dedicated to God and he is ready for sacrifice or service anywhere, any time, at home or abroad. God does not know foreign missions. China is as close to Him as America. After all, brethren, where we are weak is on consecration. The big union meetings get great crowds and preach as straight on regeneration as many of us but they fail in getting the people on to a real foundation; namely, repentance. They preach Christ's love and that He does everything for us, but the fact is, there is something we have to do before we can receive Christ or Christ receive us, and that is, to turn from sin, have a godly sorrow for sin and make restitution for sins.

Many say they accept Christ and are persuaded Christ accepts them on such a shoddy foundation of Christian experience.

Now, isn't it true that many holiness preachers of today are preaching the cleansing, glory, blessing, shouting, and power side, or a one-sided holiness? There is God's side and there is man's side. No man can get the blessing until he dedicates his life, consecrates all, sanctifies himself that he may be sanctified, sets himself apart, etc. Hence we have thousands professing the blessing with carnal hearts and doing more harm to the real teaching of Bible holiness than if they did not hold such a high standard. Brethren, it means everything to be all on the altar and when once there you won't have to be reconsecrating and dedicating for Christian service.

2. In the second place, it is confusing to the persons at the altar and the instructors of the same. Brethren, here is where the big campaign workers fail—at the altar. We should be definite. We have persons who answer such an altar call that soon have a

*Concluded on page nine*

**I**t was agreed at our last General Assembly that we would not recognize the international line between the United States and Canada as touching the work of the Church of the Nazarene. This is no doubt as it should be, and to be commended in so far as it is practicable.

In consulting the Manual on boundaries of Districts, it will readily be seen that the two named countries are pretty well organized into Assembly Districts. Consequently, Home Missionary and evangelistic work of any nature must be done within the territory of some Assembly District. In view of this fact, the plan and policy of the General Board of Home Missions and Evangelism is to fully co-operate with the District organizations in carrying forward the interest of the church in the home field.

The spiritual, economic, and social condition of America presents at least four open fields of unparalleled opportunity to the Church of the Nazarene for Home Missionary and evangelistic work.

#### The First Open Field

The first open field is found in such Assembly Districts as are unable to adequately support the District Superintendent.

In the very nature of our work and organization, the District Superintendent becomes the key to the success or failure of our enterprise. Our sainted founder, Rev. P. F. Bresee, once stated in an Assembly, which the writer was privileged to attend, "Show me the District Superintendent's visions, ideals, and purposes, and I will show you the kind of a District he will produce." This is largely true with all our work. "Like priest, like people."

Our church being primarily an evangelistic movement, the District Superintendents head our several District evangelistic forces. We practically have three classes of executives in our church: the local pastor, who has direct charge of the congregation; the District Superintendent, who has the supervision over the District; and the General Superintendents, who have the supervision of the entire church. They all join together in vision, faith, and purpose for the perfecting of the church and the promotion of "Holiness unto the Lord" in the earth.

The District Superintendent, being the head of our District forces, should be kept free to carry forward the work assigned him without financial embarrassment. To handicap him by the lack of financial support is not only a hindrance to the cause, but a gross injustice to the man. Many capable District Superintendents have been unjustly criticized because of a seeming lack of ability to get on, when in fact it was inadequate financial support. It must be understood that a District Superintendent can not give his time to building up weak churches and entering new fields unless he receives remuneration from some other source. If the District Superintendent is compelled, for lack of salary, to hold meetings only where the churches are able to pay for evangelistic labor, the small churches and new fields must be left to their fate.

Together with the Board of General Superintendents, the General Board of Home Missions and Evangelism stands as a mediator between the stronger Assembly Districts and the weaker ones, to receive aid from the stronger and administer it to the weaker. Thus as Assembly Districts we fulfill the Word of God, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

A little financial help on these weaker Districts will return thirty, sixty, ninety, and a hundredfold in the salvation of souls. Some of the small Districts will not need help more than a year, till they will be self-supporting and be able to give much to the general church work. Brethren, we must stand by these brave young men that take their families and move to weak Districts which offer great opportunities to build a strong District within a comparatively short time.

### FOUR OPEN FIELDS OF UNPARALLELED OPPORTUNITY FOR THE WORK OF HOME MISSIONS AND EVANGELISM

By N. B. HERRELL, General Secretary.

Already the Board of General Superintendents, in harmony with the provision of the Manual, page 74, has designated six of the more needy Districts to the General Board of Home Missions and Evangelism for financial aid in order that the District Superintendents may remain in their respective Districts and do efficient work.

Brethren, will we stand by these brave men while they preach the gospel to the multitudes? We will tell you more of them and their work later, as we desire at this time to set forth the work as outlined in the plan adopted by the General Board of Home Missions and Evangelism at their late meeting in Kansas City, Missouri.

#### The Second Open Field

The second open field is found among the 17,000,000 foreign born people in our midst. In 1914, immigration to the United States reached the high mark of 1,300,000. We now have about forty-one different nationalities represented in our land. We have 4,000,000 Italians, 4,000,000 Jews, 120,000 Finns, 32,000 Syrians, 150,000 Armenians, 321,000 Hungarians, 118,379 Greeks, 500,000 Bohemians, 1,708,000 Poles, 385,000 French Canadians, Japanese, Chinese, Germans, Mexicans, and Portuguese by the thousands. Besides these we have more than 10,000,000 negroes, and 350,000 American Indians. There are 12,000,000 foreigners within the United States who are unacculturized, and seem to have no desire to become citizens. Forty per cent of the United States is of foreign birth.

These foreigners bring with them their ideas of religion, economy, government, and society, which in many cases are based upon very low standards of education. Illiteracy among these people is prevalent. These immigrants colonize and instead of melting into the American spirit, they are fast becoming a menace to the nation and threaten to smother the Christian principles of Protestantism.

While it is true that we have about one ordained elder to each six hundred people in the United States, it must be understood that all of these elders do not really and truly preach the gospel of full salvation. The great majority of them are as much a hindrance to the spreading of scriptural holiness as the Mohammedan priests and holy men of India are to the work of the missionaries on the foreign field.

As a board we are glad to announce to our church that we have taken over a portion of the Spanish work in the Southwest and we hope to do work among the Japanese, Chinese, negroes, and other nationalities within a few months. This line of work is so related to our foreign missionary work, that when we begin to operate among the foreigners in the home land, we will solve many of the problems that come up in our work on the foreign field. We hope that our people will make this line of work a subject of earnest prayer.

#### The Third Open Field

The third open field is found in the many unoccupied centers located from northern Canada to the gulf, and from coast to coast.

There are 38,000 churches in the United States without pastors. Many of these church buildings are vacant and offer to the Church of the Nazarene an open door to enter and establish churches at a minimum cost.

There are more than 50,000,000 persons over nine years of age within the United States not

affiliated with any church. There are 27,000,000 Protestant children and youths under twenty-five years of age, who are not enrolled in any Sabbath school or other institution for religious training. There are also 5,500,000 illiterates above nine years of age. If these three classes should form in double row, three feet apart, they would reach one and one-half times around the globe at the equator. If they should march before the President in review, moving in a double column at the rate of twenty-five miles a day, it would take them three years and five months to pass.

At a conservative estimation, there are at least 90,000,000 souls in the United States without salvation. Truly "the harvest is great and the laborers are few."

Our assets as a church to carry forward our many enterprises, lie within these centers that are unoccupied by our church. It is surprising how soon a self-supporting church can be established within these centers. Many of our strong churches were started in this way. What has been done can be done again if we will but believe.

How many of the fifty million non-church-going people should the Church of the Nazarene undertake to evangelize? Do you think one million too many? If we reach any of them we must get away from our own churches and enter the fields where they are. The command is to go and I will be with you. Oh, brethren, let us believe God enough to work with Him. Amen.

The General Board of Home Missions and Evangelism intends to fully co-operate with the District Superintendents in entering these unoccupied centers and establish churches as fast as the means will grant opportunity.

#### The Fourth Open Field

The fourth open field is found in the promotion of a world-wide revival of old-time religion, to be carried on simultaneously throughout the Church of the Nazarene, inviting others of like precious faith to unite with us in this special effort to extend God's kingdom in the earth.

In unity there is strength, we are told, and this unity is what we are trying to secure so that the church might have strength to carry forward the work of salvation in a more extensive way. All the visions, aspirations, and good plans for the future of the church will be as dust unless we have a mighty refreshing from the presence of the Lord. The first thing the church needs is to wait upon the Lord till He meets her in a revival of old-time religion so that she will be able to go to battle with the strength of an army.

We have largely lost sight of the militant side of the church, and drifted into a formal society of good will, with a few Christian ethics as standards. We need a revival that will awaken the powers of the church and that will set her talent on fire with heavenly love.

We have about forty thousand Nazarenes scattered over the earth. If we can muster them into an army like unto Gideon's, we believe the results will be equally as great. As Nazarenes we need it, the Protestant church needs it, the nation needs it, and the world needs it.

We read, "God so loved the world," Christ came to "take away the sin of the world," the church is commanded to "go to all nations" and bear witness. It seems that such an undertaking for the salvation of souls and the glory of God would merit the blessings and help of heaven's host.

In conclusion we will say that time, men, and money enter into the accomplishment of the foregoing. However, we believe that faith, prayer and work, plus the God of impossibilities, will enable the church to realize, at least in a measure, the vision, burden, and desire she has for the salvation of souls. It is true we must crawl before we walk, but some youngsters walk earlier than others. The General Board of Home Missions and Evangelism has found its place of operation in these four great open fields, but foremost of all the world-wide revival of old-time religion is the ever-abiding goal to which we all are working.

Amen. Brethren, pray for us.

WE hear a good deal these days about women's rights. A reader of the paper has sent me a little leaflet from the pen of Miss M. F. Lington, entitled "Baby's Rights." It contains a plea from parties who have not been much heard from, and is put in the form of an imaginary story to bring out some points which we could not see so very well in any other way. We haven't room to publish it in full, but give a condensed account of it, for it is well worth listening to.

On a recent night a nurse who was preparing to hand over a little new baby to its mother, was greatly astonished at hearing the infant speak. Now the nurse had spent a good many years in business of this sort, but never before had one of the scores of babies she had handled spoken to her. No wonder that she almost dropped the tiny fellow in her surprise.

"Kind nurse," the baby had said, "where are you taking me?"

"I am taking you to Mrs. Brown."

