

Herald of Holiness

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"Other Foundation Can No Man Lay"

WE all are builders. Each one of the readers of this short article is engaged in the erection of a structure having to do not only with the individual thus engaged but with all with whom he or she comes in contact. This structure is character. And it has two forms—good and bad. Some think they can have a neutral character. But not so. The Bible gives no warrant for such conclusion. "I would thou wert cold or hot. So then because thou art lukewarm [neutral], and neither cold nor hot, I will spue thee out of my mouth." Also this structure will be exhibited along with all other character structures, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

The individual building Christian character need not furnish his own blueprint. Indeed, he must not. Other builders disallowed the chief stone which was "made the head of the corner." Far back, even before the beginning, the Lord God spake, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." The plan is laid down. It is yours to follow it to the slightest detail.

To be a success the character structure must be built upon the "sure foundation." Other builders would suggest other foundation; but there is only the one *sure* foundation. So true is this that the great apostle to the Gentiles, using positive words, uttered the heading to this article. Reader, Jesus is that Stone. He is the immovable Rock. He is the Head of the corner. Your structure built on Him has for its foundation the test of eternity. Men and women of all ages have built on this Rock. The winds and storms of the cycles have burst upon it, but it gave not away. The currents of fierce opposition to all that is good have washed against its base but it yielded not at all.

"Other foundation can no man lay than that is laid, which is Jesus Christ."
Accept no substitute.

EDITORIAL

Holding Fast That Which Is Good

What one learns by his intellect he may waver in or forget; what he learns with his heart experience he holds. God wants us to so appropriate divine things by faith that we shall have a constant, living experience of their realities. We may have settled forever, because we know them in our hearts, the great fundamentals of salvation: pardon, regeneration, sanctification, the Lordship of Jesus, His keeping, His and our own resurrection, and our final glorification with Him. It is blessed to be no longer driven about by every wind of doctrine; to be rooted and grounded.

God Is No Respector of Persons

We would need no other text than the above to disprove that God, in His sovereignty, has chosen some to salvation, and some to the damnation of hell. While God has no respect unto persons, He has respect to time, conditions, and character. When He puts His hand upon a certain man for service He chooses one with whom He can best accomplish His purpose. God indeed sets up this one and puts down the other, as He told the Assyrian king, not for man's honor, but for the purpose and glory of Himself. Man's estimate of honor and service is so different from that of God's that he wonders at the seeming promotion of one and abasement of another. The place of Jesus, as He girded Himself with a towel and performed unto those Galilean peasants the office of a slave—and when He hung upon the cross between the two criminals, dying the death of the most debased—these places would not be sought for honor by the exalted of this world. Yet, to Jesus they were the door to a name above every name.

Sirs, We Would See Jesus

The attacks upon Jesus by Satan, through the wilderness temptations, had their foundation in an effort to turn aside from its real purpose the manifestation of God in the flesh. Not earthly dominion, not popular applause, not the satisfaction of earthly desires or needs, were what called forth the Christ, but the fact of man's hopeless lostness in sin. From the plan of the Father, through which the race might be brought back to God, Jesus never permitted Himself to be turned aside. As we should expect, He manifested at every point the character of the Father; He was love, He was power; He was life—but over and above all He was the Lamb of God that taketh away the sin of the world.

He was indeed touched with the feeling of our infirmities; He wept with those that weep; and it was divine compassion which flowed in His tears at the tomb of Lazarus. He brake the bread for the hungry multitude,

and called into action the providence of the Almighty who opens His hand to feed every living creature. The lame and the deaf and the blind and the leper found in Him the fountain of health. The sea acknowledged its Master and Maker; and evil spirits fled from the face of their coming Judge. Death itself swung back its grim portals, and released its prisoner at His omnipotent command.

The world saw this, and yet the world knew Him not—the world slept on in the darkness of sin. Not yet was the Christ revealed. Hunger and sorrow and pain and death are not causes, but effects—the works of the enemy, and Jesus was manifested to destroy the works of the Devil by delivering man from the cause of evil, which is sin.

"Sirs, we would see Jesus." Then come with me to Calvary. There He hangs, the Sacrifice. There in that awful tragedy is God's estimate of man's need, and God's answer to that need. The empty, forsaken, bleeding, accursed Son of God—this is Jesus—delivering His people from their sins. For this thing He came; and without this there was no hope for man.

Here, by the side of that bloody cross, the Church of the Nazarene takes its stand, and calls the world to witness that not in teaching, not in feeding, not in healing, not in human compassion, but in the blood atonement shall it find its Christ.

When He Ascended

All that might be termed the gospel is founded upon the resurrection of Jesus. It is folly to say, as some so-called Christian teachers affirm, that "we should not put so much stress upon the resurrection." We can not put too much stress upon it. Upon the resurrection of Jesus depends our hope of immortality. More than that, take that fact from our Christian system, and the whole falls into pieces. Without the establishing of the truths which the resurrection seals, self is the one to be served by man; good is but his convenience; and sin no more than good in the formative stage. When He ascended His word was that He would send the Holy Ghost. If He be not ascended, then have we not received the Paraclete. But, thanks be unto God, He arose and has ascended, whereof the indwelling Spirit bears witness, not merely as a resurrected man to take his place in the company of spirits, but as God in man resuming the seat of authority. "All power is given unto me in heaven," said Jesus as He started back to the throne.

Silver and Gold Have I None

Silver and gold are useful in that they will enable the possessor to do much that is required to be done for the furtherance of the cause of Christ. Gold was never intended by the One who created it for hoarding; it was never intended to minister to selfish gratification of the flesh. Though man may hold it in his hand, yet it is still God's, and God will call one day for an accounting as to its

use. Silver and gold can do some things—some things which are necessary, but which really comprise a small part compared with what may be done without their aid. Herein the worldly church has missed the mark: no amount of expended gold will purchase the presence of the Holy Ghost, or make up for His absence. The greatest things that have been accomplished in this world by men—things which have endured through the ages were wrought without silver and gold. Prayer and faith and courage and faithfulness—those things which make and mark the progress of the kingdom of Christ—come not by the way of gold. The man of God, when God speaks, begins to build without a dollar in sight. Too many of us say No to God because we can not see the end, when God has His own way of paying the expenses. That is the reason so little is being done by His people.

Riches and Poverty of Jesus

The pre-existence of Jesus Christ is one of the mysteries of the Godhead. That He was "in the beginning," that He was very God, Creator, Preserver, as well as Savior, His own words as well as the doctrine of John and Paul declare. The lonely man of Galilee, circumscribed in His activities by the limitations of dire earthly poverty, was the very One who formed the worlds by His breath, and whose habitation was the limitless glory of heaven. He, before whom all angels and myriads of created intelligences bowed in unceasing worship, is the same One whose face men covered with blood and spittle—whom they reviled as unfit to live, and nailed upon the tree. Oh, He was rich, and He became poor, so poor, for our sakes. Sin had dragged us so far away from God that He must travel that dark road far from the glory and honor of the Godhead that He might stand by our side.

Whosoever

My heart leaps as I see that work. Had it not fastened itself upon my attention I doubt if my poor, discouraged, sin-wrecked heart would have had the courage to bring its burden to the foot of the cross. Oh, the blessed universality of the redemption of Jesus. It made a place for me; and it will open a door for you, my brother, into the peace of God.

The Greatest Thing Is Love

Greatest because it is an impartation of the very nature of God to man. Nothing can take its place in solving the difficulties and perplexities that arise in the relations of men one with another; nothing can equal it as a preparation for service to God and men. Without it the best activities of man rear structures but of wood, hay, stubble. With perfect love the humblest act will shine resplendent in the firmament of God through eternal ages. The marvel of the love of God is the bestowal of this love in the heart of men through His Spirit's baptism.

Low Salaries

Preachers are not the only people underpaid. It seems that school teachers also belong to the class of the shamefully underpaid. The complaint has been widespread among school teachers, many of them having given up their places because of inadequate compensation. The multiplied thousands of preachers have had to bear in silence the outrageous injustice practiced upon them. Indicating the revolt of school teachers an exchange has the following:

One thousand towns in the state of New York are just now left without public schools because at the rate of salary paid no teachers are procurable. More than 400 are closed for the same reason in West Virginia. Attendance at normal schools in the East has fallen off from 25 to 50 per cent. These and similar facts were reported by education authorities at a conference of commissioners of education from nine states held in New York recently.

Persistence of a Gross Wrong

We confess to a feeling of profound disgust over the tardiness with which churches are being brought to a correction of the flagrant injustice being practiced upon preachers in the matter of salaries. In the presence of the glaring facts facing us on every hand we say here and now boldly that any church which persists in paying its pastors inadequate salaries forfeits its right to be called a church and should at once be put out of commission. God can not and will not use such a niggardly and inhuman agency in saving people that practices the infamy of slowly starving its preachers to death. We have absolutely no patience with this practice. We gladly add the following words by Rev. J. M. Scott, which appeared in the *Central Christian Advocate*:

The average salary is \$22 a week. Counting the parsonage out and considering cash salary, the average is \$19 a week—the magnificent salary of \$80 a month, \$960 a year. And yet we complain because all our preachers are not college graduates and because, occasionally, the preacher looks as though his clothes were showing the effects of wear. If we could look at his heart I expect we would find it badly worn, too—\$19 a week for the most important man that walks our streets, who has side-tracked all other ambitions and accepted God's ministry as his life's work and who is dependent entirely on you and me for food and raiment for himself and family, at \$19 a week. Badly underpaid five years ago, worse underpaid now. He buys groceries, clothes, and shoes the same as any other man; and during the past five years these articles have advanced in price just about 100 per cent, while his pittance has gone up about 15 per cent. Do you know that there are preachers in our own conference during the past three years that have actually found it necessary to go out and work during the week to secure the necessities of life for themselves and families, and yet on the Sabbath they have appeared in the pulpit preaching the gospel? Other preachers have found it necessary to sell their desks and some of their study books to pay debts, and still they preach while we attend the movies and buy gasoline. ☞

The Methodist church has made three great forward movements, \$35,000,000 for her educational institutions, \$14,000,000 for conference claimants, and last, but not least, \$105,000,000 that the gospel might be preached to all nations and to assist in war reconstruction. But who is really responsible for these three great Christian accomplishments? Would it have been possible for your particular church to have raised her quota in either case if it had not been for the personal effort of your own preacher? Let me say now that, not one of the great things could possibly have been put through but for the prayerful, earnest, and continual effort of the preachers of the country—\$19 a week for men who are actually responsible for raising \$155,000,000 to be used for

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the advancement of God's kingdom, and are every day responsible for practically every layman in this house being a respectable American citizen. Think it over. How many of us actually became church workers through agencies other than the active ministry, and how many of us are actually now hanging onto the preacher in order that we may at least seem respectable? Let me say that we, as laymen, have no right to call ourselves respectable, much less Christians, unless we bend every energy toward a better paid ministry. The preachers can't put this great plan over, it is personal. They secured \$155,000,000 when it was needed for other Christian causes, but in their own defense they must remain silent and let the official board dole out the pittance.

It is certainly time that the official board and other laymen of the church put the salary of the preacher where it belongs; and don't get excited when I say that in most cases it should at least be doubled.

A Life

Holiness is not a theory, not a doctrine merely, it is a life. Philosophy moves the intellect, but Christianity deals with the heart as well. Christ was a great teacher and example, but more—He is a life, and He wills to impart that life to whosoever will. J. H. COTTON, in *Herald and Presbyter*, well says:

The truth of the Bible must be practiced. We must observe to do all that is written therein. We have never really mastered a great truth of the Bible till we have lived it out in daily affairs. It is so easy and natural to let the truth in at one ear and out at the other and go on living just as before. But such a course dishonors God. We are commanded, "Be ye doers of the Word and not hearers only." It has been well said, "It is truth obeyed which transforms the life and redeems the world." Live the life which the Bible demands and you will become living epistles in which the careless about you will read the truths of God. A missionary in China asked a native, "Where did you ever hear the gospel?" He replied, "I never heard it. I saw it. I knew a man in Ningpo who was an opium fiend and had a most violent temper. He became a Christian and was changed in character. I have not heard the gospel, I have seen it." It was a case where seeing was believing.

Whose, Indeed!

Whose is the fault that the churches are filling up with unsaved people? Consider this instance which the exchange quoted says is a "very usual way":

One hundred and twenty people converted in the revival campaign are received at a Sunday morning service. A great crowd is present and rejoicing at the great victory is manifest on every side: The pastor calls the class for admission and with a note of victory receives them. The officials stand on either side of the pastor to extend the right hand of fellowship. And then—the benediction is pronounced, the friends crowd around the new members—tears of joy, smiles of gladness—home. And then—nothing definite. One year later a few doing real work, the rest of the 120 indifferent. That is one way and unfortunately a very usual way.

Contrast this with the church with which Christ began His work, the 120 who tarried in the upper room. What effect would Chris-

tianity have had upon the world with members described as above? What effect will this church have upon this present unsaved world? What did the first church need and receive? Pentecost. What does our modern church need to cure indifference? Pentecost—after regeneration. Whose fault is it when the church of today has neither?

"Till Victory Come!"

An exchange calls attention to a fault in the plan of holding revivals, which we confess obtains among our own people. Conditions are not what they were in our work a quarter of a century ago. In most places the Word has been preached and people have come into the light. Whereas, formerly ten days might have been sufficient to break down opposition and a glorious work be done, to be carried on in a continuing revival, today the walls are higher and harder, and more time is required to get through and accomplish the work of God in the hearts of men. We are beginning to learn this, and to plan our campaigns to continue until victory comes. We believe in "driving like Jehu" still, but we must keep on driving until we reach the goal. The exchange says:

A certain church announces that it will hold "a protracted meeting for two weeks." The old-fashioned protracted meeting set no time for closing. It went on and on and on until the windows of heaven were opened. The *Church Advocate* thinks some good people have lost their heads. It says, "They have come to the conclusion that everything they go into must be a 'drive,' and that they must drive like Jehu. The best they can do is to hold a meeting of ten days or two weeks. They fix a time to close before they start, as though they could see the end from the beginning." They limit the Lord. He must send the blessing at their set time, whether they are ready or not.