"Oh," said the baby thoughtfully, "and what sort of lady is she?"

"Very pretty, though she is rather high tempered," was the answer.

"Does she want me very badly?" asked the baby.

"Why, no, she doesn't really want you at all. In fact she is so angry about your coming that she is making the whole family miserable about it."

"Oh, I don't want to go to a lady who doesn't want me to come," said the baby. "Haven't you any other orders?"

"Yes, there is Mrs. Jones. She is good tempered, easy-going, and a very nice little woman."

"Does she want me?"

"Yes, she is pleased at the thought. The fact is—" here the nurse stopped.

"Go on," said the baby, "tell me what you started to say."

"Well, the truth is that she is a poor cook and bad manager, so that her husband has taken to staying out at night, dining at his club or with some friend who has a better managed home. He is a good fellow, though, and wouldn't hurt a hair of your head."

"Would he know how to care for a baby and start it out right in life?"

"Oh, dear, no. He makes money and would not mind how much was spent on you. And he is fond of babies in his careless way, but he doesn't really know anything about them. He would learn as you grow up," said the nurse reassuringly.

"But," said the baby, "I would rather some one had the bringing up of me who knew something about it and was interested. It means a good deal to me. These two good natured, careless people might make some dreadful mistakes, and then where would I be, I would like to know? Tell me about some other place you have an order for tonight."

The nurse was embarrassed. She had never had a baby question her in this manner before, but she was beginning to see that this little fellow and all the other little ones had a right to be particular about the people they were to be handed over to.

The baby's eyes were fixed upon her very earnestly, awaiting her answer, and then she told him of another couple. They were well-to-do, the mother a society woman, her time so taken up with outside things that her nerves were all to pieces when she was at home.

"What about the father?" demanded the baby.

"Oh, you would seldom see him," answered the nurse. "He is wrapped up in his business and is buried in a newspaper most of the time he is at home. But I think he would be glad to know that you were somewhere about the house. And after awhile, when you have grown into a pretty big boy, he will notice you and be very proud of you."

And then the baby spoke as if he had suddenly made up his mind what to do. "Nurse," he said, "won't you please just take me back to the

## THE HOME

Conducted by Mrs. J. T. BENSON

### Baby's Rights

angels. These fathers and mothers seem like a very incompetent lot to me."

"Well," said the nurse, "it does seem a little hard on you, when you look at it that way. I've been in this business long and I've always filled orders when they came and asked no questions; but I suppose, after all, that you little fellows should be considered too."

But the baby lay with closed eyes and said face and did not reply.

"So it's back to the clouds and the angels, is it?" said the nurse. "Now make up your mind quickly, for we've lost time already."

"Yes," said the baby, with a sigh. "I may just as well go back, for under circumstances such as you describe, I'd be pretty sure to go wrong. I wanted to go to the earth, and grow up a wise and good man; but I couldn't without intelligent, sympathetic help. Down on earth, where everything is new and strange to me, I'd need parents who knew all about babies, and just how to give me the right start, for I've heard that it's a pretty bad business when one goes wrong down there. They have bother and misery enough without my adding to it. So, good nurse, all things considered, I think I'd better go back to the land of clouds and dreams, from where you brought me."

The nurse, with a very thoughtful expression and a muttered, "It's a shame to disappoint the little fellow so, but I suppose there's nothing to do but to return him, though I'd have liked to see what sort of man he'd have made," picked up the baby and—but suddenly she set the baby down.

"A moment," she said. "I have an idea and after all you may be able to stay on earth and realize your highest dreams of wisdom and usefulness."

The baby started up eagerly. "Tell me quick," he said.

And then the nurse told him about a home where the man and his wife thought very seriously about these very things, and believed that every child should be so trained that it would be a blessing to the world.

"Ah!" said the baby, "and what about themselves?"

"Well," answered the nurse, "they are trying to fit themselves for the important office of parenthood the best they know how. They read good books, and study, and pray for God's help and guidance."

A smile broke over the baby's face. "All right, good nurse, just take me along. I will trust myself to them, and try not to be a disappointment to them."

Now, of course, we know that babies can not ask questions and form opinions about the parents to whom they are being sent. But we can question ourselves. And it might be very profitable for us as fathers and mothers to ask ourselves these questions: *What sort of parent am I? Just what does my child think of me? What is his honest opinion?*

### THE EFFECT OF SMOKING

Among the properties of tobacco smoke are:

1. Free carbon. It is this that settles on the back of the throat and the bronchial tubes, blackening and irritating them.
2. Ammonia. It is this that causes the dryness of the smoker's tongue and throat, which tempts so many to the use of alcoholic drinks.
3. Carbonic acid, to which are due the headache, lassitude, and sleepiness that follow prolonged smoking.

4. Oil of tobacco. This contains three substances: a volatile one, which causes the disagreeable smell that so clings to the clothing of smokers; a bitter extract, to which is mainly due the nauseous taste of tobacco and its power as an emetic; and nicotine, a powerful poison which gives rise to the tremor, palpitation and paralysis that so often afflict excessive smokers.

The excessive use of tobacco gives rise to disturbance of the stomach, weakness and irritability of the heart, relaxation of the muscles, blurring of the sight, oppression of the brain, "smoker's sore throat," irritation of the bronchial tubes and surfaces of the lungs, and sometimes to paralysis.

Significant but not surprising results, followed an inquiry recently made into the type of boy who smokes cigarettes. A record of twenty boys in school who did not smoke and twenty who did was kept for a long period. It was found that of the cigarette smokers nineteen were older than the average in their grade, sixteen had bad manners, the deportment of eighteen and the physical condition of twelve were poor, fourteen were in bad moral and eighteen in bad mental condition; sixteen were street loafers, and nineteen failed of promotion. Of the non-smokers none were street loafers, only two failed of promotion, and in all the other mentioned particulars the record shows no more than two who could be classed with the smokers. Street loafing, bad manners, poor scholarship, and cigarette smoking seem to go together.—*The Youth's Companion*.

### WHERE DO YOU STAND?

"The coward," said Harry, "after being with Jesus for three years, and then cruelly desert Him at the time when He most needed His friends! I know that I should have been faithful at any cost."

Several weeks passed; and one Sunday Mr. West noticed Harry seemed depressed, and he did not appear as interested in the lesson as usual. After the school was dismissed, Mr. West asked Harry to walk home with him.

"Well, Harry, what is it?" he asked, as soon as they were seated in Mr. West's study.

Harry looked very serious as he said, "Do you remember, Mr. West, what I said about Peter a few weeks ago?" Mr. West nodded his head.

"I am worse than Peter ever was. Yesterday some fellows from our school went fishing. You know Mr. Warren; the boys called him a hypocrite, and said that his profession of Christianity is only a cloak to hide his meanness. The boys said that Christians were no better than other people, and they quoted irreverently from the Bible, saying things to which no Christian should have listened and remained silent! And I never said a word!"—SERENA CLARK, in *The Classmate*.

### A FALL IS A SIGNAL TO RISE

"If anybody fell from this pier into the water would he be drowned?" an old boatman was asked. With a quizzical smile, he gave answer: "No, it's not falling into the water that drowns a man." "What, then, is it?" "Staying there!"

Christina Rossetti thus enforces the thought: A fall is not a signal to lie wallowing, but to rise.

It is not the signal I should choose, yet it is the signal I have chosen.

Having chosen it wrongly, let me at least obey it rightly.

God only need be feared. Chrysostom, the archbishop of Constantinople, was a fearless reformer. He called evils by their right names, and was as relentless in his denunciation of those high in authority as those in lowly position. He aroused the hatred of the empress, and she commanded an official to threaten him that unless he moderated his zeal she would have him removed from his office and cast into prison, or even put to death. "Of what use will it be to say all that to a man who is afraid of nothing save of sin?" questioned the official.



## Can't See It That Way!

*Continued from page six*

call to the field as they see it and the fact that faces us now on the home and foreign field is so many inefficient workers. Again, it confuses the seekers in that when they consecrated their lives to God they said yes to all the will of God and with Wesley they should be ready to "preach, pray, or die."

3. In the third place, we fear the motive is, or will become, to show up a great altar of seekers, while the fact is none of them are definite at all; and it is becoming noticeable that the reports that contain the dedication services, never report great altars full of seekers for salvation. Let us add in closing that there may be occasions when such a service might be used but not to be advertised and a precedent set and become a fad in the church. Brethren, let's stick to our job. As General Booth said, "Get penitents to the anxious seat and get them saved," and let's stick to it that old-fashioned consecration brings the mighty witness of the baptism of the Holy Ghost. Then the seeker can sing, "Ready to go, ready to stay, ready His will to do."

Brethren, if we are wrong in this, please set us right, and oblige,

*Yours for the old-fashioned faith,*  
U. E. HARDING.

WALLA WALLA, WASH.

## Mirrored Holiness

By OSCAR SMITH

**N**EARLY everybody is familiar with Egypt as a type of the sin experience, the wilderness with its manna and quail, as the justification experience, and Canaan as the second blessing experience. Justification alone strikes many a convert as being a harder life and a less pleasant life than the life of sin. This is not true of the out-breaking sinner, but it can easily be true of the moral man, whose "sin" is mainly within, even before conversion.

Living a Christian life is not merely doing "good things." Living a Christian life is doing, moment by moment, the one thing God demands of us for that moment. If we do what He demands, moment by moment, it will not take Him long to lead us from regeneration to entire sanctification. It is not necessary to wander in the wilderness forty years.

We can not belittle regeneration. It is precisely the holiness people who exalt regeneration most highly. It is no small compliment to say that regeneration fits one for entire sanctification, and can fit one for this second blessing in twenty-four hours, or even less.

Cold sandwiches will do for a short picnic, but only vagabonds like to be on the tramp all the while, going nowhere. The unsanctified convert, if he is not seeking the second blessing, will look back many a time to the leeks and onions of Egypt, and wish that he might dare to go back to his old life. Perhaps desire of heaven, or fear of hell, or fear of ridicule is all that keeps him from going back.

They say no living man can eat one whole quail every day for thirty days. Manna, too, delicious as it doubtless was, spoiled overnight. Regeneration is wonderfully delightful as a short experience. But you can't keep it. It spoils on your hands.

Some Christians find it hard to realize that sanctification is not just a little fancy trimming they can take or do without, but actually a transformation, inside and out. It means to stop accumulating stone bruises and water blisters, and put up at "home, sweet home." It means to say good-by to fare you are tired of, and receive good things so numerous in variety you have a feast that delights you three times a day.

Just look at Peter out there cringing before the little maid, and see him again as he preaches the pentecostal sermon, and then decide whether the second blessing is just a little fancy trimming or not. A farmer is foolish to reap his hay with a hand sickle if he has a mowing machine that will lay down the hay as fast as the horses can walk. The regenerated man has power, all right, and supernatural power; but it is only a foretaste of the power that is to be his when he becomes wholly sanctified.

Then see the difference between Jesus Christ as He is seen by a man before he is sanctified, and after he is sanctified. It is something like the difference between Jesus as He was seen by the disciples down in the valley, and as He appeared before them on the Mount of Transfiguration. Sand in the eye not only causes pain, but also prevents one from seeing well. Sin in the soul also causes pain and prevents us from seeing our Master as He is in His glory. If you have not been sanctified yet, come through holiness gate to see Him. Truly the half of His beauty has never been told.

We instinctively turn away from a man who has a beautiful clean coat, but a foul breath. One can call himself a Christian in the truest sense of being like Him, only after the heart has been cleansed from all sin. No matter if you have been born again; no matter if your life is a beautiful life; what a stench in the nostrils of God must be the sin He sees in your heart!

A lemon tree reaches down into the soil and makes lemon juice out of it. A sugar beet reaches down into the same soil, right by the side of the lemon tree, and makes sugar out of it. The difference is not in the soil, but in the plant that lays hold of it. Holiness is profitable unto all things, having promise of the life that now is, and the life that is to come. You become a new plant when God regenerates you. You become another and more glorious plant when you become wholly sanctified. Oh, if you could only realize what the soil of earth and the soil of heaven will yield you after you have received the second blessing!

The difference between regeneration and entire sanctification is not the difference between infancy and childhood, or infancy and manhood. In other words, we do not get it by growth. This sounds rather superfluous, perhaps, and yet we often hear of the milk that the regenerated can drink, as contrasted with the meat that the sanctified can eat. Now, milk is the food of babes, while meat can be eaten only by older people.

If we are to make any distinction between babes and older people in the matter of sanctification, we must remember that it was only Caleb and Joshua that crossed both the Red Sea and the Jordan. It was the young ones that entered into Canaan, while the older ones died in the wilderness. The host of the sanc-

tified includes people of all ages according to the flesh. The host of the sanctified in heaven includes many who had been saved but a few days. In other words, some sanctified are but young in the way while others had been on the way a long time before they were sanctified.

It is more accurate to say that the regenerate is the child, old or young, who is alive but tainted with leprosy which is sure to kill him some day unless purged away. The sanctified are all those, whether very old or very young, who have been purged of the leprosy of inward sin.

It is hard for us to realize that this leprosy is not a mere figure of speech, but an actual fact. Leprosy is a real rotting away of the flesh of the body. Sin is a real rotting away of the soul. If you are not sanctified, your soul is literally a mass of offensive corruption, spreading and making you inwardly more rotten every day. Of course, you may not feel this. Decaying meat usually has no nerves to feel its own decay.

This much is true in the idea that the merely regenerate are babes, while the sanctified are adults. Sanctification is a more mature experience than regeneration. Further, this inbred sin tends to stunt the growth. We have seen those unfortunates who at twenty-five looked like a child of five. There was something wrong within. If you want to grow to the fullness of the stature in Christ Jesus, do not, on peril of spiritual life, put off your sanctification another day!

All this does not fail to accord with regeneration the wonderful quality it has from God. A babe, even though broken out with some noxious disease, is a baby still. It is innocent of any blame in connection with its impure blood, just as you are personally innocent of any blame for containing in your nature the heritage that is yours, from Grandfather Adam.

God does not blame you for the pollution of your inward nature. He loves you, and wants to remove that pollution. You are a son of Adam, and also, if regenerated, a son of God. Which will you do, retain the heritage you have from Adam, and lose the one you have from God? Or will you let God take away your inward pollution in less time than it takes me to tell it, and spend eternity with Him?

The Devil himself knows the truth about God and His salvation. It will help you little to know that there is a remedy for sin unless you take it. You may know there is a Canaan of perfect love before your very eyes; but unless you move straight toward it, you will die in the wilderness. And it is worse to die in the wilderness than to die in Egypt.

### JESUS SAID:

"COME unto me . . . Him that cometh to me I will in no wise cast out."

## Brother Bud's Good Samaritan Fund



**Beloved Samaritans:** Here we come this week with a splendid report. As you will see in the report, we have just closed a great convention in Los Angeles. There we received 103 subscriptions for the **HERALD of HOLINESS**, besides some Good Samaritan money. So you see the old **HERALD of HOLINESS** is on the boom. We have now received between seven and eight hundred subscriptions. I think by the time we close our convention here in Ontario we will pass the eight hundred notch. The **HERALD of HOLINESS** is beloved everywhere. The people love the **HERALD of HOLINESS** because it is published on good paper, the press work is the best, the editorials are unsurpassed, and no holiness paper attends to its own business better and lets the other people alone, and stands for a greater gospel and better salvation, the kindest words for all denominations, no sneers nor clubbing for others, but a warm handshake and a Godspeed to every denomination that is doing the work of the Lord; so the Good Samaritans are yoked up with as fine a band of people as there is in the world. They have the greatest field of anybody in America. In fact, they have an open field; nobody else wants to do what they are trying to do. They want to push holiness as a definite second work of grace, received by faith subsequent to the new birth, and they want the world to know that this wonderful experience is received by simple faith and

consecration and that it is the second blessing properly so called. They don't believe that this wonderful truth can be better stated by any man on the face of the earth than the facts as we have them. Therefore it is up to the Nazarenes to make good and to keep the second blessing theory of entire sanctification alive and on fire with the juice and unction and glory in it.

Many of the holiness people in the country, it seems, have almost reached the place where they seemed to think that the Keswick idea is equal to the Wesleyan theory. Many have thought that there was no difference scarcely between the great holiness move of America and the Bible School of Chicago known as the Moody School. We thank the Lord for all the good this school has done, but their teaching is suppression, while ours is eradication. They teach that we will allow the Devil the privilege of keeping the carnal mind in our heart, but we will also allow the Lord to furnish grace enough to hold him down. That is their teaching when it is boiled down and analyzed but the teaching of our people is that we will allow the Lord God to send the baptism with the Holy Ghost and fire which will crucify the old man and destroy the body of sin, and by the grace of God we will give the Devil no territory in our souls at all. This great work must be carried on by the Good Samaritans, and we are getting an enlarged vision. We thought for awhile that only part of our Nazarenes were members of the Good Samaritan band, but we are waking up to the fact that every Nazarene is a well organized red-hot and sky-blue Good Samaritan. Send on your offerings to the Publishing House to keep the good work moving.

*In perfect love,*  
UNCLE BUDDIE.

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

By W. E. SHEPARD

### Frauds

**A**CCORDING to the dictionary, a fraud is "a deception deliberately practiced with a view to gaining an unlawful or unfair advantage; artifice by which the right or interest of another is injured; injurious stratagem; deceit; trick."

The great instigator of frauds is the Devil, and as long as he is outside the bottomless pit we may expect that frauds will abound. He practiced the first fraud on humanity when he deceived our first parents in the garden, and the fraudulent stream has been flowing through the world ever since.

The inordinate love of money has opened up avenues in the business world, so that frauds are in evidence everywhere. As we walk along the street our mouths water for the beautiful oranges or luscious grapes, and we purchase, expecting to secure some like those on exhibition; but the fruit vender picks from the back of the pile and we go off disappointed. Bananas are shown for so much a half dozen, and when we purchase a half dozen, there are eight on the bunch, and the vendor pulls off two—the largest two, and sells us the smallest. Enough of these largest could then be placed together, and a higher price per half dozen could then be asked.

The sack of potatoes or the box of apples look so tempting on top, and unwittingly the purchase is made, and so is the discovery—the runts are on the bottom. A young man once working for his father in the apple business was too conscientious to place the best ones on top of the barrel, but rather scattered them throughout the barrel, making a good average wherever they were seen. As he closed up the barrels he put in each one a card or something on which were these words, **HOLINESS UNTO THE LORD**. They finally reached their destination, and the purchaser was much delighted both with the

quality of apples and also the method of honest packing. On seeing the card, he concluded that was the name of the apple, and forthwith came back another order, "Please send me some (more Holiness apples)." Honest packing did not cause a falling off of trade.

Every little while the country becomes excited over some gigantic business fraud. Ponzi, in an eastern metropolis a few months ago, put his part of the world in a frenzy of excitement on the get-rich-quick scheme he had studied out through the foreign exchanges. People fairly fell over each other to get to his office and turn over to him their small amounts in order to have them doubled in a short time. But the bubble burst and poor Ponzi is having plenty of time for reflection and wishing that the exchange now might be himself for better surroundings.

One of the latest frauds perpetrated on a gullible public has just been discovered in Boston. This is known as the German mark swindle, and thousands of credulous investors have been swindled out of about \$5,000,000. These frauds manufactured counterfeit marks and passed them off as legitimate. The appeal was made to the poorer class, those who had saved a few dollars, and were anxious to double the same.

Thousands of immigrants have been swindled of their homes and all their belongings, as the result of certain bogus relief organizations, which have sprung up in this country since the signing of the armistice, for the announced purpose of aiding immigration. While these poor people were trying to rebuild their homes in Poland, the bogus agents would persuade them to come to America on the grounds of golden promises and opportunities. These credulous people then sold their homes and turned their belongings over to the immigration agents, generally a few hundred dollars, which was much more than the

cost of the passage to this country. When these poor deluded and robbed immigrants landed here, they had to face deportation on the grounds of illiteracy.

The pure food laws have wiped the market very considerably of adulterated products. It was really ludicrous to see the label change on a certain "absolutely pure" maple syrup product, and a thousand dollars reward paid to any one who would prove it otherwise. Suddenly the reward came off and now it is granulated sugar and maple sugar. I am wondering now why I did not get that reward.

Who has not heard of paper soles, chicory in coffee, flour in sugar, water in milk, alum in bread, sausage with something else in it beside pork?