The Best and Simplest Plan

It is a trite saying that if all Christians would tithe their gross incomes God's work would be amply financed. We organize drives for this necessity and that to pull money out from pockets which have no right to hold the money there. A cure is demanded for the "endless begging." God has already given us the remedy. But the plan of tithing, like the plan of salvation, is so simple and easy that most people fail to lay hold upon its benefits, and they, as well as the cause of Christ, suffer. We commend these words from the *Free Methodist*:

We hold that to be a genuine Christian at least one-tenth of the income must be devoted directly to religious work and all of the other nine-tenths must be used to God's glory. No one owns anything independent of the Lord. The property, the talent, the time are all His and we must all give account of our stewardship for these things.

The Best Program

He who truly knows Jesus is glad to match Christianity against any other program that can be brought against it. As the *Free Methodist* says:

The true test of religion is the type of character it produces. If it makes one pure, humble, noble, beneficent, it is the true faith; but if it makes one narrow, conceited, sordid, unhappy, it is the wrong kind.

The How of Sanctification: 7 in 1

By Rev. W. E. Shepard

WE have a shoe polish of 2 in 1, a lubricant oil of 3 in 1, the "holy anointing oil" of 5 in 1, and the heavenly anointing comes 7 in 1.

The teaching of sanctification abounds both in the Old Testament and the New. We find it in doctrine, experience, example, type, symbol, and parable. To some it is as clear as the noonday sun; to others as dark as midnight. Some leap into the light with a holy bound, while others stumble along in confusion. The fact that the Word uses different expressions to signify this grace is an excuse for some to remain outside its borders. And because the process is apparently different, seemingly indicating we are sanctified one way according to some Scriptures, and another way by other Scriptures, it affords further excuse for failure to enter in. But does the Word teach different processes for the obtainment of this grace? Let us notice seven seemingly different methods.

1. WE ARE SANCTIFIED BY OURSELVES.

"Sanctify yourselves therefore, and be ye holy" (Lev. 20:8).

"And Joshua said unto the people, Sanctify yourselves" (Josh. 3:5).

Let it be remembered that there is a ceremonial sanctification in the Old Testament. Much of the religion of those days was ceremonial. It was in type, while today we have the antitype. They had the shadow, while we have the substance. There is a proper sense in which all who enter into this grace really sanctify themselves. The word has a human and a divine side. It means on the one hand to separate, to set apart, to devote, to consecrate. On the other hand it means to cleanse, to purify, to make holy. The setting apart must be done by the individual, and the making holy must be done by God himself. In order for any Christian to become sanctified by the Lord he must first sanctify himself, in the sense of setting himself apart in full and complete consecration to God. When he thus presents himself to God a living sacrifice, coming to God in the way He prescribes, it is incumbent upon God, in accordance with His own promise, to accept him and purify his heart. *Individually, then, or humanly, we sanctify ourselves.*

2. WE ARE SANCTIFIED BY GOD, THE FATHER.

"To them that are sanctified by God the Father" (Jude 1).

"And the very God of peace sanctify you wholly" (1 Thess. 5:23).

God is the Author of sanctification, and commands it. He is a sovereign Being and has a perfect right to command, and hold us accountable to Him. As the Author of this blessing, and seeing it is incumbent on us to obey in all things, when we make our full and

complete consecration, He will perform His part in the transaction and graciously bestow the gift. This experience is not optional with us, but mandatory. In the sense of God's high commands we can truthfully say, *authoritatively, we are sanctified by God, the Father.*

3. WE ARE SANCTIFIED BY THE WORD OF GOD.

"Sanctify them through thy truth: thy word is truth" (John 17:17).

"That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26).

Through the Word we get the light and know the way. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). "The entrance of thy words giveth light" (Psalm 119:130). The Word of God is the channel or instrument through which we understand the mind of God concerning this marvelous grace. How could we ever know the will of God concerning us, if it were not for His revealed Word? We are not left to grope our way in the dark in this respect. "The wayfaring men, though fools, shall not err therein." One is not excused on the grounds of ignorance, when he has an open Bible before him. We may have the light if we want it. One's responsibility is measured by his light, and the light comes through the Word. To say "I am not enlightened along these lines" will afford no excuse in the great day of judgment; one ought to be enlightened. The light is in the Word; we can have all we need. We are sanctified through the instrument of God's Word. *Instrumentally we are sanctified by the Word of God.*

4. WE ARE SANCTIFIED BY THE BLOOD.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

God does nothing hit or miss. There must be merit somewhere in our sanctification. In vain do we search for it in our own hearts. Nothing that we could possibly do would merit the grace. If we should pile up works like mountain ranges, and give money to the amount of millions, and sacrifice all that is near and dear, and even give our very lives, it would not merit the blessing. Yet merit there must be. The very justice of God demands it. The government of heaven requires it. There could not be proper consistency in the divine economy without it. Then where shall we look for it? It is in the blood, the blood of Jesus Christ that was shed, not only that the sinner might be saved, but that the believer might be sanctified. God looks down through the blood of the Savior,

and seeing proper merit there, He can consistently bestow the grace. *Meritoriously we are sanctified by the blood.*

5. WE ARE SANCTIFIED BY FAITH.

"Inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

"Giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

God is not bestowing the blessing of sanctification on every one. He neither has pets to whom He arbitrarily gives the blessing, nor does He bestow it upon improper persons. Just as there must be proper merit, so there must be the proper condition met. Technically speaking, there is but one condition to sanctification. We sometimes speak of the conditions being consecration and faith, but this is not really correct, for the *only* condition is faith. This does not mean that one can possibly be sanctified without consecration, for that is always involved. But consecration is the condition of faith. There could not be true faith for sanctification without first a real biblical consecration. Consecration prepares one for the exercise of faith, and faith secures the blessing. *Conditionally, then, we are sanctified by faith.*

6. WE ARE SANCTIFIED BY THE ALTAR.

"For whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. 23:19).

"We have an altar, whereof they have no right to eat which serve the tabernacle" (Heb. 13:10).

The Jews' method of approach to God was through the medium of their altar. By virtue of the holiness of the altar, whatsoever was placed upon it was ceremonially sanctified. The altar sanctified the gift. Christ is our medium of approach to God. The Jews who kept up the old tabernacle worship had no right to partake of our Altar because they rejected Him. They had the shadow, we have the substance. Their gift, placed upon their altar, was sanctified in the type, but our gift is ourselves, and in reality we give ourselves wholly to Him, and place ourselves upon Him or at His disposal. Our Altar, Christ, surely would not do less for our gift than the Jewish altar did for their gift. Thank God, the Altar today sanctifies the gift. The altar was provided for the Jews through which they might approach unto God. Our Christ, our Altar, is the provision made for us, through whom we may approach unto God. *Provisionally, then, we are sanctified by the Altar.*

7. WE ARE SANCTIFIED BY THE HOLY GHOST.

"That the offering [sacrificing, margin,] up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16).

"Elect, according to the foreknowledge of God, the Father, through sanctification of the Spirit" (1 Pet. 1:2).

There could not possibly be any act of sanctification without a definite Actor. Inasmuch as it lies beyond the realm of human possibility to accomplish this great and glorious act it must necessarily come from some outside power and person. Angels have not been delegated this power. It is the power

The Attainment of Perfect Love

By Rev. PAUL GOODWIN, A.M.

of God, and God only. There must of necessity be some active Agent effectively to bring about this work in the heart. The Holy Ghost is this active, effective Agent. He applies the blood of Jesus. *Effectively, then, we are sanctified by the Holy Ghost.*

The question then is, Does the Bible teach seven different processes of getting sanctified? We answer, No. All of these apparently different processes are simply one, for they all dovetail into one harmonious whole.

To illustrate: Look at the electric light fixtures in the room. What gives the electric light? Some one says, "The glass bulb with its tiny wires and beautiful mechanism inside." But there is the bulb, the tiny wires, and the beautiful mechanism, and yet no light. Again, some one says, "It is the wire that comes into the house that produces the light." But though the wires are all there, yet there is no light. Another says, "It comes from the long line of wire, miles away, reaching back to the power house in the mountains." But in spite of the long miles of wire from the power house, yet there is no light. Still another says, "It comes from the great dynamo, the powerful machinery operated by the waterfall in the mountains. The electric current produced by this power makes the light." All this may be and yet no light. Then what gives us the light? It is all of these working in perfect harmony. The power house with its dynamo produces the mighty current that flows along the miles of wire, carried finally into the house, finding its way to the glass bulb with its tiny wires and beautiful mechanism, and when all is ready some one touches a button, the connection is made, when lo! and behold! the light has come. It was not one of these parts alone that produced the light, but all working together. In the process of sanctification it is not our consecration alone that brings the blessing, nor our faith, nor the blood alone, but it is all of these working in perfect harmony with the Holy Ghost as the effective Agent, when faith presses the button and behold, the light has come. This, then, is the divine process: We read in the Word that God, the Father, commands it and provides for it. We then come with our living sacrifice, our consecration in full, and put all on the Altar, Jesus Christ, and then look up with appropriating faith, when the Holy Ghost immediately applies the blood and the work is done. He then remains in the cleansed vessel, filling, keeping, guiding, and empowering the sanctified soul from day to day.

If there be any signification in scriptural numbers, let us consider in closing, this 7 in 1. Seven is the religious, the complete, the perfect number of the Bible. With these seven apparently different processes in obtaining sanctification, and all working together in unity, we have the perfect work accomplished in the heart. This is perfect love, Christian perfection, and brings perfect rest and perfect peace. "Let us therefore, as many as be perfect, be thus minded" (Phil. 3:15).

"Your letter in regard to expiration of my subscription to the HERALD of HOLINESS at hand. I haven't stopped taking the paper—it is of too much value to me to do that. It is simply a lack of money. . . . But now I have the money, and am sending \$1.60 to renew my subscription to the HERALD of HOLINESS, which I could not get along without." HARRY L. FALING.

PERFECT love is a state of Christian grace attainable in this life, otherwise all striving to reach it would be useless. Nevertheless many strive to "enter into this rest" and are unsuccessful. It is because they do not have that condition of heart which makes it possible for God to stream through them with His divine love. And "the conditions upon which God will do this work are fixed and unalterable." The perplexed and honest inquirer will ask, What sort of heart condition does God demand as the prerequisite of this second blessing? This is a legitimate question and it should have a plain answer.

1. *God requires a fully persuaded heart.* This is a fundamental and basic condition for a Christian seeking holiness. No progress can be made so long as there are mental questionings as to the scripturalness and necessity of the second work of grace. The seeker should have a clear conception of what the experience of Christian holiness really means. It

Ghost was given, the Bible was written, and the ministry was established (1 Pet. 1:16; 2 Cor. 7:1; Matt. 5:6; 1 Thess. 4:7; Heb. 13:12; Acts 15:18; John 17:14; Eph. 4:11). Holy men and women in Bible times and down through the history of the Christian Church until the present have testified to having received this blessed experience. There ought to be no doubt in the seeker's heart as to this plain teaching of God's Word. If there be a lack of full persuasion the seeker will be greatly hindered.

There must be something more than mental persuasion, however; there must be such a vision of a holy God and the possibilities of holiness that the inquiring heart will feel a deep, consuming sense of sin and the need for cleansing; not for cleansing from the guilt of sins committed, but for a purging away of the hateful, depraved, and troublesome sin nature. In this sense there must be conviction for holiness just as there is for conversion. It means more than mental assent to the formal doctrine of holiness. Many believe in holiness in this way, and are willing to defend it, who have never experienced the real blessing. True conviction for sin in believers requires such self-examination, introspection, meditation, and looking within as will reveal the carnal heart in all its hideous uncleanness, with the demon passions of pride, malice, hatred, envy, strife, and lust bound but raging in the soul. When the seeking Christian gets such a vision he will cry out in anguish with Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

When the believing soul sees this vision of a holy God and his own unholy nature he is at the crossroads of decision. The soul sees its own crying need and the deliverance promised in God's Word. Like Israel at Kadesh-barnea the seeker now faces the issue. Will he resign himself and his all to God and march forward, or will he refuse God's plan and turn back for a contracted and possibly interminable wilderness wandering? We have now arrived at the heart condition which must follow conviction.

2. *God requires a submitted, consecrated heart.* At this point there is much weeping, praying, crying, groaning, struggling, and resolving; but often little progress is made because the soul will not truly submit and cry, "Break down every idol, cast out every foe." One seeker sees a possible call to the ministry or the mission field, another sees that holiness will require a new system of benevolence, or a new manner of dress, or a radical change in business methods. Still another sees the imminent death of some cherished physical habit or excess, incompatible with a clean vessel and a holy heart. "Many cease to seek holiness," says J. A. Wood, "when the knife of excision is put to the heart to amputate its idols."

There must be complete consecration in every detail. In order to consecrate the whole all the known items must be included. "The

Burdens and Blessings

By HALDOR LILLENAS

*Life will not be always only sunshine,
Clouds will overspread the sky above;
But in every cloud appears the rainbow
Of a Father's never-ending love.*

*Sometimes we are burdened with our sorrows,
Sometimes care its mantle o'er us spreads;
But when Jesus speaks sweet consolation
In a moment all our pain has fled.*

*Let us not forget the fragrant roses
Just because a thorn may give us pain;
Let us not complain because of burdens,
For with them sweet blessings come again.*

*Brush away the tear that may be falling,
Think of all the blessings that are thine.
Know that every burden, every trial
Freighted is with grace and love divine.*

REFRAIN

*God may give us burdens, but He gives us
blessings, too;
He may send us trials, but His grace is ever
new;
In the day of testing He will safely take us
through,
Oh, praise His precious name forever.*
PENIEL, TEXAS.

is not a covering up of sin or just a little added power for service and nothing more. Entire sanctification is such a cleansing away of inborn sin by the baptism with the Holy Ghost that the heart—the fountain of affections, desires, impulses, and thoughts—is made pure and filled with the pure love of God.