Then we have the merchant selling damaged goods, on account of fire and water. The sale was so great that he had to take fresh goods and damage them somewhat to meet the demand. This fire sale has become a most popular method, it seems. The story is told of two stores selling damaged goods, while between the two was a Jew store and no damaged ware. Not willing to see the crowds rushing in on either side of him, he heads them off by placing over his own door this conspicuous sign, "MAIN ENTRANCE."

In the Old World we find idolatry gone to seed. But what about the New World augmenting this idolatry by sending beautifully manufactured idols and putting them on sale there. Egyptian mummies can be purchased in Cairo, Egypt. But the buyer of such commodities must be well versed in mummy affairs or he will get fooled by mummy frauds. It might be a bit of news to the reader to know that mummies are manufactured in Boston and exported to Egypt, so that Americans can purchase them and bring them back to Boston.

Through the glass bottom boats at Catalina Island, near Los Angeles, may be seen the diver who swims under the boat, and there, beneath the gaze of the passengers, the diver picks up from the bottom of the ocean an abalone shell. These shells are quickly purchased by those who "actually saw with my own eyes, this shell picked up from the bottom of the sea." But the purchaser did not see that same shell placed there a little while before. Yes, "there are tricks in all trades."

There are some novel methods of fraudulent livelihood. A certain street beggar became wealthy by his imposition on the public. A merchant who had befriended him failed in business, and the rich beggar offered to assist him in getting started again. This very morning I clipped an article from the newspaper telling of a man who made his living through banana peels. He had a companion who went before him and dropped the peel in some trolley car. He would then slip on the peel and then appeal to the company for damages. He tried this game successfully in different companies. But his sin finally told on him and he landed in jail.

Only a few days ago while I was engaged in meetings in Upland, Calif., was a man claiming to be a Canadian soldier. He had his credentials, and claimed to have been shell shocked and as a result was deaf and dumb. He used his pad and pencil for communication. But the poor fraud forgot himself when he walked up to the postoffice window and said, "Give me a special delivery stamp, please." He then was sent to a place for ninety days where he had free board without begging.

Look out for beggars who get the names of pastors from the church bulletin board. They all have a nice tale of woe. If they had a little money they could get to their family—somewhere. Some 'tools are in the express office; they have a job, but can not get their box of tools out. They have just got out of the hospital and are trying to get on their feet. They know some one in some other state whom the pastor knows and that of course gives them prestige.

In San Francisco a man met me on the street who put up a pitiful tale and I gave him a pittance when he promised me he would not spend it for drink. After a few minutes of careful watching, I spent some time in preying upon his conscience as I "delivered my soul" with him in a saloon. Another time a rather decent looking fellow walked up to an aged gentleman on the street of a large city and was accordingly handed a quarter. I watched the fraud, but the philanthropist took no more notice of the mendicant. When I saw the fellow in the saloon across the street with a plate of food in one hand and a glass of beer in the other, I felt that I

was justified in informing the donor who was still standing on the street corner, of the man's whereabouts. He was quite surprised at the news I brought him. At another time I was in revival meetings with Evangelist Charles N. Crittenton in San Francisco. Some men of the hobo stripe were at the altar one night and testified to the saving grace of God. Afterward I noticed them loitering near the door waiting for some one. I went at once to Brother Crittenton and told him that all they wanted was his money. He told me that when he gave such people money he told them that if they did not use it right, it would meet them at the judgment. Sure enough as the evangelist met them he handed them money. It was my turn to preach when I afterward found a couple of them in Chinatown in a grogshop and discovered their perfidy. I had actually given one of them a good meal. I paid the restaurant keeper for his meal and then walked out. When I followed him into the Chinese grogshop I then went back to the restaurant and inquired what he ordered, and found it was a beefsteak and wine. So I had paid for the fellow's wine. My last article is on fools. I will not tell all the times I have been fooled.

But where is this article on frauds to end? I am wondering just now, not what to say, but what to leave out.

Much of the world is actually being deceived through religious frauds. Possibly all of us have at times been duped. But when a whole denomination calling itself the only true church of Jesus Christ will practice open-faced frauds on their devotees it is something frightful. Look at the so-called Roman Catholic church of today, with their marvelous relics. Only recently a part of the garment of Jesus Christ, so purported to be, was sent to a priest in this country. The garment was given to a certain cardinal while in Jerusalem and is recognized as genuine by the Vatican, the seal of which is on the document accompanying it. Then the shin bones of Peter, and parts of the cross of Christ, and other relics without number, in which these poor deluded and credulous people believe make it sad to contemplate. They are taught that great healing virtues are to be found in these marvelous relics.

This fraudulent imposition under the guise of the church of Christ imposes its holy water, burning of candles over its dead, giving extreme unction (whatever that means), then if the shakels are forthcoming they will pray the friends out of purgatory. If the money does not materialize, then the poor unfortunates may just burn on. There ought to be a law that would put such frauds in the penitentiary for getting money through false pretenses.

One of the greatest things that could possibly happen to a devoted Catholic is to receive the pope's blessing. But from the historical past it would seem much safer to receive his curse. The empress of Austria had his blessing, and afterward the assassin's dagger. The pope blessed the Spanish arms, the queen, and the boy king, but that did not insure against defeat in the Spanish-American war. The empress of Brazil was blessed, and broke her leg in three days. A certain boat delayed its departure on the South American coast until it could receive the assurance of safety through the papal blessing. It then sailed for its destination and went down in two days. His holiness(?) neglected some official business in order to give his special blessing on an English steamer on board of which were many Sisters of Charity bound for South America. The boat never reached its destination. All on board perished. Maximilian, the emperor of Mexico, was blessed, and shortly afterward was killed. His wife went to Rome for the benediction and then went insane. The princess of Brazil asked for the pope's interposition and his blessing upon her coming child. This was given, and the baby was born deformed. All these papal blessings and their outcome were published in "The Primitive Catholic" and reprinted in tract form. Superstition might say, that whatever was blessed, turned out to be cursed; but we would prefer to say, that such an iniquitous institution that would place infallibility upon its leader, might naturally find the judgments of Almighty God upon his benedictions. Personally, we would feel safer to have his curse than his blessing, if we had any feeling at all. The pope cursed Italy and since then she has become a power in the council of Europe. His curse upon England did not annihilate her, for she seems about as much blessed as any of the other European nations.

Oh, for a little space to get closer home. Have we

## HOME CAMPMEETINGS

C. W. RURN, Field Secretary

1834 Norland Ave., Indianapolis, Ind.

Walla Walla, Wash.	March 22 to 27
Greeley, Colo.	April 5 to 10
Kansas City, Mo.	April 12 to 24
Topeka, Kas.	April 26 to May 1
Kearney, Neb.	May 3 to 8
Mitchell, S. D.	May 10 to 15
Chariton, Iowa	May 17 to 22

not been sickened with frauds in our own midst? A preacher dropped in upon a certain section of Nazarene territory like a meteor. The power of his eloquence captured those who heard him. He came to a seat of learning and held us spellbound for a while. The meteor then fell in with other Nazarenes in their yearly concourse, but was filled with another spirit. Later on in another state he found his way to a Nazarene altar, got reclaimed—maybe—and the revival was then conducted by this Rev. Meteor. He goes to a nearby community and is called as pastor. Money is paid to bring his family from another state and to meet certain expenses. He never materialized, except at a leading hotel in a nearby city, sitting at the dining table with a woman—not his wife.

Joanna Southcott lived in England in the eighteenth century. She was a farmer lassie and toiled in the field. She became religious and joined the Methodist church. After awhile she began to see sights and dream dreams, and a certain man was ever ready with an interpretation. Sometimes she was transported to the celestial world and sometimes to the opposite. After a number of these visions and certain gymnastics performed during the services, it was thought best to exclude the prophetess from the church. Considerable numbers seceded with her and became her followers. With this nucleus she began to be known, and her fame went out over England. She proclaimed that she was to become the mother of the second Messiah, and although illiterate, she picked up enough Bible knowledge to assist her in publishing several works, one of which was, "Warning to the whole world, from the sealed prophecies of Joanna Southcott, and other communications given since the writings were opened on the 12th of January, 1803." This foretold certain closing scenes and the birth of the "man-child, who was to rule all nations with a rod of iron." Somebody built her a chapel at his own expense, which was filled with eager worshippers. She exhorted and prophesied, and raved and carried on, and the people came from all over to listen and get converted and become sealed for heaven. The sect numbered many thousands as it progressed. After awhile she put out "The Book of Wonders," and later on "Prophecies Concerning the Prince of Peace." In this came the announcement that the Second Shiloh would be born of the prophetess at midnight on October 19, 1814. She expressly declared she was a virgin and in the sixty-fourth year of her age. The sect went into ecstasies of delight, while it excited the ridicule and disgust of the thoughtful and pious. On the appointed night the "faithful" gathered in crowds on the streets awaiting the marvelous birth of the coming one. Psalms burst forth from the expectant crowds. Midnight came and the night passed, but no Shiloh. Little by little the throngs dispersed. Poor Joanna kept her bed, and after other prophecies died on December 27th of dropsy. This sect had such tremendous vitality that remains of it continued till near the close of the nineteenth century.

The next article is FOOLS.

## Home Campmeeting, Los Angeles

Our last convention was in the old First Church in Los Angeles, Calif. As the readers know, the Rev. C. H. Babcock is their pastor, with Prof. John E. Moore as his assistant. These brethren are having a constant revival in the old First Church, and are having unusually large crowds. Their congregations generally run from a thousand to over thirteen hundred every Sunday. We had a splendid convention.

During our week there we had seventy-nine seekers at our altars. This number is not so large as we hoped for, but large when we consider that this church has a revival every Sunday in the year. I don't suppose there has ever been a month since old

First Church was built without a number of seekers at the altar, and it is doubtful if they ever run a full week there without a revival on and somebody seeking God. This is one place where the boys keep the hole baited well and the fish caught and strung. From what they tell us Brother Babcock is doing some very great preaching. Prof. Moore is taking voice all the time under a most excellent teacher until he is becoming one of our beautiful singers of this land. We had here the largest attendance of any convention since we opened in November. We had twenty-eight different denominations represented, and 132 local churches. This, you see, was a very large convention. The finances came easily. All expenses were brought up beautifully.

It was a time of rejoicing with the saints. Many of the old early day friends visited the convention and enjoyed it very much. We met many preachers and workers from various parts of the United States. We had with us in attendance Brother Fred C. Epperson, from Bakersfield, Calif.; Brother George Q. Hammel, from Delanco, N. J.; Brother John Hatfield, from Indiana; Brothers W. E. Shepard and I. G. Martin and many of our Nazarene pastors. A great many splendid Methodist preachers and evangelists almost too numerous to mention. But we must not forget our beloved Dr. G. A. McLaughlin, editor of the *Christian Witness*, and president of the Bible and Training School in Hollywood, Calif. Among the elect ladies that have been evangelizing for many years were Sister Phoebe Epperson, and Sister Hattie Livingston. Miss Virginia Shaffer was on hand and also our beloved Sister Beezley, the secretary for the foreign missionary department of the national association. Also had with us our beloved Earl F. Wilde, who did some beautiful singing, also Prof. Haklor Lillenas and wife.

The HERALD of HOLINESS readers will be delighted to know that here we secured the largest number of subscribers of any one week since we started on the coast-to-coast campaign. We received more than one hundred annual subscriptions and some money to the Good Samaritan work. We closed out on Sunday night with a great crowd and a fine altar service. It was easy to preach and sing in this convention, the spirit of fellowship and harmony was perfectly beautiful. The Sunday morning service was among the most blessed of any we have had in our whole campaign. Prof. John E. Moore sang by special request, "Amazing grace, how sweet the sound, that saved a wretch like me; I once was lost but now I'm found, was blind but now I see." This was one of the most heart-melting hours I have almost ever witnessed, and there was scarcely a dry eye in that large congregation, the people simply wept aloud and shouted for joy. At times the singer broke down and was unable to go on with the song.

I suppose that there is not a church of any denomination in the United States where so many people have been saved in the last twenty-five years as First Church in Los Angeles. This has been one of the greatest life-saving stations that it has ever been my privilege to see, and I doubt if there will ever be another local church in America that will witness the scenes of glory as the First Church of Los Angeles. May the richest blessings rest upon these dear saints, and may Babcock and Moore be spared for a generation to fight the good fight of faith and to keep up the glory. Don't let the HERALD of HOLINESS readers forget to pray for this coast-to-coast campaign, the workers are all tired and greatly in need of a few weeks' rest.

Reporter.

## FLORIDA DISTRICT

The state of Florida is a vast peninsula in the extreme southeastern part of the United States, with an extreme length from Jacksonville to Key West of 552 miles and the extreme width east and west of 460 miles, with an area of 58,668 square miles and a population of nearly one million. The state was named by that Spanish explorer, Juan Ponce de Leon, who founded Saint Augustine, which is the oldest settlement in America, and contains the oldest house in America. The word Florida means, "The feast of flowers," or "Palm Sunday," as it was discovered on that day. It was in Saint Augustine that Ponce de Leon was told of the spring of eternal youth which he did not find.

The highest altitude is 206 feet above tide water. Through the state flows the famous Suwannee river. It has been nicknamed the "cracker state." It contains the famous Everglades, which still abound with alligators. All sorts of citrus fruits abound, with great packing houses shipping fruit north. Winter

gardening is the principal occupation of the people in the state, while along its great length of coast line abound many fisheries and sponge industries.

Most of the holiness people are in the Methodist churches, but do not always have holiness preachers. Much fanaticism abounds here, especially the tongues movement has several factions which have nothing to do with each other.

The people, generally, are poor but attend church in great crowds and listen attentively to the preaching of the full gospel, and respond readily to the altar calls, and pray through and shout in the old-time way. Winter is the tent season here, and our tent has been crowded almost every night, and many times overflowing. Summer is the rainy season and too wet for successful tent work. The people know but little about supporting the gospel, but when they get converted, give liberally.

We have three large cities without a Nazarene church at present; Jacksonville, with a population of one hundred thousand. At present we are in a revival, and we are planning a campaign for Jacksonville when we close here. The tent has already been shipped. We must have a great church at this important gateway to Florida. Now is the time when many holiness tourists are passing through, they will help us. Tampa, a city of seventy-five thousand people, has a work under way in charge of Rev. Warren Brown, but no organization as yet. We should have a great church at Key West, the port to Cuba, a city of twenty-five thousand people, and through it reach many Cubans.

We have also a great negro population and among them some good holiness people who would be glad to have a church.

No other field in the United States is more fertile for our church than this. Northern blood and money is coming here in abundance and developing the country as never before, and we must keep pace with the Church of the Nazarene.

We need a missionary band with a gospel tent and some money to finance some city campaigns. Most of the smaller towns will take care of the finances,

and the people will take the workers into their homes, but not so in the larger towns, where the workers must pay board. We have some loyal people, and as fine a bunch of pastors as can be found anywhere. Join us in prayer, especially for a good church in Jacksonville.

C. B. JERNIGAN, Supt.

#### INDIANA DISTRICT

The God of battles is leading on. The revival fires are burning. We have not seen such a revival spirit for years, as we find among the churches. "A mighty revival is sweeping this way" as we sing it, and God grant that it will roll in upon us more and more until multiplied thousands are swept into the kingdom. Most of our churches have been conducting their winter revivals, and reports are encouraging.

We spent a few days with Brothers Green and Albee in the revival at Hagerstown, Ind., where the Lord visited the place with a gracious revival and we organized a good Nazarene church with about twenty-five members.

We have recently visited Modoc, Anderson, Parker, Harris Chapel, Flacksville, Winchester, Bluffton, Huntington, Crawfordsville, and Brazil churches, and we found pastors and churches pushing ahead. The Lord gave us some glorious times of victory and salvation. We spent a Sunday at Muncie with our church and what a glorious day it was. We could hardly preach for the people shouting. Rev. L. L. Pickett had just conducted a week's convention giving lectures on prophecy, and the church had been wonderfully helped. There were about ten at the altar. At Gaston we spent a few days enjoying much victory and salvation.

We spent a few days at Shelbyville and Morris-town and found the blessing of the Lord on pastor and churches. Shelbyville has more than doubled since the Assembly. Amen.

We found our church at Richmond shocked over the sudden home-going of their beloved pastor, Rev. Crawford, but encouraged to be faithful. Rev. John Tomson and wife are supplying there for the present.

Rev. Bonnett, our new pastor at South Bend, is getting hold of the situation and plans an aggressive tent campaign for the summer.

Evangelist Morgan has closed a great revival at Newcastle. Mrs. Wines reports a great revival at Anderson. Pastor Jenkins, of Boonville, writes they have had successful meeting with Brother Davis. Brother Schocke reports a great revival with Evangelist Hughes, with many souls praying through to victory, and twenty-seven new members. Brother Church tells me that the Lord visited Seymour with a Holy Ghost revival. Evangelists Fleming and Sparks were the workers. Brother Fleming writes me that they are having a gracious revival at Auburn and entire families are being saved. Pastor Johnson, of Vincennes, writes that the revival fires are burning there. About twelve seekers at the altar last Sunday at the regular services. The Indianapolis churches have something going on all the time.

Mrs. Short gets out and preaches occasionally. Recently on a Sunday at the Plainfield mission thirteen responded to the altar call and they had some glorious times of rejoicing.

Thus the good work goes on and we are praying and believing for a great campaign this summer with our tents. Let all our workers plan to be present at our annual preachers' meeting held at Modoc, Ind., April 26 to May 1st. A feast of good things awaits us. Rev. John Matthews will lecture and preach, with many other good things in store.

J. W. SHORT, Supt.

#### EASTERN OKLAHOMA DISTRICT

Since our last report we have visited Caddo church and found Rev. E. E. Lykens in the battle. This young man and his wife are going on with their consecrated band of loyal Nazarenes. They are planning to make some repairs on the church building.

We had a good time at Tushka, and left Brother S. B. Damron there in a revival. Have heard good reports since then.

We went to Bromide with pastor, Rev. C. W. Mowdy. There are but a few Nazarenes here, but they are looking up. Then we went to Clearetta and found the folks doing their best. Left the Rev. McKinney there holding a meeting. Expect to hear from them later.

MARK WHITNEY, Supt.

#### ALABAMA DISTRICT

The work of God in Alabama is moving along, though at a great sacrifice, due to the financial depression that is on in this section of the country. Our people have their souls open to God and He is greatly pouring His blessings out upon them. I have visited most of the churches on the District since the Assembly and I find our people are planning for great things this year.

Pastor Heathcock has completed his new church except the basement, and I find our Cordova church glad to be in their new home. They are now praying for a great revival, though they are having refreshings continually and some are finding God at the regular services.

Rev. Rushing writes from Florence that the financial depression is being felt but they are looking up and pressing on.

Brother and Sister Platt have things going in Tuscaloosa. They have bought additional property since the Assembly. They seem to know the secret of keeping the revival spirit on and their people really doing things for God. He reports good prospects of a church in Selma.

Our people are rallying to Pastor Anderson at Jasper and I hear good reports from them with souls getting to God. The general expression is, "Our church is in the best condition yet."

Our people are well pleased with Rev. Butler at Snoddy Chapel and Grace Chapel. He has things going as only Butler can make them go. The folks at Snoddy Chapel say they have the right man, and they seem to be doing the right thing by him. Both of these churches are planning for a revival soon.

I hear that things are moving up with Pastor Ramsey on his Nauvoo charge. We are expecting the unusual to happen with him this year.

Brother Colvin is hard at work on the Millport charge and he reports that God has given him some souls for his hire. Our people are pleased with this splendid young man.

Brother Farmer is pushing the work on his charge and he now has a revival in progress in Calera. We need more men like Brother Farmer for pastors.

I was with Brother Curl a few Sundays ago and found him in high spirits, and his people were greatly blessed in the administration of the Word while I was with them.

We have a ripe field in Alabama and many open doors. I doubt there being another section in the country where a larger crowd can be had to preach to. If you have grace and grit for successful pioneer work, and are willing to trust God without a board to back you, write me and I will see that you have a preaching place and a crowd to preach to. We need men of God and God's money to push the work in this wide-open harvest field. Pray for us as we want to be at our best.