A seeker after heart holiness should have no doubt that the Bible presents this experience as being obtainable here and now. That this is true is evident from the fact that we are commanded and exhorted to be holy; God has promised this blessing and then called us unto it; Christ has provided for it in His atonement; for this purpose the Holy

consecration must be perfect. . . . God will have a thorough work and purity will never be given or retained but on condition of entire, universal, unconditional abandonment of all sin, and acceptance and approval of all the will of God."

Self is the last thing to go on the altar of consecration. St. Paul experienced this. He said, "I am crucified with Christ, it is no longer I that live, but Christ liveth in me." The holiness teachers of the early and later middle ages—such as Eckhart, Suso, Tauler, Bernard, Hugo, Molinos, Fenelon, and Mme. Guyon—though they may have wandered from the main line on certain details, all saw clearly the absolute necessity of perfect self-abnegation as a prerequisite to perfect consecration. And their humble, self-sacrificing, holy lives shone out in the midst of an age when personal greed and corruption was paramount. We are not unaided by divine grace in this struggle to place old, perverse, egotistic "self" on the altar. And yet it is our own struggle. We all must pass through it and conquer. It is, in the scheme of divine salvation, our probation for holiness.

Theodore Monod describes this titanic struggle with self in his beautiful hymn written during the Oxford convention, called "The Altered Motto." In its four verses it describes vividly the four stages of the struggle in religious experience: first, in the impenitent sinner, then in the carnal believer, then in the Christian seeking holiness, and last in the culmination of the perfect submission of the sanctified.

"Oh, the bitter shame and sorrow
That a time could ever be
When I let the Savior's pity
Plead in vain and proudly answered,
'All of self and none of Thee.'

"Yet He found me, I beheld Him
Bleeding on the accursed tree,
Heard Him pray, 'Forgive them, Father.'
And my wistful heart said faintly,
'Some of self and some of Thee.'

"Day by day His tender mercy
Healing, helping, full and free,
Sweet and strong, and ah! so patient
Brought me lower while I whispered,
'Less of self and more of Thee.'

"Higher than the highest heavens
Deeper than the deepest sea;
'Lord, Thy love at last hath conquered,
Grant me now my soul's desire,
None of self, and all of Thee.'

3. *God requires a trustful, believing heart.* Faith follows a true submission as naturally as air fills the lungs of a newborn babe. It is a demand of the soul. Brother, it is believe or die. It is believe or lose all the ground you have already gained. We are now speaking of sanctifying faith, the faith which is the last human act before the blessing comes. We do not understand that faith has been absent from the seeking soul up to this point. Indeed, it has been faith in God's promise and His willingness and ability to fulfill that promise in this life that has brought the soul thus far. But this faith only becomes a sanctifying power at the culmination of a completed consecration. And it reaches the longed-for goal in the final affirmation that God now accepts the willing offering and now sanctifies the soul.

Sanctifying faith is the gift of God in the same sense that eating is the gift of God. He has provided us with the food and the power or ability to eat, but we must eat for ourselves. God has provided the object, the bread of life for the soul who hungers and thirsts after righteousness, and the power to appropriate that object just as soon as we fix our attention upon that object alone. Then we must appropriate the blessing for ourselves. It is purely voluntary, it is our own act, it is perfectly natural in a soul which has become really oblivious to everything else. God will not do our eating, nor will He do our believing for us. And yet we could do neither without His gracious providences.

In the truest sense the faith that sanctifies is an essential part of our consecration. It is the last step in which the soul lets go of everything else and casts itself upon the mercy of God. Dr. Daniel Steele has given us a beautiful illustration of this truth. A glass worker makes a gift of a beautiful but fragile vase to his friend. He says, "This is yours; but it is very delicate and you must handle it with great care." The friend, who has been standing with outstretched hand for several minutes, says, "But why do you not let go your grasp and give it to me?" The anxious giver replies, "Oh, I am afraid you will drop and break it and then all my labor will be lost." His friend answers, "But you say it is mine. Let it go; and then if it be broken in the transfer the loss will be mine and not yours." Brother, take your last finger off from your gift to God. "Let go and

trust." If you are lost, only God will be responsible. If your life is broken, possibly God can use the broken vessel better than a whole one. Only take the last step of faith, only trust Him and with the poet sing:

"Welcome, welcome, dear Redeemer,
Welcome to this heart of mine;
Lord, I make a full surrender
Every power and thought be Thine—
Thine entirely,
Through eternal ages Thine."

Oh, how God will then flood your soul with His glory and power! Then it will not be hard to believe. Faith will fill your soul just as air rushes into a vacuum. But if after you have prayed you do not receive, do not dishonor God by saying, "I can not believe"; rather confess, "I am not willing to give up all." Possibly you are like the man who fell into the pit. His cries brought a friend who lowered a rope, but the unfortunate one seemed to be unable to grasp the rope securely enough to be brought up, until his friend discovered that the victim's hands were full of precious treasures, which he was unwilling to leave behind. Dear seeker, you will never be able to grasp God's promises securely by faith and be raised to victory until you are willing to leave behind that last cherished idol. But "appear before God willing to do His will and faith will spring up naturally in your heart."

4. *God will give a clean heart, filled with perfect love* as the glorious consummation of the process of salvation. It is the certain, unalterable consequence of the soul meeting all of God's conditions. It is the mighty work of the Holy Ghost and it is distinct from the act of consecration. Says Dr. Upham, "Consecration is the incipient, prerequisite act. It is laying ourselves upon the altar. But it is not until God has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Ghost, that we can be said to be sanctified. It is true that the one may immediately and almost instantaneously follow the other; and this will be the case when faith in God is perfect." We say Amen! to this. Consecration in its truest sense is the human act, sanctification in its truest sense is the divine act. Consecration, which to be perfect must include the capstone of faith, is absolutely inseparable from actual salvation.

There are two outstanding results of the sanctifying work of the Holy Ghost. Perfect love is the positive phase, cleansing from sin is the negative phase. Both of these are clearly shown in the Scriptures. That the coming of the Holy Ghost means a clean heart is indicated by Peter in his sermon before the Jerusalem council. "Purifying their hearts by faith" was an essential result of the Holy Ghost baptism both in Gentile and in Jewish experience. This Scripture can not be truthfully and sincerely interpreted otherwise. The positive result of the coming of the Holy Ghost to a believing heart is indicated by St. Paul, as "the love of God shed abroad in our hearts by the Holy Ghost." There can be no question as to the meaning of this Scripture. We must stress these two essential phases of the second work of grace. We appeal to the Bible and to the universal testimony of Christian experience for a vindication of this truth.

Revelation

By V. MAY DORMAN

MAN needs a Revelator and a Revelator has been given him in the person of the blessed Holy Ghost—a Revelator who has revealed Christ to the newborn disciple, and Christ in greater fullness and power to the soul freed from all sin.

But another revelation is needed. We pass from the revelation made to babes, and from ecstatic emotions to the revelations made us of Christ, when each revelation becomes more distinct and more intimate, and like the angels of heaven we can only worship and adore. And this brings us to the revelation needed—a revelation of the deeper truths of the Bible—truths Christ is waiting for us to accept.

The Holy Ghost revealed to one, Abraham's faith—that could it become a solid and be seen it would shine brighter than the sun—that Christ's inheritance in His saints was their faith, their love, their sacrifices, their prayers, and their tears. In contrast was given the heart of the disobedient—their hatred, their pride, their self-will, selfishness, jealousy, envy, and murder.

How much we need to look to Christ for a deeper knowledge of His Word! We grow in grace and in holiness, but do we grow in the knowledge and wisdom of Christ? Can we be like Christ—as He is in heart and not as He is in mind?

Let us be more like unto Him that He may dwell in our hearts richly.

Thousands have attained this blessing of perfect love through meeting God's simple conditions. Not always have these conditions appeared so distinctly to the seeking soul, as presented here. The transition from one state of heart to the other may have been almost unnoticeable. And yet the conditions were met and the gracious results inevitably followed. The testimony of J. A. Wood is most precious and yet it is only one out of many thousands. In speaking of "the baptism of fire and power" which came upon him he testifies: "It was a memorable era in the history of my probation, a glorious epoch in my religious experience—never, never to be forgotten. Jesus there and then, all glory to His name! sweetly, completely, and most powerfully sanctified my soul and body to Himself. He melted, cleansed, filled, and thrilled my feeble unworthy soul with sin-consuming power. Glory be to God! Perfect love is the richest, the sweetest, the purest love this side of Paradise. Angels have nothing better."

"Oh, for this love let rocks and hills
Their lasting silence break
And all harmonious human tongues
The Savior's praises speak."

OLIVET UNIVERSITY.

Writing Acceptably for Holiness Papers

By OSCAR SMITH

NO one would think of submitting a new way of raising turkeys to the *HERALD of HOLINESS*, with the expectation that it would be published. Few would even submit a story suitable for a Sunday school paper. No matter how good the story, it would come back to you by return mail.

It might be surprising if we knew what a large percentage of manuscripts submitted are unacceptable simply because a subject is treated that never appears in the magazine concerned. It is regrettable indeed to spend hours and perhaps days in the preparation of an article that is very good on the subject, but not printable in the magazine for which it is prepared. Perhaps more regrettable is the putting in of a few sentences which make unavailable an otherwise excellent article.

It may be thought that the editors could omit or alter a few sentences if deemed necessary. And they sometimes do. But they are usually too busy to do this, especially when they have on hand plenty of manuscripts ready to go in without change. Besides, most editors do not care to receive letters from contributors who are "righteously indignant" because the precious child of their mind and heart has suffered a surgical operation.

Papers like the *HERALD of HOLINESS* are unusually specialized. You must discover by careful study the matter and manner that is included, and the matter and manner that is excluded. A fairly good article on an accepted subject, written in an accepted manner, will be printed, when an excellent article, say, on "Is Sunday the True Sabbath?" would be excluded as foreign to the special mission of the paper.

What is the accepted manner? Is a question which can be answered only by examining the pages of the *HERALD of HOLINESS*. Like the question, How do strawberries taste? nothing but a taste can really answer. In general it can be said that a person needs to have a deep, genuine, thorough, joyful experience of full salvation if he expects to make a deep, genuine, thorough, joyful impression on his readers. The world has an overabundance of unwarmed, unsanctified writers. Unless you have an experience of perfect love that speaks for itself among the people that know you, the benefit you can be to the delightful Nazarene family is probably slight.

If you have the blessing of holiness in overflowing measure, so folks get convicted for it all around you, whether you happen to be praying for them at the moment or not, then you can safely follow the advice, *Be Natural*. Of course, if your experience is below par you can not be natural. You will have to camouflage. You will assume an experience you do not have. You will discuss matters with which you are not personally acquainted. As a result your article will not get past the editor. And if it should chance to be printed, the readers will either skip it altogether, or plowing through it, will be as heart hungry when they finish as when they began.

It has been said that there is nothing new under the sun. This is a mistake. Every baby is something new under the sun. Never was there one like it before, never will there be one like it again. You are something new under the sun. God will never duplicate you throughout eternity, you can be sure of that.

Therefore, to be original you need only to be natural; that is, be yourself. A lemon tree and a sugar beet grow side by side, rooted in the same soil, their leaves swimming in the same sunshine and showers. The one makes sugar and the other lemonade. Of course, we all have the same Bible, the same regeneration, the same entire sanctification, the same Holy Spirit, the same heaven, where Joseph Smith says he has a mansion on the corner of Hallelujah street and Glory avenue. But no person could make the same product out of these blessings if they tried.

If Abraham Lincoln had tried to look and act like George Washington he would have failed. I do not think that Brother Huff and Brother Bud Robinson ought to try to look and act like each other. They have too much sanctified common sense to try. If I try to write like you do, and you try to write like I do, the editor will probably shut us both out. It is on the stage of the theater that men and women act like somebody else. Would you give us something we never had before? Then give us yourself. Would you give us something God made instead of something man made? Then give us yourself.

A teacher in oratory was once charging me two dollars apiece for half-hour lessons. I thought the price too high—till I had taken one lesson. With me was an oration which I called my own, but which I have since disowned. He asked me to read the first paragraph to him. Then he said, "You were not telling me that, you were speaking a piece. Now start over again, and tell it to me just as you would tell somebody about an automobile accident you had just witnessed." After I had done this to satisfy him he went into the rear of the hall and said, "Now tell me over again in the same tone of voice, loud enough that I can hear you."

You see the point. What is true in talking to folks is just as true in writing to folks. When you write to me through the columns of the *HERALD of HOLINESS* please do it the same way you would if you sent it to me direct through the mail. If you know a whole lot more than I do, conceal that fact from me if you can. For if your article is above my intelligence I may not try to read it. Or if I do, I will not likely thank you for knowing that you know so much.

It may sound very trite indeed to suggest that you pray over what you write, but how many do it? Of course you pray before you commence the article, and when it is in the mail box you ask that it may have a safe journey and be a power for good when printed. But the censors during the war were expected to read every word and blot out everything that did not promote the war. Is God our censor? Do you submit every word to Him in prayer? Just for an exercise turn to a recent *HERALD of HOLINESS* and see if you can not pick out the articles that have been conceived and brought forth in perpetual prayer.

Permit me to make a confession which may help somebody not to make the same mistake. Before God sanctified me at the Red Rock campmeeting I was pastor of a certain church. One Sunday evening I preached on the subject, "Hardships a Minister Has to Undergo." A neighbor who lived just around the corner was at the service. The next morning his body was found in his basement, where he had hanged himself. He was despondent about money affairs and had taken his life. He had been at my church a few hours before, perhaps only a few minutes before. If he had heard the story of Jesus who has power to save to the uttermost he probably

would have reconsidered his rash resolve. At least my hands would have been clean. He came for comfort and light; instead he heard a talk on "The Hardships of a Minister."

That was a lesson I shall never forget. Though nearly ten years ago, it seems like yesterday. And today I pray, as I trust all writers for the *HERALD of HOLINESS* may also pray, "Lord, help me to preach and to write and to talk and to live so that every one I touch may have the best possible chance to get to God."

When writing for the *HERALD of HOLINESS* you are undertaking a great deal if you take a large abstract subject and undertake to bring the people a fresh message on the same. Your real subject is what you talk about, not the title. Very often an article entitled "Entire Sanctification" is a discussion of only a corner of the field so indicated. A high school boy once turned in as his theme subject, "The World, and What It Contains." He wanted to be sure not to run out of something to say.

Of course the broad general articles will continue to be read and written, but you will have a special welcome if you can bring light into some dark corner, however small it may be. For instance, if some one tells you that you ought to read holiness papers, you will say, "I know that already." But has any one come along yet to tell us just how to read the *HERALD of HOLINESS* so as to get the greatest possible benefit therefrom? You have read many sermons on entire sanctification. How many articles have you read on "How to get the most out of the sermons we hear"? We listen to from one hundred to two hundred sermons a year. Are we deriving the maximum benefit from these?

Holiness is an experience God intends for every man and woman in the world. It seems that the Church of the Nazarene is one of the main agencies God has planned to get this experience to the people. We can not saunter along in a leisurely manner. People are dying at the rate of a million a week; comparatively few of these are wholly sanctified. The *HERALD of HOLINESS* is perhaps the largest single project of the Church of the Nazarene. Its contributors are responsible to God for its fruitfulness or lack of fruitfulness. Look again at that article of yours. Will it bring forth one hundredfold, or only thirty or sixty? May God help you to make it a thundercloud, heavy with showers of salvation.

"Repentance"

By JARRETTE E. AYCOCK

THE Bible is a book of repentance, and all through its pages you will find it enforced. It is one condition which men must meet before they can be converted, the avenue by which men come in touch with God. Of old when Israel had wandered away and were being oppressed by their enemies, it was a revival of repentance which reconciled them to God, restored them to His favor, and brought Him to their aid. And I am persuaded that there is no one thing which the world needs today, half so much as it needs a revival of repentance.

We need a revival of that kind of repentance of which Moses wrote when he said, "If a man steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox and four sheep for a sheep." The kind which was preached by John the Baptist, when he climbed the banks of the River Jordan, wiped the wild honey from his lips, adjusted the leathern girdle about his loins, and with a voice uncionized by the Spirit of God, cried to the people who had gathered from Jerusalem, Judea, and the region round about Jordan, "Repent ye. Prepare ye the way of the Lord, make his paths straight."

When John was beheaded because of his straight preaching, Jesus took up the subject saying, "I came not to call the righteous but sinners to repentance" and cried in the ears of the multitude, who questioned him regarding the sins of the Galileans, "Except ye repent, ye shall all likewise perish." And when Jesus had finished His disciples began, and Peter answered the questions of the inquiring three thousand on the day of Pentecost, with the word, "Repent." It was incorporated in the vision of Paul, for we hear him saying, "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision: but shewed first unto them of Damascus, and Jerusalem,

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Motherhood

"The great question before the American people today," writes Mrs. Gilbreath in *The Open Door*, "is not the League of Nations, not who will control the railroads, not the income tax or restricted immigration; or even who will be inaugurated President of these United States in Washington next year; the great question confronting our people can be summed in one word, MOTHERS."

"The pendulum of our nation has swung far toward vice, impurity, immodesty, untruthfulness, and dishonesty. We stand at a crisis today. Will the pendulum swing farther, will we go deeper into sin? If so, we will eventually go over an abyss, and our great and glorious nation will go down as did Greece and Rome before us. Or will the pendulum swing back toward truth and right, toward purity and modesty and virtue? The swing of this pendulum will depend entirely on the hand of the MOTHER!"

"The lack of mother training is responsible for the state of chaos in the world today. Will this generation of mothers catch a vision of lost opportunities of others, and be true to God and right the wrong?"

"The man who can step out of the home to bless the world must be pure in thought and word and deed, he must be truthful, he must be honest, he must be temperate."

"The mother who gives to the world truthful children must be truthful herself."

"How often I have heard mothers say to their children, 'If you are not good a big black bear will come out and eat you up!' Does this mother know that she is sowing the seed of untruthfulness in its life, that must spring up for an awful reaping?"

"That child which goes out of the home to bless the world must be honest. Can he be if his mother has bought a half-fare ticket for him when he knows he has passed his thirteenth birthday? I know a man who went on a long trip with his mother when he was a boy. She saved several dollars in this way, and laughed about her cleverness when she returned. Are you surprised that he hasn't made a man of strict honor and integrity?"

"Mothers, don't look upon some things as big and others as little. There are no little things. They all play their part in shaping and molding the child's character, yes, and his course in life. A thing which may seem small to us may be the thing which will take the keystone out of the arch of his life, unfitting him to bear its responsibilities. And every mother who weakens her son weakens the nation."

DECIDE FUTURE EARLY

Gypsy Smith says, "Mother, before any one else has a chance at the job settle what you want your child to be. The preacher has one day in seven, and maybe but one hour out of that. You have seven days. What sort of instruction are you giving him? Remember, if you seek to instruct him for righteousness, it can not be done with the lips alone. It must be by example, by your life, if it is to tell. Make no mistake, it is the impress of the mother that lasts longest, whether for good or bad. Are you a good mother? I was born among the birds and trees, and I love them and understand their habits. As a boy I have helped them build their nests. I have got little bits of feathers and dry grass and put them in their way. Then I would hide and watch them pick up these things and weave them into their nests. I have watched them sit there and then the eggs would come and the little birds with their big mouths. I have seen another little nest deserted, the eggs cold and broken. Somewhere near in the tree-tops perhaps there was a bird singing the songs of angels. And I thought that if those broken eggs had not been forsaken what they, too, might have produced. Little birds from them might have been there, singing joyously, if only they could have been mothered. And that is what a

THE HOME

Conducted by
MRS. J. T. BENSON

child needs, a mother. Not a dressy, fashionable, theater-going thing. It needs a sure enough mother. Not all women who give birth to children are mothers. Are you a mother? If boys and girls grow up to real manhood and womanhood they must have strong, true mothers. Hear me. You may dress them well and see that their minds are trained, but they will never have true refinement and culture unless they have a deep reverence for God. Your boy can not be a gen-

tleman unless he reverences God. Your girl will not be a lady unless she loves God. Are you the kind of mother that leads her children to Jesus? Has your child ever seen you at prayer? Has he ever heard you pray? Have you ever taken that child apart and prayed with him?

"A mother, a well educated, well dressed woman, stood on one side of the bars of a prison cell. Her son was on the other, condemned to die for murder. She was seeing him for the last time, and was weeping bitterly. He looked at her out of fearless eyes and said, 'There is no use in crying now.' 'What do you mean?' she asked. 'I never taught you to do wrong.' 'No,' was the answer; 'but you never taught me any real good. If you had, if you had led me to a power which would have changed my heart, I would never have been here.'"

"Mother, are you helping your child to Jesus? He needs Jesus. He needs to be saved. Oh, mothers, let Jesus take possession of your heart, your home, and help you to get those precious children saved from sin and ruin. Let that be your highest ambition for them, your deepest heart cry."

Dame Nature and Her Son March

Dame Nature looked worried as she read the last letter in her morning mail. She turned to the telephone on her desk and jingled it a bit impatiently. "Has March finished packing his grip?" she called. "Well, tell him to hurry right on by here. February will be coming in tomorrow and it's time that he is off."

Pretty soon there was a tap on the door and then a good looking young fellow burst into the room rather noisily. He had on leather leggings, knickerbockers, a good, serviceable coat and carried his cap in his hand.

"Now, March," said Mother Nature, "there is a lot for you to do this year and you must attend to your work faithfully. Your two brothers, January and February, must of course take ice and snow, rain and sleet, to dear old earth, but truly I fear they have done rather too thorough a job for once. Letters are fairly pouring in to me that it is time farmers are plowing and housewives getting their gardens planted, but they say they can't do a thing the ground is so heavy and wet. Then the fruit trees are behind, not nearly ready to bud, and actually millions of little bulbs and rootlets are weeping and wailing in my ears that something must be done for them. You can see that a lot depends on you and you must settle down to good hard work for the next thirty-one days. 'All right, mother, dear, I am ready to be off and I will begin to straighten things out in a jiffy. Just let me get my winds in good working order, romping up and down the hills and over fields and through valleys and that wet ground will dry out so fast it will make your head swim. Pouff! pouff! what fun it will be.'"

"Now, March," said Mother Nature anxiously, "I am afraid you will get too zealous over your job and become downright rude and boisterous."

"There, there, mother, dear," said the youth, patting the good lady on the shoulder. "Don't you worry about me. I may get noisy at times as I go about my work, but I mean no harm. What if I do blow a bit of dust into a traveler's eyes now and then, snatch a schoolboy's cap from his head, or set some stout gentleman to chasing his runaway hat? I am really working for people's good. And you know yourself that I am the only one who can raise a dust after February has finished musing and slopping things up the way he does. And let me tell you that getting the ground in such a shape that a cloud of dust will blow up from it is what the farmer needs just now more than soft spoken words. They know what is what, those farmers. That is why they say that a cap full of March dust

is worth more than a cap full of gold. Well, good-by, mother mine, I'm off."

"Good-by," called Dame Nature, "and remember, son, no pranks, just good, steady work these next few weeks."

"Dear boy," she said as she entered the house. "He is good as gold even if he is a trifle rough at times. I don't know how I could get along without him."

A Prayer Which Made a Bishop

A father told his fourteen-year-old boy to attend to certain work during his absence. Some boys came along and Frank, anxious to join them in their play, left the work undone. That evening his father asked him if he had finished his task.

"Yes, sir," answered the boy.

The father knew that this was a falsehood, but he said nothing.

Frank felt troubled about it, but he was unconscious of what was in his father's mind and went to bed and to sleep.

"Your father did not sleep at all last night," his mother said next morning.

"What was the matter? Was he sick?" asked Frank.

"No, he was grieved because of your untruthfulness and spent the whole night praying for you."

The boy was cut to the heart. Surely a lie must be a terrible sin to cause his father such sorrow and anxiety as that. He thought of that lonely watch with God, those hours of interceding for him while he lay in careless sleep, and began to realize something of the exceeding sinfulness of sin. And Frank became the sleepless one. He had no peace until he found peace with God through Jesus. He was called to the ministry, and years afterward became the devout and godly Bishop Warne. "I believe my whole life's course was changed because of the night my father spent in prayer for me," he said. "Such grief, such concern, such love broke my heart and I determined that I must find my father's Savior that I too might be saved from my sins."

Do we want our children convicted of sin? Yes, of course, but how earnestly do we desire it? Enough to spend ten hours, five, one, in prayer for them? God help us to pray for conviction upon ourselves as parents. Then we can pray it upon our boys and girls.

"REPENTANCE"

CONTINUED FROM PAGE SEVEN

and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

The only hope that the apostle could give Simon the sorcerer of Samaria who had tried to buy the power of the Holy Ghost with money, was, "To repent." It was the burden of the message and the only hope held out to the seven churches to whom Jesus spoke through the Apostle John on the Isle of Patmos.

Repentance is just as essential today as it was when God told Israel that their future happiness depended on their turning from their evil ways. Just as essential as it was when Jonah picked himself up from the place where the big fish had deposited him on the sand and made his way through the streets of the wicked city saying, "Yet forty days and Nineveh shall be overthrown." Just as essential as when Jesus called unto Him the twelve and sent them forth in pairs to preach unto men that they should repent. As much so as it was in the days when the rich man in hell begged Abraham to send some one from the dead to his father's house to preach to his five brothers that they might repent.

Repentance is just as necessary today as it was when Peter preached it to the multitude who had gathered around the gate Beautiful to see the lame man who had been healed, or as when Zaccheus came down from his perch on the limb of the sycamore tree saying, "Behold the half of my goods I give to the poor and if I have taken anything from any man I will restore him fourfold."

Nothing would bless the world in all departments quite so much as a revival of repentance, for such a revival would reunite homes that are now broken, settle old scores, heal old wounds, pay old bills, settle old debts, balance old books, restore old pledges, renew old notes, transfer accounts from the deadbeat list to the daily ledger, revolutionize finances, renovate society, drive the bats and owls from old church buildings, start the bells to ringing, the people to singing, and the angels of glory to rejoicing. May God send such a revival to this country.

ATWOOD, OKLA.

The Rise, Progress, and Decline of Spiritual Movements

Paper read by Rev. W. E. SMITH at the New England Preachers' Meeting, March 3d, and published by vote of the meeting.

PART I

PLEASE do not call me a black pessimist because I head my paper with a title that is an anti-climax. We wish the record of history were different. But its testimony is irrefutable, viz., that every movement which has arisen since Pentecost to spiritualize religion—restoring to it the spirit of love, the beauty of humility, the devotion of sacrifice, and the purity of holiness—has soon departed from the ideal which gave it birth, has begun to reckon success by another standard than that taught by Jesus; and its apostasy has made necessary a new organization to propagate the New Testament standard of Christian experience and life.