H. H. HOOKER, Supt.

#### A GREAT DAY AT OLIVET

Since our great revival the work has moved on with a steady manifestation of gains along all lines. Our mid-week prayermeetings are wonderful. As a rule the chapel is nearly full. We spend just one hour in service, in song, reading the Word, prayer, and testimony. These are times of great victory. Our Sabbath services have increased in interest along all lines. A climax was reached on last Sunday. The previous week had been one of much prayer and waiting on the Lord. Saturday evening a band of students and citizens waited in prayer until past midnight. Sunday morning in the preliminary service, the glory came upon the saints. They prayed, sang, laughed, shouted, and leaped for joy. Mighty waves of glory swept over the great congregation. All human plans were set aside and the Holy Ghost had complete leadership. It was easy to discover that it was not a time to preach, but a time for Him to honor previous messages and the faith of His children. The altar was opened and seekers rushed forward for prayer, and the scene that followed would be hard to describe on paper. In the evening service it was easy to pray, sing, and preach, and at the close of the message, another great altar service followed. More than a score of souls prayed through to definite victory. We are fully persuaded that old-time methods will bring old-time results. Our definite aim at Olivet is to keep the old-time glory and victory upon us, and raise up a band of preachers that will make this old world feel the need of God and holiness. We covet your prayers.

J. E. GAAR, Pastor.

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# TELEGRAMS

**HERALD OF HOLINESS:** Portland, Ore.  
Great four days' convention in Portland, conducted by Coast-to-Coast party. Total of one hundred thirty-six seekers. Had wonderful closing Sunday. Seven thousand dollars raised toward new church in center of city. Seventy-five seekers for the day. Large offering for home mission work.

A. M. BOWES.

**HERALD OF HOLINESS:** Jacksonville, Fla.  
Great revival at Grand Crossing. Open campaign in Jacksonville next Sunday. Pray!

C. B. JERNIGAN.

**HERALD OF HOLINESS:** Muscatine, Iowa.  
End of second week one hundred thirty-two at altar. Ten united with the church and more to follow. R. L. Morgan, evangelist.

M. E. DEVOLL, Pastor.

**HERALD OF HOLINESS:** Fort Wayne, Ind.  
Revival closed last night; Lewis and Pierce did powerful preaching and singing. Over one hundred different seekers and many of them were saved and sanctified. Many were healed; several were prostrated under the power of God. Twenty-three joined the church and more to follow soon. Twenty subscriptions for the HERALD. Church too small. Aisles and platform were seated and many turned away. Evangelists well paid. Great love offering for pastor. Total raised except Sunday-morning-offering was eight hundred and four dollars. To God be all the glory.

HOWARD PASCILL, Pastor.

**HERALD OF HOLINESS:** Washington, D. C.  
We looked over the property that the church here has contracted for; find it a great bargain, and an opportunity that we can not afford to lose. We urge large donations by our people at once. The local congregation is sacrificing to its utmost. Only a small amount received so far from the outside. The church at large must not fail them.

H. F. REYNOLDS and JOSEPH SPEAKES.

## THE MINNEAPOLIS CAMPAIGN

Our readers will be anxious to hear from the campaign just launched in Minneapolis. Minneapolis, Minn., is one of the great cities of America, having about 400,000 population. Rev. W. L. Brewer, District Superintendent, through his rare business ability, was able to secure a very fine church property in a splendid location. Through the heroism and self-sacrificing efforts of Brother Brewer we were urged to undertake this great task of launching a campaign for the establishing of our work in this great city. We have practically no Nazarenes in this place, and it has been very difficult to get our advertising before the people. We have had only three evening services to date; nevertheless, we spoke last night to between fifty and sixty people and the outlook is most excellent for a successful campaign. The Home Missionary Board has undertaken to assist Brother Brewer in planting our work in this great city, but the General Home Board, at this time, is handicapped by the need of funds. We must urge all our District Superintendents and District Treasurers to send every dollar possible to Headquarters at once, that the needs may be supplied and the work carried on. We urge all our people to most earnestly pray for Minneapolis revival campaign.

J. W. GOODWIN  
Gen. Supt.

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# Among the Churches

OSAGE CITY, OKLA.

—Revival meeting closed Sunday, February 27th, with Rev. L. H. Ritter, evangelist. His soul-stirring sermons brought deep conviction to many hearts, and a goodly number found victory during this meeting. Rev. F. C. Savage, our pastor, is a man of God, and is a great encouragement to his people. Our Sunday school is good, and we are expecting greater things from God.—Mrs. E. F. Wilson, Reporter.

LA MANDA PARK, CALIF.

—Revival closed Sunday night with good victory. The attendance was splendid and five prayed through to victory. God has wonderfully blessed this work since the first of the year when the mission was first established. The people give very liberally and are faithful and loyal. Many strangers come our way, and the work is growing and prospering. Brother Bussey is a great preacher. May God bless him as he labors so earnestly for souls.—Mr. and Mrs. Frank Cook.

GUTHRIE, OKLA.

—The revival flame is still burning. Souls are praying through at our regular services, and a beautiful spirit prevails. Our membership is nearing the one hundred mark. Our Sunday school now numbers more than two hundred, and a fine class of over forty young people. Our spring revival with Brother and Sister Aycock will begin the 25th of March. We have caught the vision and are throwing gravel in the Devil's face.—W. P. Olin, Pastor.

MAKON, OHIO

—We have just closed a week's convention with Rev. J. T. Maybury, District Superintendent of the Washington-Philadelphia District. God blessed the messages of this man of God and on the closing night the altar was full and many rejoiced and shouted the praises of our Lord and King. The church was greatly helped and our congregations are steadily increasing. Our finances come easy and we are looking forward to a good report for our coming Assembly. We also expect to burn the last note on the church property Easter Sunday.—J. W. Henry, Pastor.

MONROEVILLE, IND.

—The Lord is wonderfully blessing His work and giving us a good meeting here at Maples, Ind. The work here was greatly depleted in not having a pastor. When we came here a week ago there was only one person in the church who professed Christianity. During the past week several entire families have been saved. One man sixty years old and another past forty, who had never been in Sunday school, came weeping as children, to the altar. Many of the children are being saved too. The end is not yet. We are trusting God for greater things.—A. M. Sprague.

FR. TOWSON, OKLA.

—We are gradually gaining ground here. A few have been at the altar during our regular services. New members are coming into the Sunday school. The prayer meetings are well attended. We are planning for a revival soon. Help us pray for the work here.—C. J. Goodwin, Pastor.

PEORIA, ARIZ.

—The church here is still on the firing line. Sunday, February 27th, was a good day; six souls were in the fountain, and the presence of God was felt all day. Brother and Sister Cagle, our pastors, labor incessantly for the salvation of souls. Pray for the Peoria church.—Belle M. Brown, Reporter.

AUBURN, IND.

—Just closed one of the greatest revivals in the history of the Auburn church, Rev. B. T. Flanery, evangelist. His preaching was in the power and demonstration of the Holy Spirit. The gospel is still the "power of God unto salvation." Seventy-eight different seekers bowed at the altar, most of whom found the blessing sought. A fine class of adults was taken into the church. Large crowds attended the meetings. Brother Charles Buss and wife of Olivet, Ill., led the host in song, and their duets were inspiring and helpful. The revival tide is still on, as is evidenced by the attendance and joyful testimonies at the prayer meetings. There were forty in attendance and three seekers at the altar. Our Sunday school is growing in attendance and interest. We are planning to organize a Young People's Society soon. Every department of the church is on the upgrade and the outlook is encouraging. To God be all the praise.—Carrie L. Felmlee.

SOUTH MANCHESTER, CONN.

—The work here is moving along victoriously. Our pastor, Rev. F. C. Austin, is proving a shepherd indeed of our flock. We have a membership of seventy, with fine attendance on Sundays and at our

## SUNDAY SCHOOL LITERATURE IN SPANISH

Beginning with January, 1922, we expect to publish a Sunday school lesson quarterly and leaflets in Spanish. It will be evident to all who are familiar with the situation that we can not hope to make this literature pay its way at first. As it is purely a missionary enterprise, doubtless there are many who would like to help bear the expense. We will need about a thousand dollars in addition to the revenue derived from the sale of the periodicals. Some have indicated a willingness to contribute to this fund. We would like to hear from them, and all others who will do likewise. Write and tell us what amount you will subscribe.

We will also be glad to hear from persons who know of missions, churches, or Sunday schools of Spanish speaking people who would be likely to want such literature. It will be real evangelical literature, teaching salvation from all sin, and it should have the widest possible field of usefulness. The matter is in the hands of C. J. Kinne, our editor of Sunday school periodicals, who will gladly answer inquiries, or correspond with those who are interested.

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mid-week prayer meetings. Brother and Sister Austin are efficient workers among our young people. Through the efforts of Mrs. Austin, a stringed instrument band has lately been organized. Then we have four bands of young people with permanent leaders, who spend Sunday afternoons visiting the sick, singing, praying, and reading God's Word to them. Our Sunday school is in splendid condition, under the leadership of Brother Robert Clougher. Our attendance has reached 116, and we go over the top in our missionary collections. We give God all the glory for His goodness to us, and as we are soon to enter into special meetings with Rev. W. O. Nease as one of the evangelists, we are earnestly praying that many souls will be won for Jesus.—Miss Glenney, Reporter.

SALEM, ORE.

—We have just closed the greatest revival that Salem has ever known, under the leadership of Rev. F. B. Smith and family, evangelists. One hundred thirteen seekers bowed at the altar and a large majority prayed through to victory. Thirty-two have united with the church. This makes an increase of eighty members since last Assembly. Great conviction rested upon the people as Brother Smith preached the old-time gospel. Several times men and women literally ran from the building. Some of these came back, surrendered to God and found pardon and peace. The church has called our pastor, Rev. Aaron Wells, for another year. God has wonderfully blessed his labors. We are looking forward to the greatest year in the history of our church.—Elizabeth Baxter, Secretary.

SANTA ROSA, CALIF.

—A three-weeks' revival meeting was held by Charles A. Gibson, District Superintendent, and Miss Julia Hancock, in charge of singing. Their labor was blessed of the Lord in the salvation of sinners and sanctification of believers. We have taken twelve into the church. The Sunday school has almost doubled in members since the Assembly. The District budget is all provided for and all the finances of the church are in good shape.—W. L. Fear, Pastor.



## EVANSVILLE, IND.

—We are finding this new year a good one. Although finance conditions in general are close, God is helping us out and all expenses are being met in all departments of the work. Best of all, we are moving on spiritually. The Sunday services are fine. The pastor has been preaching some excellent sermons. The evening services are evangelistic in the true sense with seekers and obtainers. The young people are very enthusiastic in their services, and much good is being accomplished with them. The Women's Missionary Auxiliary is doing good work. The Sunday school is progressing. Some of the workers conduct a Sunday school in West Heights, a suburb of our city. The mid-week prayermeetings are seasons of refreshing and times of strengthening our faith in God. We covet your prayers for our spring convention which will begin March 13th, with our pastor in charge.—William Claude Christmas, Secretary.