Bear with me when I say that the very success of every such organization has been the prophecy of its decline. When the day of persecution and ostracism has given place to the day of public approval it is then the rugged truth

"Has been toned down to please carnal ears polite To snugly keep the 'old man' out of sight."

Compromise has been clothed with a garb of so-called heavenly wisdom, but the first love has been forsaken, while there has been a general consent, "We are rich and increased in goods and have need of nothing."

We shall endeavor to prove this assertion by recalling the history of spiritual movements in the past, and then try to humbly indicate some of the dangers which confront our youthful church.

We revert to apostolic days. Pentecost was the birthday of the Christian Church. It marked the consummation of the gospel scheme. It was the

highest summit in the line of cleavage between the old and the new. Calvary's dark and blood-stained cross became glorious in the light of that upper room. The infant church in its new-found experience of pentecostal joy heard anew and with understanding heart the risen Lord's commission, "Go ye into all the world and preach the gospel to every creature." Doubts and fears were all swept away by the incoming of that mighty cleansing and empowering baptism. The selfish dreams of a materialistic kingdom in which the apostles should have personal pre-eminence gave place to a vision of sacrifice and sufferings with Jesus, in a kingdom "not of meat and drink but of righteousness, peace and joy in the Holy Ghost." Christ became more real to them than when His hands had touched theirs and His eyes had met their questioning gaze. Faith now beheld Him the triumphant ascended Lord, exalted far above all principalities and powers to give "repentance to Israel and the remission of sin"; yea "to subdue all things unto himself." "This Jesus has God raised up whereof we are witnesses" was their insistent testimony. They bravely marched forth to defy the power of proud imperial Rome. No threat of their enemies could quiet or tone down their testimony. Persecution broke upon them; Stephen was the first martyr to be followed by a multitude who "followed in the train" of the man of Calvary.

Marvelous were the victories of that early church. Without the prestige of education and money they shook the Roman empire with a power greater than that of arms. It was the victory of a dauntless faith that gripped the throne of God and brought power from the skies. The soldiers of the cross were more heroic than those of Caesar. Nero, Diocletian, Domitian, and seven other emperors tried to stamp out what they thought to be a wild enthusiasm inimical to human happiness and the progress of the state, but in vain.

Rome's antagonism, however, was not so much against the doctrines of Christianity as against the aggressive and uncompromising spirit of Christians in propagating those doctrines. Rome had been noted for her spirit of religious toleration. Never had she impressed her own gods upon any conquered people. Never was the easy-going spirit of indifference to religious views more dominant than under the rule of the Caesars. But Christians were uncompromising. They had a contempt for and hostility toward heathen shrines. They wanted all the road for their Jesus. They insisted that for Jew, Greek, and proud Roman there was none other name under heaven whereby they could be saved. Imperious Rome could not be dictated to by a movement which had its origin in a humble tributary province, begun by a Jewish peasant who died between two thieves. "The bush burned but the bush was not consumed." Its roots were nurtured by the blood of the martyrs. Even Julian had to cry out, "O Galilean, thou hast conquered."

But the prophecy of a dark day came when Constantine granted religious toleration by the edict of Milan 313 A. D. Henceforth Christians could worship their Christ in peace. Lo! the result. The heavenly vision soon gave place to one of selfish and materialistic grasp. The counsels of God were lost sight of in the decrees of pretentious church courts and the pomp and glory of ecclesiastical prelates. Christianity became popular and so became corrupt. In the womb of such an apostasy the Greek and Roman churches were conceived and in due time brought forth. The dark ages followed. The offices of the church became pawns in the game of political and ecclesiastical maneuvering. He was the most successful who captured most of the spoil. Religion and morality were divorced. It seemed as though Calvary had been a failure and the Holy Ghost had been withdrawn from the world.

But God was standing in the light of His supernal glory, "keeping watch above his own." In the Cathari, the Waldenses, and other humble bands He had witnesses who clung to apostolic simplicity of doctrine and purity of life.

The tranquility of Rome was shaken in the sixteenth century by the monk of Erfurt, Martin Luther. God had His man in training and in due time he came forth. The Reformation followed the "Renaissance of Learning." Luther got the vision while climbing the "Holy stairway" at Rome. It gripped his soul. He stirred all Europe. The corruption of the church was denounced and the priest-

hood of believers announced in the face of an imperious hierarchy. Spiritual religion had a rebirth. Public conscience became quickened; private life was purified. "The people who sat in darkness saw a great light."

But the glory of the Reformation soon began to wane because Luther did not safeguard the doctrine of justification by faith. He could not reconcile James and Paul and so declared the former's epistle to be one of "straw." Faith soon degenerated to mere intellectual assent to religious dogmas and lost its power to purify the heart and life.

But in the eighteenth century a man was sent from God whose name was John, the biggest little man since Paul, and he grows larger with the passing of the years. He came just in time to save England from anarchy and revolution which had deluged France with her best blood. Southey says the warming of that little man's heart was the greatest epoch in the eighteenth century. It meant more for England and the world.

The Wesleyan revival was distinctively a "holiness revival." Wesley found that men are justified before they are sanctified, and that they are sanctified instantaneously by faith as they are justified. He called this doctrine "The depositum of the people called Methodists, whom God had raised up to spread scriptural holiness over the lands." He coined the term "second blessing," and used it to designate that work of grace which destroys all carnality in the heart of a justified believer and perfects him in love. It was this distinctive doctrine and experience which aroused against Wesley the antagonism of even good but blinded men like Toplady, Rowland Hill, and Shirley, and also made the early Methodists a target for the satire of Sidney Smith, and the lampoons of cheap theatrical performers.

Wesley's plan was not to organize a new church but to spiritualize the old. He loved the Anglican church and longed to see her filled with apostolic power and purity. But even Wesley could not do what Jesus said was impossible, "Put new wine into old bottles." He tried it for half a century, but had the wisdom to organize the fruits of his ministry into societies with their own spiritual leaders. He from the first must have seen the inevitable results of his "irregular" ministry and methods. But he loved the praise of God more than that of man. He died honored in his old age crying out "What hath God wrought?"

But Wesley saw in the marvelous success of the new movement a prophecy of its decline. The time of persecution had given place to a period of popularity. In his last days Wesley deplored a lack of the power and spirituality which belonged to the early movement. He said, "The people called Methodists do not increase in spirituality in proportion to their increase in knowledge and worldly goods."

Be Like Jesus

By KATHERINE WARD

YOU have probably read the story of the Great Stone Face. If you have, you remember the old legend which said a man should some day appear who would look exactly like the great Face. You remember how the little boy Ernest sat by the hour gazing into the kindly, unchanging countenance; how he longed to see the man who possessed such a face as that into which he so loved to look; how, when at times, it was thought the man had been found, he would go to see him, and then turn away because he could see so little likeness. You remember how that, at last, it was found that Ernest himself was the long-sought man, and that this was the result of his gazing, as he had, from early childhood, at the Great Stone Face.

It is a well known fact that a person, more especially, a child, becomes like the persons with whom he associates, both in physical appearance, and expression, and in character. A person whom we admire influences us most.

What a lesson there is for the Christian in the story of the Great Stone Face! How we ought to gaze long and lovingly upon our blessed Master. How we ought to study His life, habits, motives, teaching, and character, with the idea of becoming like Him! How we ought to grow to be more and more like Him,

that those who seek Him may not have to turn away from us, because they see so little resemblance. Who can read of a few instances in which His great love and mercy are shown, as in the case of the woman taken in adultery, without feeling a great longing to be more like Him? To be less hasty and less harsh in judgment? To be more compassionate toward the one lower down? To feel so is to seek the Master's help in becoming so. To seek His help in the right way is to secure it. Thus, to read it, to study, and meditate upon the life of Jesus is to become more like Him.

Oh, let us devote more of our attention to this! Let us spend much time in the character study of our great King, and in prayer before Him! Let us strive earnestly to become more like Him!

It is not enough to be saved and sanctified. Then we have just begun.

May God help us who profess to be followers of His Son to become so like Him that the world, looking upon us, may plainly the likeness to the meek and lowly One.

EVANSVILLE, IND.

"Sure to Succeed"

By Mrs. LENA CRATTY

Many are saying, How can we make sure that we have Christ's guidance in our lives? and, How can we have Christ's success in them? The Bible gives Christ's plans for a successful life. If we study it and follow its rules we shall know that the course of our lives will make for happiness, usefulness, and prosperity. As to the occasional particulars in which we may have doubts let us follow the wise rules written by Henry Drummond on the flyleaf of his Bible:

"How to know the will of God: (1) Pray; (2) Think; (3) Talk to wise people but do not regard their decisions as final; (4) Beware of the bias of your own will, but do not be too much afraid of it; (5) Meantime do the next thing."

These rules will lead you along Christ's way, which is always the way of success.

You and I are but common clay; but if we keep close to Jesus Christ, His sweetness will flow through our lives and make them fragrant and precious forever. Not only will His sweetness enter our lives but also His strength. Health as well as disease is contagious; power may be caught. The nearer we get to Christ in humility and love the more do we get from Him.

At the summit of one of the passes of the Alps is a church built in circular form. In the center is a great figure of Christ hanging upon the cross, while all around are statues of the apostles and prophets. Under each of these statues are words of the great man in praise of Christ. And the arms of all are pointing to His image. Over the archway of the entrance is the text, "To Him Give All the Prophets Witness."

Sure to succeed? Yes, if you follow Christ.

ST. EDWARD, NEB.

Really in India

By Miss ELTIE MUSE

NO, I am not dreaming, for this is really India, the land over which my heart has yearned; for which my tears have flowed; and to which my God has called me. India! And I am really here. Praise the Lord! It seems almost too good to be true, but the presence of dusky faces and the chatter of a strange language are evidences indisputable.

The voyages were long and tiresome, but the Lord was mindful of our weariness and shortened them for us, perhaps two weeks, by turning old Arabia out of her intended course, and sending her down to Singapore, instead of to Hong Kong, as had been expected. From Singapore He gave us quick connection (we were there only two days) to Bombay. We reached Colombo, Ceylon, on Christmas eve, and left there about 11 a. m. of the 26th. Four more days of restless waiting (for we were getting more eager as we drew nearer), and we were pulling into Bombay.

Our Texas Schools United

A meeting of unusual interest to those concerned for the progress of our educational work was held in Dallas, Texas, March 29-31. It has been the conviction of most of those who have known the situation that the southern educational zone has founded more schools than it is able to maintain. It has been possible to continue the four schools of this zone until the present, only by great sacrifice on the part of teachers and a few others who have had the task in charge. The time has at last come when all the schools feel that they must enter the task committed to them with greater assurance of permanency than is possible when any great amount of competition is experienced among our own people. There is a certain good sense in which we must retrench. We must have better schools and more permanent schools; and in order to do this we find it necessary to have fewer schools. Without unnecessary and unbecoming delay, all our schools must reach the standard which they have assumed and announced for themselves.

Our two Texas schools, at Peniel and Hamlin, have accomplished more actual school work for the amount of money expended than would seem creditable with any who are unacquainted with the heroism with which they have prosecuted their tasks. Personally, from the standpoint of results in proportion to outlay, I think these two schools may be counted par excellence for efficiency. Peniel, the older of the two, has registered almost four thousand students since the opening in September, 1890. The power and influence of Peniel has been felt as a potent force around the world.

At the recent meeting in Dallas there were present, in addition to the boards of trustees of Peniel and Hamlin Colleges, Dr. J. W. Goodwin, representing the Board of General Superintendents; the writer, representing the General Board of Education; President Widmeyer and Pastor Neely, representing the Oklahoma Nazarene College. After mature deliberation, it was decided to unite the Texas schools as one institution, thus making it possible to build one strong school of college grade. It is confidently believed that there is strength enough in the Nazarene movement to build one good school in the great state of Texas.

The matter of permanent location is yet to be decided, but it is hoped that a location will be found at one of the larger cities of the state. There is prospect of finding a sale for the Peniel property and for this reason the united school will be operated at Hamlin for the coming school year, unless a suitable location should be immediately found for the permanent institution. Such arrangements as will be required to enable the Hamlin plant to accommodate the new and enlarged student body will be made during the vacation by the construction of temporary buildings. Most of the laboratory and library equipment from Peniel will be removed to Hamlin.

Professor N. W. Sanford, who has been president of Peniel College for the last year, has been elected president of the new institution. Professor Sanford is one of the best educators in our church, and will bring to his new position a thorough scholastic training and an experience in school administration that is the best guaranty of his continued success. Professor Sanford has been a sanctified man for twenty years, is an elder in our church, a devout Christian, and is eminently successful in leading young people to Christ and helping them to become established in holy character. The faculty is largely made up of former members of the faculties of the Peniel and Hamlin schools and have been chosen on account of their peculiar fitness for the work required. President Sanford will make more particular announcements in this matter very soon.

The new institution will be known as "The Southern Nazarene College." The fitness of this name is so apparent that no explanation will be required. In addition to being a proper title for this institution, the name suggests a relationship to the other schools of our church and thus helps to put our general work before the public.

A commission composed of General Superintendent Goodwin, the president of the General Board of Education, and six members of the boards of trustees of Peniel and Hamlin schools has been elected to take the general charge of the work until the board of trustees can be duly elected at the coming District Assemblies. Let us all pray that this new arrangement may be owned and blessed of God.

J. B. CHAPMAN,
President of General Board of Education.

We anchored some distance outside the harbor about 2 a. m. of the 30th. Miss Seay and I were up in our berths peering out of our portholes before daybreak, trying to get a glimpse of Bombay. Daybreak came at last, our ship moved on, and shortly after 7:30 we were inside the harbor. It seemed to me we would never get through the necessary preliminaries for landing, such as approval of passports, getting together of baggage, etc., but this over we turned and started for the pier. Our excitement and anticipation was increasing momentarily, and we stood on deck and strained our eyes, hoping to get sight of some of our missionaries among the crowd gathered at the dock. As we drew nearer and saw none of the faces were familiar, we at first felt a bit disappointed, but the joy of reaching India and actually setting our feet upon her soil took away every tinge of disappointment. It was good just to be here whether we saw any one we knew or not.

We had not been forgotten, however, for we found two expectant faces turned in our direction, in the persons of two fellow missionaries, Miss Leonard and Miss Caudle, whom Miss Carpenter had sent to meet us. Miss Leonard was visiting Miss Carpenter, and as the latter was not feeling well herself, she sent Miss Caudle, who lives with her, and Miss Leonard (who knew Miss Seay) in her place.

The rest of our party found it necessary to remain in Bombay until the evening train, so, as Miss Carpenter was expecting us at Vasind, Miss Caudle and I took the 3:30 train for that place, arriving there about 6:30 p. m.

We were met at the train by Miss Carpenter and a number of the Indian Christians, also the children whom Miss Carpenter has there. After a warm

greeting from her she pointed to her flock, saying, "These are some of our people." They saluted and smiled a welcome, and the children seemed especially pleased at having a new "auntie" come to Vasind. With one of the little girls clinging to my hand we walked to the mission bungalow, which is a few minutes' walk from the station. When we reached the gate I was surprised to see a band of the Christians lined up, who began singing a song of welcome. We stopped until they ceased, and then started inside. As we stepped upon the veranda, which was beautifully decorated, five or six native voices broke out into another song just inside the door. The organist was playing much too high, and the words were unintelligible to me, but to me it was music sweeter far than any American choir could afford.

My heart was too full for words. It seemed almost bursting with holy joy that I had reached my people, those to whom God had called me. When they had finished the song we knelt, and Miss Carpenter prayed in Marathi. Afterward she introduced me individually to those present. We had a hearty handshake, and they departed for their homes.

From the time I landed I have had such a feeling of perfect contentment. I feel perfectly at home, and it is wonderful how easy it has been to adjust myself to conditions. The enemy tried me severely on the way over, and told me all kinds of lies, but I have had occasion to tell him "he is a liar and the father of it." Praise the Lord! I am so glad I am here. I never loved India and her people more than I do today, and since seeing the great need, which is far greater than I ever dreamed, my heart is hungrier than ever to get the language, so

as to be a real laborer in this white harvest field. At present I am at Khadi with Miss Seay and Miss Willison, studying the language. I covet the prayers of those in the homeland that I may be able to get hold of the language as rapidly as possible. I am sure He is able to give us extra help when the things we ask are for His glory. I feel like testifying to the fact that hitherto bath He helped me. Praise His name! My own desire is to live to His glory in dark India.

MRS. SCHMELZENBACH AND CHILDREN ARRIVED SAFELY

The many friends of Brother and Sister Schmelenbach, our faithful missionaries in Africa for many years, will be glad to learn that Sister Schmelenbach and the children have recently arrived in the States for a well earned furlough. Brother Schmelenbach did not feel it was advisable for him to leave the work at this time, but it is hoped that later on he may be able to join his family and enjoy with them a real rest and furlough.

The address of Sister Schmelenbach is in care of her mother, Mrs. Maggie Glatzel, 127 London avenue, Station D, Baltimore, Md.

E. G. ANDERSON, Secretary.

REST COTTAGE, PILOT POINT, TEXAS

By J. W. GOODWIN, D.D.

Pilot Point, Texas, is one of the historic places in the history of our church. It was here in 1908 where the union between our people of the South and the Pentecostal Church of the Nazarene was consummated amid the fiery glory of the Divine presence. Not having been my privilege to be at this great meeting, I have desired many times to visit Pilot Point. While it did not seem to be providential that this should be the center of the activity of our church, yet Rev. J. P. Roberts and wife, with their co-workers, have been able to develop one of the most effective and successful institutions for the redemption of disappointed womanhood it has been my privilege to examine.

The seventeenth annual convention in memory of the establishment of this work, was arranged by the pastors, Rev. Emma and Allie Irick, in connection with the dedication of their new chapel just completed. These four days spent with this precious people were indeed most precious, "like the days of heaven on earth," and like cool water to a thirsty soul. There were a large number of visitors from various parts of the country who were interested in this department of our work.

I felt called to investigate every detail of this institution which is being supported by seven or eight Districts in our church, and I must confess my happy surprise over the fitting location, the large roomy establishment, the complete equipment, and the most efficient management in Rest Cottage, Pilot Point, Texas.

The report of this last year was most gratifying. They have been able to care for over 110 disappointed girls at an expense of about \$7,000. They now have about thirty girls and fourteen babies. The home is crowded to the limit all the time, although they have made large additions this last year. The service in Rest Cottage Friday afternoon can never be forgotten. Twenty-four of the young women were able to be present at this service and every one gave remarkable testimony of God's saving grace, with a marked shine upon their intelligent faces. The power of God manifested in this home during the last seventeen years in the salvation and healing of blighted womanhood sounds much like the Acts of the Apostles. Here broken hearted young women have found a true father and mother in Brother and Sister Roberts, here diseased and weakened bodies have been healed by our Healer Divine, here sorrowing and sin-burdened hearts have received new inspiration by the touch of tender sympathy, here crushed and bleeding hearts have been united into homes of comfort; and from Rest Cottage hundreds of girls have gone forth saved and sanctified to begin life anew, to fill places of responsibility and bless humanity.

The location seems ideal, near the neat little village of Pilot Point. The large building has the appearance of a country home with fruit trees and vines to supply the table. With a number of acres of farm land they are able to keep cows, hogs, and hens and other live stock, which greatly help to support the institution, all of which are kept in most excellent condition. The Church of the Nazarene may justly feel pleased over this, their own institution; which is run at the least possible expense and under careful management in every particular. They now greatly need more rooms to supply the demands, in order that they may help and comfort more of these sad hearts whose virtue has been robbed by the cruel lust of man. Brother Roberts declares he has not, nor ever can, turn a broken hearted girl away from the door of Rest Cottage. This institution must and will be supported by its many friends. They also need better laundry equipment and out-buildings of various kinds.

The neat little chapel was dedicated free from debt. This was largely made possible by the pastor, Brother Irick, and Brother Roberts who, with their wives and the women of the home, worked with their own hands in the building and also in making beautiful the interior of the church. They are planning a great revival campaign this fall. May it please the Lord to give them a great ingathering of precious souls.

CHICAGO CENTRAL DISTRICT

Some months have passed since we have reported, but we have by no means been idle, for these have been very busy months. The first part of January we spent a few days with our church at Ogden where they were in a revival in their new church. During the time we were allowed to remain with them God gave us some trophies. From here we went into southern Illinois where we spent a week with the churches at Murphysboro, Carterville, and Herrin. Brother Robinson, pastor at Murphysboro, being away, we gave the two Sundays to this church, giving the other churches week night services. The Lord gave us a blessed time together. Leaving there, we spent three weeks with Pastor Pope at Virginia, Ill. Here we were blessed of the Master with a good meeting, some twenty-five souls praying through to victory. Virginia is one of the old churches on the District, and is no easy place, but the Lord is blessing Brother and Sister Pope in their untiring efforts, and the work is on the advance. On our way from Virginia to Hull we stopped off for a few hours with Brother Waltz at Griggsville (having visited this place earlier in the year), thence on to Hull, where we had the privilege of preaching to the church for three nights. Brother Wallace had just recently closed a splendid revival in which a number of souls were saved and sanctified. We went from this place to Decatur, where we spent two nights with Brother Milby in the First Church, and one with Brother Miller in West Side Church. The precious Lord allowed us to witness several souls bow at the altar. On our return from the meeting of the correlated boards in Kansas City we stopped in Galesburg, Ill., where a revival was in progress (a new work) under the leadership of Brother A. J. Glanz, pastor at Kewanee, Ill., where we spent a week. We are looking forward to the establishing of a church in this beautiful little city. While we were here we preached at Kewanee church both Sunday mornings. The pastor and Brother and Sister Balsmeier are at this writing in a meeting here. From here we went to Auburn to attend the District Advisory Council meeting. We recently spent a few days in meetings with Sister Howe, pastor at Mansfield, where God blessed wonderfully, giving us some dozen souls in regeneration and sanctification. While here we enjoyed the ministry of Dr. Reynolds, Brother Krikorian, and Brother and Sister R. S. Anderson for three services. After this meeting we were permitted to be at home for a little over a week, which was indeed a treat, as we had not been permitted to be home more than thirty-six hours for the past three months. While at home we were in a service with Brother Gookin at the mission at Lyons, and also made a trip to Springfield to look after a place of worship, and preached to the people for two evenings, once in the Redemption Home, and once in the home where they worship. The work here, though in much need of a church building, is forging on. How our people should awake to the need of a large church exten-

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

The Quest of Life

IN the prologue of John's Gospel it is said of the Word, "In him was life; and the life was the light of men." That is, in Christ there was revealed to man the true end and way of life. That we may know how "to lay hold of the Life which is life indeed," we will study it as exemplified in the life of Paul himself. In the third chapter of his epistle to the Philippians we have this most wonderful pursuit of his life summarized. It consisted in, first, a pursuit of the knowledge of Christ; second, a pursuit of Christ himself; third, a quest that had as its grand objective nothing less than the winning of Christ.

1. The quest of the knowledge of Christ. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Interest in the quest of the knowledge of Christ is not the natural outflow of the human heart. Almost any will-o'-the-wisp can elicit the interest of man before the "Prince of Life." Jesus said, "Men love darkness rather than light." And yet Paul's life is a most wonderful example of how great a revolution is possible in the human life in this respect. Like the traveler of many lands who is never content with the routine of ordinary life, or the eagle from mountain heights that is ever restless in his cage, so Paul was possessed of a passion of soul that made him unsatisfied with a knowledge of mere historical events, of mere process and order in nature, or the wisdom of man, he must be getting that which alone possesses excellency, the priceless knowledge of Christ. What could be desired more than a similar passion of life? Something that would make us diligent in this quest of the knowledge of Christ, conscious of its infinite value, willing to forego earth's lauded treasures that we may possess it?

2. The Pursuit of Christ, "That I may know him."

It is a profound question as to whether the human heart would ever be at rest with only a knowledge of Christ, as wonderful and as far surpassing as it is of all the other realms of knowledge. But however that may be, the God who plants in the heart of the redeemed man a passion for a knowledge of Christ plants also a passion to know Christ. To truly know a friend or loved one there is open only one way—constant fellowship with that one in all the experiences of life. To such meaningful and sacred fellowship Paul would enter that he might know Christ. He would become a sharer in His sufferings; he would die as He died; he would feel the thrill and know the mystery of resurrection power.

3. The grand objective, "That I may win Christ."

This is the climax which God planned for man before the foundation of the earth. That He would not only redeem him from the fall, but give to him for an everlasting heritage "the very brightness of his glory." However, this, like every other part of salvation, is given to man on condition. For a "knowledge of Christ" Paul was ready to "count all things but loss." That he may "know him" he was willing to go the journey through with Him of whom it was said, "He was despised and rejected of men; a man of sorrows, and acquainted with grief." But that he might "win Christ" he actually suffered the loss of everything and considered it as mere refuse.

Paul in his ascent to Christ would be content with nothing short of the winning of the Christ himself. With this one consuming objective in life, what cared he for his station or lot in life? In the meanest place he could still grow in the knowledge of Christ, experience the fellowship of His life, and have the hope that his lowly abode might be suddenly transformed into the throne from whence he would receive his prize, Christ Jesus, his Lord.

Make your choice:

1 Sam. 28:15 or 2 Tim. 4:6-8.
Prov. 14:12 or Prov. 3:13-18.
Matt. 7:24-29.
Rom. 6:23.

tion fund with which to assist our struggling churches to house themselves.

We are moving on to victory on the District. A wave of revival fire has been moving over the District all winter, and we are planning to put on no less than a dozen campaigns in new fields during May and June. The evangelists have already been employed, etc. Three new churches (Benton, Morgan Park, and Pleasant Valley) have sprung into existence since the last Assembly. The congregation at Harvey, Ill. (organized last year), has purchased a nice little church building in a good location, from the German Evangelical people. This property, worth \$2,500, was secured for \$1,500. Ogden, Ill., congregation has completed their beautiful new church. The churches at Hull and West Side in Decatur have paid off and destroyed the mortgages on their property. Racine, Wis., has recently finished their new parsonage. All the churches on the District except two have pastors. God bless the noble men and women who are pushing on the work of the Lord upon this District. It is a delight to work with them. We are here in Sterling, Ill., for a few days, where a hall has been rented by an individual for the month of April. Crowds are increasing, interest good, two souls have found God already, good prospects for revival. While the Devil isn't dead, and difficulties are ours, yet we rejoice that "God is able to make all grace abound toward us" and "To supply all of our needs according to his riches in glory by Christ Jesus." We covet your most earnest prayers that we may be kept humbly bowing at His feet, and reverently moving on with an eye single to His glory.

CHAS. A. BROWN, Superintendent.

GOD'S SPIRIT WORKING IN EASTERN INDIA

Don't forget to tell the folks at home to continually pray for us out here, for before they can get word of certain conditions they have run their course. I need special prayer myself, for the responsibilities are heavy and work piling up all the time. I don't want you to get the idea that it is all trial, testing, and hard things, for we do get blessed and realize the presence of God in marvelous ways. Last Sunday we had fifteen seekers. Two sought for the first time at our altar. We are praying and holding on to God for a constant revival. We also get much encouragement out of the *HERALD of HOLINESS*; the good reports and articles fire our souls to greater things.

GEO. J. FRANKLIN.

BETHANY TRAINING HOME

Where shall they go, what shall become of them, who shall be responsible, if we as Christian people fail to care for them and lead them to Christ?