## WILBERTON, KAS.

—We were called by our pastor, Rev. J. W. Wilson, of Elkhart, to hold a meeting near Wilberton. He had been preaching, with good results, for a week previous to my arrival. The meeting continued five weeks and God gave great victory. Between twenty and thirty were saved or sanctified. We surely enjoyed working with these precious people. They know how to pray and hold on to God for a revival. At the close of this meeting we were called to Elkhart for a revival. This was another great meeting. We must have a new church at Elkhart to accommodate the people. There were more turned away Sunday night than were in the church. There were twenty or more found victory in this meeting. We were called back to Wilberton for another meeting where they want a church organized. This is a great field and ripe for harvest.—E. S. Lang, Evangelist.

## AMARILLO, TEXAS

—It is very encouraging and inspiring to read the good reports from the various churches, along with the uplifting and heart-stirring articles from our faithful preachers, in the columns of the HERALD of HOLINESS (the best and cleanest news published). We praise God for the work in Amarillo. Our present pastor, Rev. James N. Cooper, is being mightily used of God in preaching the Word in that fearless and uncompromising way that brings results. He is loved by all who know him. The work here is well organized and unity and harmony prevail. The church has made much progress during the last few months. We are looking forward to still greater things, and are pressing the battle on, for we know He will not forsake His own. All praise and glory be unto Him forever.—Robert S. Morgan, Reporter.

## POTTERVILLE, MICH.

—We are in our third week of revival meeting. We earnestly request the prayers of God's people for the work here at Potterville. It has been said that this is a hopeless place, but our trust is in the Lord. Two souls have prayed through to victory, for which we praise God. We expect to continue this meeting, and covet your prayers.—Wesley Wiegman, Pastor.

## LISBON, OHIO

The work of the church is prospering in every department. The Sunday school is increasing in numbers and interest, as is also the Young People's meetings and mid-week prayermeetings. The Friday night cottage prayermeetings are well attended and are times of many spiritual blessings. The missionary spirit is fine. A box has been packed for Sister Schmelzenbach to take to Africa, nearly every family in the church contributed. The pastor, Rev. Robert Andrews, is being used of God in feeding the flock and preaching conviction on the unsaved. We are encouraged and look forward to greater victories this coming year.—Reporter.

## FLINT, MICH.

—We are now in the midst of a revival. Souls are being saved and sanctified. The meeting is being conducted by our pastor, assisted by Rev. Clay, a Wesleyan Methodist minister. The work is moving along nicely. The Lord is blessing and all departments of the church are in working order. The Young People's Society is growing in interest. They are strong and courageous; not so many in number, but each one counts for God. The Women's Missionary Society is proving a great blessing to many.—W. L. Duke, Reporter.

## PHOENIX, ARIZ.

—We are in the midst of the best revival meeting ever held in our church. We felt led of the Lord to continue the meeting, following the coast-to-coast convention, and have been running now for two weeks without any special workers, and the results have been very gratifying. As many as two hundred people have been to the altar since the beginning of the convention. There is no way to describe the work, or estimate the good accomplished by the visit of these workers to our city and church. The entire seating capacity in the church was taken, and the last night of the convention the people were all around the building looking in through the windows. The workers were at their best and brought things to pass. There were one hundred local churches represented. Brother Bud received more than sixty subscriptions to the HERALD of HOLINESS, and sold as many books as he had sold in the last four places, and more than \$900 was given to support the convention. The old members of the church tell us we are having the best services ever held in the church. The spiritual tide is rising high and souls are praying through at every service.—B. F. Pritchett, Pastor.

## WOODLAWN CHURCH, CHICAGO

—February was one of the best months Woodlawn Church has known. Brother Bowers and Brother and Sister Cooke came to us filled with holy enthusiasm. Brother and Sister Cooke told of the work among the Virginians. Our hearts were stirred when Brother Bower told of the American Indians and their great need of the gospel. Sister Schmelzenbach and Sister Crooks spent one Sunday with us and their visit will long be remembered by us. Sister Schmelzenbach's stirring talks gripped our hearts and we were thrilled as she related her experience and told of the wonderful work God has enabled them to accomplish in Africa. In the course of her talk she mentioned that Brother Schmelzenbach had had only one new suit since he had been in Africa and this had been sent to him by the Woodlawn Church. Brother Wallin suggested that we take a

march offering and buy him another suit. The offering amounted to \$105.23. At the close of the service Sister Crooks asked that any who had a call, or were willing to have the Lord call them to Africa, come forward. A number of our young folks knelt at the altar in complete consecration. Under the efficient ministry of our beloved pastor, Brother Wallin, our church has been making progress along every line. The Sunday school and Young People's Society are on the increase and the attendance at the last mid-week prayermeeting was the largest we have had for some time, and the Lord was there in power. It is not unusual for some one to find the Savior in these meetings. There has not been a Sunday for several months but that some one has been blessed at the altar. Last Sunday evening six souls prayed through to victory, and many others under conviction. Ten cottage prayer bands were organized to meet each Thursday night in ten different homes. These cottage meetings will continue until Easter. These prayermeetings are preparatory for our special revival meeting which begins the last Sunday of March with Dr. John Matthews as evangelist. We are looking for a mighty outpouring of the Spirit.—M. Simpson, Reporter.

## MALDEN, MO.

—A Women's Missionary Society was recently organized with seventeen charter members. Our people are enthusiastic regarding missions, and this is an additional means to a desired end, that of going over the top in missionary offerings and prevailing prayer. The officers elected were: Miss Susie Dawson, president; Mrs. Lillie Brown, first vice-president; Mrs. W. A. Menneke, second vice-president; Mrs. Carrie Phillips, secretary-treasurer; Mrs. Erna Patterson, corresponding secretary and superintendent of study and publicity. We will meet each Thursday afternoon and make an exhaustive study of the different fields of our work. We expect, with the Lord's help, to have Psalm 2:8 verified by our work this year. Don't forget to pray for us.—Reporter.

## NOTES AND PERSONALS

From Rev. D. W. Dobson, Superintendent of the Iowa District, we received the following news as we go to press: "We spent February 27th and 28th at Fort Dodge, Iowa, at which time we organized the Church of the Nazarene with a membership of twenty-four and more to follow. The presence and manifestation of the Holy Ghost was very sacred. Taylor and Sylvia Ferguson, who have conducted a Nazarene mission there for the past year, were chosen as pastors."

Rev. J. W. Short, District Superintendent of Indiana, writes as follows: "Rev. J. A. Phillips, of Kingswood, Ky., an ordained elder, member of the Indiana District, is entering the evangelistic field April 1st, and is available for revival meetings or camps. Those desiring his services, write him at once."

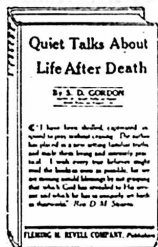
Rev. B. F. Pritchett gives the following notice: "I am now ready to accept calls for meetings, after June 1st. Will go anywhere God may open a door. I prefer to hold three and four weeks' meetings. Should my friends desire my services, write me at 125 N. Fifth Ave., Phoenix, Ariz."

A beautiful double wedding was witnessed by a few intimate friends on February 6th, at the home of the bride's parents, Mr. and Mrs. Amos Long, of Hutchinson, Kas.—Mr. Harry Getman to Miss Sadie Long, and Guy Getman to Miss Stella Long, Rev. I. W. Young officiating. The young men, who are brothers, are esteemed citizens of Kirk, Colorado, and the young ladies are of sterling character. The young couples left immediately for Kirk, Colorado, where they are to make their future home.

We received this sad news yesterday in a letter from C. C. Shelley, Decherd, Tenn.: "Rev. J. J. Rye, of Nashville, Tenn., pastor of the Church of the Nazarene at Cowan and Decherd, suffered a severe stroke of paralysis Sunday, February 27th, just as he was taking his text. He had read the lesson and prayed, and only those who were present can ever know with what fervor he prayed. The floodgates of heaven seemed opened upon us, and God was there in mighty power. Just as he took his text, we noticed he seemed to stop, and in a moment sat down in a chair and asked the writer to conduct a testimony meeting. When we found out the nature of his illness, every attention was given, and he was rushed home on a fast train. At this writing he seems beyond human aid. Brother Rye was a collaborator of Rev. J. O. McClurkin and is dearly loved all over Tennessee and parts of Georgia. Pray for our brother."

The following telegrams were received too late for insertion in our issue of March 6th:

From McAllen, Texas: "Revival full swing. Rev. N. E. Tyler doing great preaching. R. A. Harris and wife in charge of music; singing best ever heard in



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In order to dispose of leftover stock we are offering the 1921 "Bible Gems" Scripture Calendars at reduced prices. Many will be glad to take advantage of these special prices to distribute the calendars among those who have not been able to purchase for themselves. The calendars have been selling at 35c each and \$3.00 a dozen.

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McAllen. Seekers and professions every service. Church of the Nazarene organized with twenty-one charter members; others following. Shout in camp. Gily on. Devil on the run. Continue another week. Pray for us.—J. R. Keith.

From Payne, Ohio: "Just closed great revival. Minnie Morris at her best. Fifty-six persons prayed through; several came back and were sanctified. Gave evangelist one hundred eighty dollars. Raised offering for pastor of one hundred five dollars. House filled every night. Twenty joined church.—Charles Dye."

From Cincinnati, Ohio: "Just closed greatest revival in the history of the First Church of the Nazarene of Cincinnati. Brother Frank Cassidy, evangelist. Some wonderful conversions of people never saved before. Twelve adults added to the church; more to follow.—W. Sherman, Pastor."

## ANNOUNCEMENTS

Notice.—To the Eastern Colorado-Wyoming District: The Coast-to-Coast party will come to us to Greeley, Colo., April 5-10, and following out the authorized plans we will have our preachers' meeting at the same time and place. The forenoon sessions will be devoted to the preachers' meetings, and the convention party, consisting of Rev. C. W. Ruth, Rev. Bud Robinson, Rev. John Norberry, and the Wells, singers, will have charge of the afternoon and night and Sunday meetings. Also the District Advisory Council, as provided for, page 62, Manual, is herewith called to meet in the Greeley Church of the Nazarene at 9 a. m., Wednesday, April 6th. Greeley church offers free entertainment to ministers and their wives, and to others as far as possible. Send notice to the pastor, Rev. C. H. Lancaster, 904 Sixth St., Greeley, Colo.—A. E. Sanner, Dist. Supt.