The Bethany Home is filled to the limit and we are having to turn them away at the rate of two and three and even more a week. It breaks my heart to think of it. Poor girls who have lost their way and made one misstep in life; turned down by their own loved ones, turned away from every home, and Bethany Home, the only one like it in three states, so crowded we can't take another girl.

Sister Williams, one of our dear Nazarene women, rang up last Sunday morning and asked if we could take another girl into the home. Wife told her we

could not, as we were full to the limit. Monday morning she called again, saying, "Brother Vallery, if you don't take her in I don't know what will become of her, as she has no place to go." With crushed heart I said, "Sister Williams, send her on." She is in the home at this time.

The work is moving on fine. Miss Shelton, the matron, is a most excellent Nazarene, and Miss Della Ford, who has charge of the books, the correspondence, and the poultry department, is a most excellent Nazarene young woman. Sister Norris, of Indianapolis, Ind., is assistant matron; another good Nazarene woman. Best of all, God is with us. Truly the Holy Spirit has been poured out upon every service, and souls are finding God.

The board of state charities is forcing us to put in two extra bathrooms; also we are having to wainscot and screen the front and part of the back porch upstairs to make more room for the girls. We are asking that you pray God to help us to have more room here that we may care for a hundred girls at a time. Pray for us. I am,

Yours for the love of humanity,
A. J. VALLERY, Superintendent.

THE MISSOURI HOLINESS COLLEGE

Easter was celebrated in a becoming manner in our college chapel by our Sunday school, and at our morning preaching service. Several song numbers were well rendered by our children and choir, and Miss Lois Chambers gave an appropriate recitation. Pastor Chambers preached an inspiring sermon on the resurrection of the saints, from Philippians 3:9-11. The music was under the direction of Miss Mildred E. Weber, and was a credit to her skill. Miss Weber also favored us with a solo. We were favored with a selection by our young ladies' chorus in the evening service. This chorus is doing excellent work under the leadership of Miss Mildred E. Weber, and their singing is a delight to our congregation: We feel that this organization is a credit to our school, and a help in the development of the musical talent of our young ladies.

Rev. William E. Fisher, pastor of our Kansas City church, was with us from Thursday until Sunday, and preached in our chapel every evening while here. He also conducted our chapel services on Friday and Monday mornings. His messages were an inspiration and a help to those who heard them.

H. O. FANNING.

AMONG THE CHURCHES

CAMBRIDGE, MASS.

—God is with us and we are working together with Him. Some are being sanctified, others are being blessed, and the future looks bright, with great possibilities for us as a church. Our finances were never in a better condition and our Foreign Missionary offerings this last year will be nearly double that of the year before. Our Woman's Auxiliary and the children's mission band are doing aggressive work.—A. R. Shepherd, Reporter.

TARENTUM, PA.

—God is blessing the church here in a remarkable way. We began a revival meeting Sunday with the house full and the glory on. Rev. Frank Smith, the singing evangelist, is with us and God does surely bless him as a song leader. God has given us victory on all lines here this year. The Sunday school has doubled its membership. The Young People's Society is on fire and are planning great things for the summer. The Woman's Auxiliary is a great benefit to the church. They hold weekly prayermeetings in homes of the surrounding community. We are holding prayermeetings every Tuesday night in New Kensington and expect to pitch a tent there this summer, and by the help of the Lord organize a church next fall. We have been called to this pastorate for another year at an increase in salary.—G. B. Schlosser, Pastor.

JOHNSON, VT.

—We are a little company here—only thirty-three—not one that is wealthy, yet in the last year we have paid over \$500 for Foreign Missions. Rev. R. J. Kunze, who has been with us about a year and a half, was given a unanimous call to remain another year. An increase in salary was voted. We

hope to either remodel or have a new church building. Plans are being made for more aggressive work on all lines.—Mrs. Edith Carey, Reporter.

EAST GARY, IND.

—The missionary rally at Hammond, Ind., April 11th, with General Superintendent Reynolds and workers, has left behind it an echo in the little country schoolhouse, about twenty-five miles east of Hammond. After being informed of the rally and unable to attend, we requested, if possible, to send some one of the party to this place to present the cause of missions. In due time Brother and Sister Anderson arrived and were hurried to the Garyton Sunday school in the country, which is in charge of the writer. The missionaries presented the conditions and needs of the work in Guatemala, Central America. The school responded with an offering of \$32 in cash and a pledge to support a native school on the mission field.—Emil J. Stelow.

MINOT, N. D.

—We are moving along nicely here. God's presence is being felt in our midst. Easter Sunday was a great day for us—great because God was with us. In our Sunday school the scholars gave an offering of \$14 for Foreign Missions. At the night service six were baptized and the sacrament of the Lord's Supper was administered. Our Assembly is only ten weeks off. God has enabled us to pay \$500 on the church mortgage and we now owe only \$116, which we expect to clear away before Assembly. Every apportionment will be paid up.—Alfred L. Ford, Pastor.

PLACED, TEXAS

—We are glad to report that the Lord is still blessing us. Rev. J. W. Montgomery, of Mississippi, has just closed a meeting for us. There were forty-two bright professions. Among this number was a young man seventeen years of age who was called to the ministry. He preached three times the first week, and at one of these services several came to the altar. Another brother was called to the mission field and has gone to school to prepare. Brother Montgomery is with us now at Brooksmith. Pray for us in this great work.—E. R. Gentry, Pastor.

GARFIELD, WASH.

—Our church is progressing nicely. The glory of God is resting upon us. Our Sunday school is the largest we have had this year. We were pleased to have our District Superintendent, Rev. Sister Elsie Wallace, with us last Tuesday evening, who presided over our board meeting and administered the sacrament of the Lord's Supper.—Mrs. Mae Budd, Pastor.

LEIGHTON, PA.

—On Easter Sunday evening, with a number at the altar, we closed one of the most successful revivals in the history of this church. The meetings began on February 29th and we planned on continuing them three weeks, but by that time the interest was so good and there were a number under conviction, so we thought it would please the Lord to continue longer. The crowds were good and the people greatly interested, especially the unsaved. Some of them prayed through to victory in the old-fashioned way. Rev. J. A. Hamlette, the colored evangelist, of Great Bend, Pa., was the invited help. Though preaching every evening for five weeks, he held the interest of the people to the end. The free-will offerings were liberal and the people seemed glad to give. The attendance at our regular services has nearly doubled since the revival, and we are expecting in the near future to take a number into the church. The outlook for the summer is encouraging. We are thanking God and trusting Him for great things. Pray for us.—A. F. Knapp, Pastor.

GRAND SALINE, TEXAS

—We are very much encouraged in the work here. Our pastor, Brother C. W. Johnson, preaches with power and unction. Our Sunday school work is improving some. Our church is clear of debt and we are planning on building a parsonage in the near future. We are few in number, but we know no defeat.—Blanch Guinn, Secretary.

SHEREVEPORT, LA.

—We are glad to report victory here. God is richly blessing our work. A fine spirit prevails among our people and it is reaching the outside. Hungry people are filling up the house and souls

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are getting saved and sanctified at the altar. God is undertaking for us in a new way.—J. S. Sanders.

PALCO, KAS.

—The Church of the Nazarene at this place has just closed a revival effort under the leadership of Brother W. E. Miller, of Winfield, Kas. Four times we were interrupted by either snow or dust gales, one of which delayed us over five services. Notwithstanding these interruptions there were about eleven additions to the church and the cause strengthened on all lines. The writer was called to the pastorate during the progress of this meeting.—LaFayette Cassler.

MODOC, IND.

—We closed a good revival on March 23d. Not very many prayed through, but God honored His Word and put conviction on the unsaved. The crowds were good and we expect to reap some golden grain from the seed that has been sown. We were blessed April 3d and 4th with the presence of our new District Superintendent, Rev. J. W. Short, who preached the gospel in the old-fashioned style, with the glory sent down from heaven. We just closed a two-night missionary convention with Rev. R. S. Anderson and wife, Sister Simms, Rev. S. C. Krikorian, Brother Blackman, Dr. H. F. Reynolds, and District Treasurer O. E. Enos. We greatly appreciated having these men and women of God here and the convention was a great blessing to the church. Six hundred dollars was raised for Foreign Missions.—Lyle O. Green.

POMONA, CAL.

—March 28th we closed a two weeks' meeting with Evangelist C. H. Babcock and D. S. Corlett and wife as special workers. These meetings were a great benefit to the church—many took higher spiritual altitudes and the church was strengthened much—but we did not reach the ranks of the unsaved to the extent that we had hoped to do. Brother Babcock was at his best and preached with power. The Corletts had charge of the singing and did good work.—J. N. Hampe, Pastor.

NASHVILLE, MICH.

—We have just closed what is said to be one of the most successful revival meetings in the history of the church here. The battle was hard from the very first, but we gripped the handles of God's promises, believed His Word, and the Holy Spirit did His office work in the hearts of many who attended the meetings. The crowds did not come in an overflow mass, but they grew steadily and came continuously and heard us gladly throughout the entire four weeks. The longer we continued the sweeter the fellowship became, and on Easter Sunday God flooded our souls with a foretaste of glory. Having a burden for missions upon our heart, God gave us the opportunity in the afternoon to represent our orphans in India. The Spirit broke in upon us and twelve or fifteen heard the cry from dark India's millions, some to go and others to send. Our heart was made glad to see a number of bright high school girls dedicating themselves for the mission field. An offering of \$108 was taken for the support of three orphans for twelve months. The pastor here, Rev. Charles Haaks, and wife are a blessing to this town and have the respect and confidence of the people.—M. S. Cooper.

HAVERHILL, MASS.

—We closed yesterday a successful revival campaign with Rev. William O. Nease as evangelist. The meeting was scheduled to close on March 28th, but when that date was reached it was evidently God's will to continue for another week. It was truly a revival meeting. Our church was deeply stirred and our people got under the burden more than I have ever seen heretofore. Brother Nease's messages inspired us with a vision and burned into our hearts a responsibility which we propose by the grace of God to live up to. Brother Nease had to go on to Lynn on April 3d and his son Floyd, of the Eastern Nazarene College, led the hosts the last two days of the campaign. God sealed his labors with an altar full of seekers Sunday night. Brother John F. Gibson led the singing for the first two weeks and God greatly blessed his work. The meetings were well attended throughout and about one hundred souls found God at the altar. We also re-

ceived a number of subscriptions for the HERALD of HOLINESS. Pray for us.—J. Glenn Gould, Pastor.

WACO, TEXAS

—Sunday was a good day for us. We had several at the altar and one man wonderfully blessed. This is very regular, however, in our services. Brother Christian, who just recently came to us from the Methodist church, preached Sunday evening to the delight of all. Our Young People's Society can not be surpassed for efficiency, if work and prayer are any sign. They are surely making it hot for the Devil. Our Sunday school superintendent is doing a great work among the younger set and the Sunday school is progressing nicely. The Dorcas Society is full of good works. We contemplate building soon. Will you join us in prayer that we may build without hindrance?—C. P. Clayton, Pastor.

SAWYER, N. D.

—The work here is moving along nicely. The attendance is good and souls are hungry for more of God. The Assembly is drawing near and our apportionments will be all paid. The interest in our Sunday school is improving. On Easter Sunday we had a missionary program. The children had collected in the mite boxes \$46.80. We are planning for great things for Christ in the near future.—Alfred L. Ford, Jr., Pastor.

SKEDEE, OKLA.

—We are still pressing the battle for God and holiness at this place and are having seekers continually in our regular services. I just closed an old-fashioned revival near Glencoe, in which the Lord gave us fifty professions, who were either justified, reclaimed, or sanctified. The entire community was stirred. I trust that in the near future we can have an organized work at this place.—W. B. Walker, Pastor.

YAKIMA, WASH.

—The church here is having her most prosperous year. We have already had our largest annual increase in numbers, in offerings, and in every way. There has been added to our property the fine parsonage on which we paid nearly \$1,000 and we have paid \$1,237 on the church debt. The Sunday school attendance has been constantly increasing. Last Sunday there were 215 present and the monthly missionary offering was \$43. Several of the classes are supporting some special missionary interest. In the last twelve months the church has received eighty-three members, which makes our total membership one hundred sixty. We have had a revival year with scores of seekers for either pardon or purity. The church now seems at its best state, but from all indications there is yet greater prosperity and growth for this splendid church.—A. M. Bowes, Pastor.

OLIVET, ILL.

—We are glad to announce that Olivet's young people are taking new territory in Canaan. After all the "pleasures of sin" have no real attraction for young or old who have the free run of God's feeding ground. God is truly good to us and our Sunday evening praise services are especially blessed of Him. Dr. Johnson's lectures on higher criticism are exhaustive educationally and inspirational to the shouting point. Several young people have prayed through to victory at different places about the campus or in the classrooms. Our pastor, Rev. Mr. Gaar, is surely a real messenger from God. It is our purpose, as a Young People's Society, to continually press the battle; and we are expecting great things through our Christ who has never suffered defeat.—Carl McClain, Reporter.

PASADENA FIRST CHURCH

—Easter was ideal for weather. Great throngs came to the church. We had 529 in the Sabbath school with large numbers of our people sick. If all could have come we would have passed the six hundred mark. We had advertised that we would take an offering for five worthy objects recently published in *The Other Sheep*, totaling \$255.50, a very fair sum for a Sunday school to raise. We went over the top easily and raised, without pressure, \$286.60; could have gotten \$500 as easily if we had needed it. The Easter program was well rendered and very attractive. Assistant superintendent F. A. Runquist was in charge. At the preaching hour the church was crowded to the doors. The

pastor, Rev. C. E. Cornell, preached an Easter sermon from these words, "If a man die." The musical program was choice, under the direction of Prof. W. L. Jones. At night the pastor preached on "Everything but God and the Bible." There were a number of hands for prayer. The day was full of blessing. This church is enjoying a good degree of prosperity. Out of debt, great Sabbath school, congregations that crowd the church, many strangers, great missionary offerings, perfect harmony, and old-time salvation. We are thinking and praying about a new church and a new parsonage.—C. E. C.