## RESOLUTIONS

WHEREAS, Brother Haynes, in December 20th issue of the HERALD of HOLINESS, has expressed our sentiments of church music, we, Palouse Center Group Meeting, Church of the Nazarene, do hereby through the HERALD of HOLINESS, express our sympathy with said article and do take this means of requesting our Nazarene Publishing House to renew efforts to print and publish a church hymnal for our church use as designated two years ago and that we do suggest, as said article suggests, the printing in this hymnal of many old and inspired songs as the committee sees best.

Resolved, That we of the Palouse Center, Northwest District, do encourage and support such an enterprise and urge our conventions, group meetings and District meetings to send in requests for and pledges of support for said hymnal.

We further suggest the name of our editor, Rev. B. F. Haynes, as a member of the committee of publication of said hymnal.

J. STEWART MADDOX, Chairman.  
W. W. ANGLIN, Secretary.

## WANTS

WANTED—A second hand tent, by the Nazarene church. Must be in good condition, and not less than 50 x 60 feet, or larger. Address, J. M. Halsey, 735 Jefferson street, Middletown, Ohio.

FOR SALE—One 7-room house, electric lights, hot water heating plant, well and eastern water, two good lots, just two blocks from University building, same distance from public school. At a sacrifice if taken soon. Write P. B. Backus, Olivet, Ill.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo.  
Office, 2109 Troost Avenue.  
Residence, 10 Summit st., Haverhill, 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 23, 1921  
India, Eastern.....(about) October 19, 1921  
China.....(about) November 19, 1921  
Japan.....(about) December 28, 1921

R. T. WILLIAMS.....Dallas, Texas  
208 North Rosemont Avenue.  
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-East (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 (Seymour).....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 26 to 30  
Hawaii (Honolulu).....November 2 to 6  
San Antonio (Waco).....November 9 to 13

J. W. GOODWIN.....Pasadena, Calif.  
1850 North Sierra Bonita Avenue  
(Send all mail to 2109 Troost Ave., Kansas City, Mo., until May 1, 1921.)

Kalamo, Wash. (dedication).....May 18 to 23

### 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.....September 2 to 25  
Alberta (Red Deer, Alta., Canada).....June 15 to 26  
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 28

### 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 (Henryetta, 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

### DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.  
ALBERTA—James H. Dury.....Coliholme, Alta. Can.  
ARIZONA—Earle F. White.....125 N. 5th ave., Phoenix, Ark.  
ARKANSAS—J. E. Moore.....Prescott, Ark.  
BRITISH ISLES—George Sharpe.....Glasgow, Scotland  
14 Murrayfield Drive, Parkhead.

CHICAGO CENTRAL—Charles A. Brown.....Olivet, Ill.

DALLAS—P. L. Pierce.....Peniel, Texas

EAST COLORADO-WYOMING—A. E. Sanner, Colorado Springs, Colo., 502 W. Blatte.

EASTERN OKLAHOMA—Mark Whitney.....Ada, Okla.

FLORIDA—C. B. Jernigan.....921 Fourth st., Miami, Fla.

GEORGIA—W. R. Hanson.....Forsyth, Ga.

HAWAII—Allie Irick.....Pilot Point, Texas

IDAHO-OREGON—N. B. Herrell.....South Nampa, Idaho  
920 Sixteenth avenue.

INDIANA—J. W. Short.....5759 Lowell ave., Indianapolis, Ind.

IOWA—D. W. Dodson.....Marshalltown, Iowa

KANSAS—E. J. Lord.....018 N. Poplar street, Hutchinson, Kas.

KENTUCKY—C. R. Pollard.....Box 10, Lexington, Ky.

LITTLE ROCK—A. P. Daniel.....Manchester, Ark.

LOUISIANA—W. M. D. Gaar.....Route 3, Box 55, Winfield, La.

MANITOBA-SASK.—W. B. Tait.....Morse, Sask.

MICHIGAN—C. L. Bradley.....Grand Rapids, Mich.  
54 Sotton street, S. W.

MISSISSIPPI—H. F. Tate.....Cleveland, Miss.

MISSOURI—L. W. Dodson.....Des Arc, Mo.

NEBRASKA—Theodore Ludwig.....1020 E. street, Lincoln, Neb.

NEW ENGLAND—S. W. Beers.....8 High street, Malden, Mass.

## 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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# HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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Rev. B. F. HAYNES, D.D., Editor.  
Rev. C. A. KINDER, Man. Editor.

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## DIRECTORY OF EVANGELISTS

At the annual meeting of the General Board of Publication, the following action was taken regarding the Evangelists' Directory in the HERALD OF HOLINESS:

"The Directory of Evangelists is not to be published oftener than once a month, and shall include the names and addresses only, without states, of such evangelists as are commissioned by the District Assembly or who have written indorsement of all the General Superintendents, which indorsement shall be published with the first appearance of the name."

Evangelists desiring their names and addresses to appear in the Directory of Evangelists should send their requests, indicating by what District they have been commissioned.

## DEATHS

REV. JAMES W. CRAWFORD

Rev. James W. Crawford departed this life January 23d, at the age of 52 years. He leaves to mourn his departure, his wife, two sisters, and two brothers, also Father and Mother Crawford, a host of dear children whom they have befriended, and many friends.

He was united in marriage to Bertha Comly in May, 1893. While Brother and Sister Crawford were never blessed with any children of their own, yet their home has always been a welcome resting place for preachers and evangelists, and they were truly a father and mother to many.

Brother Crawford was formerly a member of the United Presbyterian church. He was converted in 1901 and sanctified six months later, and has always been a witness in word and life to this beautiful experience. He was one of the founders of the East Tenth Street Mission of this city, also the honored and faithful president of the Young Men's Holiness League for more than five years. During his efficient service here a city-wide tent campaign was launched and many souls were swept into the kingdom of God. Out of this series of campaign meetings the West Side Church of the Nazarene was organized and Brother Crawford was the pastor for three years, during which time there were some three thousand seekers. Brother Crawford made a great army of friends while serving here, and while they deeply feel the temporal loss, they are rejoicing in the hope that they shall meet in that "far off sweet forever," where there are no more tears and parting.

At the close of his labors at the West Side Church, he engaged in evangelistic work for a year and at the last District Assembly he was called to take the pastorate of the Richmond church. He had a great passion for souls, and was untiring in all his efforts to promote the work of the church, and marked progress was made here during his short pastorate. His sudden translation has caused the deepest sorrow to every member of the Richmond church, and their loss at this time seems to be irreparable. The Christian graces were most beautifully exemplified in his deeply consecrated life. In the providence of God a number of Brother Crawford's former friends and co-workers were present at the service at the West Side Church on

Thursday evening, January 23d, when Sister J. H. Sloan was to preach. At the close of this service, while greeting his friends, our Brother Crawford suddenly passed away to be ever with the Lord. Funeral services were conducted from the West Side Church of the Nazarene, in charge of the pastor, assisted by District Superintendent J. W. Short and Mrs. J. H. Sloan. Burial was made at Crown Hill.

KINDER—Frances E. Kinder, nee Ross, departed this life to be with Jesus, February 13, 1921, in her home in Indianapolis, after a walk with Him covering over fifty-one years. She was in her seventy-third year. She leaves a husband, three children, five grandchildren, and two great-grandchildren to mourn their loss. Mother Kinder was a charter member of First Church of the Nazarene, and her pastor, Rev. Orla Montgomery, conducted the funeral services in First Church and at Cleveland, Ind., the place of burial, where mother had lived the first forty-three years of her life.

HENDRICKER—Lewis Hendricker was transplanted to bloom forever in God's garden of love. Little Lewis departed this life on January 7th. Funeral services were conducted in the Bethel Church by the pastor, Rev. Otis Pope.

WILSON—Brother H. T. Wilson went to be in closer touch with Jesus, passing away suddenly Wednesday, February 23d. Brother Wilson and family were received into the church three years ago. He served his Lord and the church faithfully in the capacity of trustee and treasurer. He was greatly loved and shall be missed by his many friends and loved ones. He left a clear and definite testimony of victorious faith in Jesus and went to see Him "face to face."—Lewis R. Hoff.

JOHNSTON—Mrs. Rebecca C. Johnston departed this life December 15th. She was in her ninety-second year. She leaves five children, three sons and two daughters. She was converted when just a

girl and seemed to live and die in the triumphs of a Christian faith. It was her request that Rev. J. H. Houston conduct her funeral services, Rev. and Mrs. Barham assisting.—Mrs. Ethel Barham.

WELCH—Edith Louise, the little baby girl of Rev. and Mrs. F. G. Welch, went to be with Jesus February 11th. This is another one of His "Precious Jewels" that will bloom for Him among the redeemed of all ages. The funeral services were conducted by Rev. Alvah P. Redd, and the little one was laid to rest at Cheyenne.—A. P. R.

ISBILL—Mrs. Emma Isbill was born in Ohio county, Kentucky, April 9, 1853, and departed this life to be with Jesus on February 13th, at the age of sixty-two years. She was married to James M. Isbill, to which union were born four children. She was converted at the age of thirty-four, and became a member of the Missionary Baptist church. She was a devoted wife, a loving mother and esteemed by all who knew her. Funeral services were conducted by Rev. M. M. Mitchell and Rev. G. W. Davis.—Rev. J. L. Isbill.

SWECKER—Martha Elizabeth Swecker, nee Taylor, was born in Johnson county, Tennessee, November 14, 1866, and died September 23, 1920. She was sanctified in a revival meeting in 1917 at the Troy Church of the Nazarene, of which she was a member. Funeral services were conducted by the pastor. Interment made in the Moscow cemetery.—C. E. Contney, Pastor.

HENSON—Mrs. Isabella Perkins Henson was born near St. Louis, Mo., February 9, 1864, and departed this life February 6th. She had served the Lord since 1895, and became a member of the Church at the Nazarene about a year ago. She leaves to mourn her death, a husband, three children, four grandchildren, one brother and a sister.—Rev. H. W. Anderson, Pastor.

## Children's Day MISSIONARY PROGRAM

Wilson-Walker Memorial

1921



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