NORTH ATTLEBORO, MASS.

—The God of battles is with us and we give Him the praise. We are closing the Assembly year with all bills paid and have raised three times as much for Home and Foreign Missions as we did last year. We have recently been blessed with the presence and ministry of our District Superintendent, Rev. N. H. Washburn. He brought us two splendid messages on the Lord's Day and was with us in our annual business meeting. Sister Cunningham and myself are closing our labors with the church at the Assembly, after which we shall be at liberty to assist our churches in any way they may need us. Our address will be 29 Broad street, North Attleboro, Mass.—Lura A. Horton.

JANSEN, NEB.

—We landed here on February 17th and opened fire on sin that night in a German Methodist church which had been vacant for some time. The meeting continued about seven weeks. Rev. Melza Brown, pastor of our church at Fairbury, Neb., planned the meeting and was with us most of the time. Rev. Miss Nutter, Rev. Mr. Leager, Paul Snyder, Will O. Jones, and District Superintendent Theo. Ludwig and Mrs. Ludwig were workers in the meeting part of the time. God blessed all through the meeting and there was a good attendance from the first service. Many heard the message of holiness for the first time and a number sought and obtained the blessing. We started low, proceeded slow, rose higher, struck fire, and went over the top for Jesus in the last week of the meeting. For six weeks not a soul would come to the altar, but on the sixth Sunday night fourteen came, Monday night seventeen, Tuesday night nine, etc. People climbed over seats to get to the altar. About this time we were struck by sandstorms the like of which the writer never saw. Then on Friday night the greatest snowstorm we ever encountered swept over Nebraska, piling up snow five, six, and seven feet deep. This practically killed the meeting for the last Sunday when a new Nazarene church was to have been organized. District Superintendent Ludwig will organ-

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ize soon. Jansen is a great field for the Nazarenes. A great community untouched, as far as holiness is concerned, and with no other English-speaking church in town the field is ours. Pray for this new work. We enjoy the HERALD of HOLINESS beyond mention. It gets better with every issue. God bless it a thousand times.—W. D. Shelor, Evangelist.

SHERMAN, ILL.

—We have just closed a gracious revival here with Rev. C. R. Martin, pastor of the M. E. Church, South. The M. E. pastor, Rev. T. W. McKinley, joined in with us and the Lord wonderfully blessed the united efforts. Twenty-eight souls professed salvation at the altar and nearly every one gave clear evidence of the genuine work of grace in their hearts. Restitution was made by some, which was not easy, but God took them through and helped them to obey the voice divine. Among the converts were twelve young men, four in one family and three in another. One young man has a call to the ministry and will enter school this fall to prepare for God's work. God answered prayer in many ways and blessed our own souls with His presence, power, and glory. The church was greatly uplifted, a few consecrated all and gave testimony of the experience of holiness. We are serving a God of battles and of great victory and deliverance. We ask the HERALD of HOLINESS readers to remember us at the throne.—Jessie C. Jenks.

SHAMROCK, OKLA.

—We are on the upward march here in Shamrock. There have been thirty-five professions in our regular services since I came on the work the first of the year. Evangelist G. F. Owen and workers are with us at this time in a revival campaign. God is blessing and souls are praying through; about twenty-five so far. The Devil's crowd and formal church members are stirred.—F. N. DeBoard, Pastor.

ASHLAND, KY.

—We wish to praise God for the privilege of shining for Him in these wicked and degenerate days. We are seeking to know and do the will of God, and are seeing some fruit from our labor. Since coming here last autumn, a number of souls have sought and found God at our altar, and we are expecting many more before the close of the Assembly year. Recently a dear member of our church, who was backslidden, prayed through and fixed up an old grudge, which delighted our hearts. We feel that this has extracted at least one thorn from the side of our church, and take it as an earnest that the rest are coming, praise God. On the evening of March 31, it being the pastor's twenty-sixth birthday anniversary, a number of our members brought, as a token of ap-

preciation, baskets well filled and spread on the pastor's table a delectable supper, to which we did ample justice.—P. P. Belew, Pastor.

PITTSBURGH, PA.

—Our Sunday evening evangelistic services are growing in interest and fruitfulness, as are also our cottage meetings. In the last three weeks there have been thirteen seekers at the cottage meetings and church services, and we have received eight new members in this time. The revival spirit is on in our Wednesday night prayer meetings. Deep conviction is settling on the people, and the burden for lost souls is on the saints. We are planning for a big revival effort in the early fall with the best material we can engage. Our Easter services were well attended, and were thoroughly enjoyed. Our quarterly offering for missions taken Easter morning in the Sunday school will total over \$300. Taken as a whole our work is going forward with a vim and determination. To God be all the glory.—C. F. Hunt, Reporter.

EAST PALESTINE, OHIO

—The annual church meeting held April 2 with Dist. Supt. J. H. Sloan presiding, was a blessing to our church. Reports given show one of the best years in the history of our church. Treasurer says receipts and disbursements largest ever. Young People's president reports fifteen members in October and sixty-one in April, with several saved and sanctified. There have been ten called to some special work. Some of these are planning to go to school the coming fall. The deacons work done by Mrs. J. C. Curry and Mrs. G. G. Wilkenson has been a great factor in building up the church and Sunday school. Our church board has worked faithfully and has been ready at all times to push the cause on all lines. Our membership has steadily grown. Easter was a good day. Some at the altar and sixteen taken into full connection and five on probation. And a nice class will follow soon. The offerings yesterday will push the \$200 mark. One thousand dollars has been paid on the parsonage and the rents will pay the balance. The Sunday school, under Joseph Rigby and J. C. Curry, has grown from seventy in September to 163 in March. The W. M. A. with Miss Edna Myers as president is doing good work. All our organized work has been greatly assisted by special workers from the congregation. The pastor has been well treated and paid and is called back for another year. This is one of the best peoples we have ever served, and we are looking up for good things the coming year. Pray for us. A revival spirit is resting upon the church and our people.—J. D. Tompkins, Pastor.

BLUFFTON, IND.

—We have just closed a fine meeting with Rev. Earl E. Curtis of New York as evangelist. The Holy Ghost honored Brother Curtis' messages, and many were saved, sanctified, or redeemed during the meeting. The Devil was stirred and is still champing on his bits. Brother Curtis came all the way from Los Angeles, where he had been engaged in meetings, especially for our revival. Accompanying him was a student from Pasadena University, Brother Wetherford, who proved such a blessing in prayer and as an altar worker. Our people greatly appreciated the labor of these dear men of God. A number of holiness people from other denominations from nearby towns stood nobly by the meeting.—Oscar Oliver, Reporter.

SAN ANTONIO, TEXAS

—The work here is progressing along every line. A week ago last Sunday while taking up a march offering for the church debt the altar filled up and in half an hour ten or more had prayed through. The glory of God came on the people and two of our good women shouted up and down the aisles. The church was crowded at night until we had to bring in chairs, and three more prayed through. A great many strangers are coming to the services. The Sunday school is the largest now it has ever been in the history of the church. All the finances are coming up well and the church has raised the pastor's salary to \$40 a week. The Lord has enabled us to purchase a gospel auto, and by next week we will have it all fixed up for street meetings. It will carry about twenty adults and it has been told us by one of the city authorities there is no better place in the United States to hold street meetings than in this city. There are no restrictions and right up in the heart of the city are three large plazas where we expect to hold forth every Saturday night and maybe

oftener. Last week two machine loads of our people held an afternoon service at the County Home for the Aged and the Lord was with us. Last Sunday afternoon was our first jail service at city jail, and two prayed through to victory. We give God all the glory. When we see the thousands on the road to a never-ending hell it puts us on our faces before the Lord and the burden is coming on the church. Last Sunday we started our revival meeting without the aid of an evangelist, and we are looking for a real old-fashioned sweeping revival. We must have more of the glory of God on the church and more conviction on the people, if we are to see results we wish.—Clyde E. Green, Pastor.

CISCO, TEXAS

—Our spring meeting has just closed, which has proved a great blessing. Rev. Miss Nora Gehres of Plainview, Texas, was the evangelist. She did some fine preaching under the anointing of the Holy Spirit, which resulted in several being saved, some reclaimed, and some sanctified. We believe the meeting has given us several friends for the cause of holiness. Since the Assembly we have painted our church house and improved the parsonage. We have had two and three prayer meetings each week. The Lord has met with us and given us some blessed times. Several have united with the church and are helping to push the battle against sin.—Thomas Ahern, Pastor.

CONCERNING PASADENA UNIVERSITY

The past seven years which I have spent in Pasadena University will never be forgotten. I am sure I will never be able to adequately praise God for leading me to this hallowed place.

As I look back over the years I have been privileged to attend this school, my heart swells with praise and gratitude to God for giving me this great opportunity. As I think of the times, almost without number, that God has poured out His Spirit upon me as we have waited upon Him in prayer at the opening of various class sessions; as I remember the students whose godly lives have been a source of inspiration to me; as I recall the advice and counsel of different professors, several of whom are still with us; as I hear again that encouraging word; as I experience again that inexpressible feeling of loving sympathy that existed, and still exists, between my professors and myself, that told me better than words that they were deeply interested in me and would spare themselves no time nor sacrifice in order to help me I suppose I am excusable if I say that Pasadena University seems to me to be the very gate of heaven.

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NAZARENE PUBLISHING HOUSE
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PUBLISHER'S CORNER

MORE EXPLANATIONS

Last week we gave reasons for delays in the delivery of Sunday school literature, the HERALD of HOLINESS, and other supplies. At this time we wish to give reasons for the frequent occasions of late, when our service has not been what we would like it to be and what our folks expected it should be.

All of you have troubles enough of your own, and it is not our wish to burden you with our lamentations, but we feel that you have a right to know something about the adverse conditions under which we are now doing business.

When you know these conditions we believe you will join us in prayer that we may have wisdom and that our part in the work of the church, which is to spread the gospel by means of the printed page, may be carried on with ever increasing effectiveness. Knowing the facts will also help you to be patient when your orders are delayed and when we can not fill orders as promptly as usual.

One instance out of many is an order recently placed with a New York publisher for various quantities of twenty-five different books. Our order for thirteen of these books is being sent, but ten of the books are temporarily or permanently out of print. This forces us to cancel our orders for the books that are permanently out of print and to delay many orders until new editions can be completed of the books that will be reprinted.

Similar and even worse conditions are found with Bible publishers. A year ago last month (March, 1919) we ordered a supply of a certain Bible which we have not yet received. Another Bible for which we have several orders now on hand, has been out of print for the past three months and can not be furnished until July.

To make matters worse, the railroad strike has tied up all freight and express traffic. The railroads and express companies can not receive or deliver shipments.

We can not blame our customers for losing patience and feeling annoyed because of what must seem like negligence of their interests. But we firmly believe that they will appreciate the fact that all of the conditions, which interfere with the service we would like to give, are not in our control.

In spite of these difficulties we have much to be thankful for and do not forget to count our many blessings.

Our Superintendent of Sales and Circulation has placed on his desk, a card reading as follows:

AN ABSOLUTE CERTAINTY

"All things work together for good to them that love God" (Rom. 8:28.)

NAZARENE PUBLISHING HOUSE.

NOTES AND PERSONALS

A recent letter from Brother T. W. Sharp, now residing at 1000 W. 7th street, Little Rock, Ark., contains the information that he is open for calls to evangelistic work. Brother Sharp until recently was pastor of our church in Topeka, removing from that growing church to his present field on account of sickness of his family.

Evangelist Jarrette E. Aycock and wife, at present holding revival meetings at St. Joseph, Mo., made a visit to General Headquarters last week.

Rev. J. B. Lutz, General Secretary of the Sunday School Board of the Free Methodist church and editor of the *Sunday School Worker*, was a welcome visitor at General Headquarters on Friday of last week.

The following telegram from Rev. M. R. Fitch, Yates City, Ill., was received too late for insertion in last week's issue: "Revival closed in blaze of victory. Forty-five seekers. Great conviction remains. Forty HERALD of HOLINESS subscriptions. Church debt wiped out. Nearly \$900 raised for all purposes. Evangelist Charles A. Gibson won the people with his soul-stirring messages and was called back for fall meeting."

Rev. Burton A. Hall writes that he is in the midst of a gracious revival at San Bernardino, Cal. This brother has recently become a member of our church

TELEGRAMS

Reports indicate wonderful revival on in distant India. Souls praying through.

E. G. ANDERSON, General Secretary.

CINCINNATI, OHIO.

HERALD of HOLINESS:

Home Missionary campaign on the Ohio District a great success. Field Secretary Rev. U. E. Harding and wife sang and preached. Over \$2,000 raised in pledges and cash. Planning big things for next summer.

E. E. WORDSWORTH, District Supt.

FT. WORTH, TEXAS.

HERALD of HOLINESS:

Just closed first revival of the Ft. Worth campaign with victory. A number at altar, most of whom prayed through. Organized church with twenty-nine charter members. HERALD of HOLINESS in every home.

BESSIE WILLIAMS.

LOS ANGELES, CAL.

HERALD of HOLINESS:

Great revival at First Church, Los Angeles, closed in blaze of glory. Over two hundred at altar in two weeks. Finances easily met. Over fifty at altar the closing Sunday. Twenty-five united with the church, among them Evangelist C. H. Babcock and wife. More to follow.

A. O. HENRICKS, Pastor.

CHICAGO, ILL.

HERALD of HOLINESS:

Great missionary convention. Dr. Reynolds and party captured Woodlawn. Krikorian thrilled young people. Twenty-six offered themselves, amid waves of glory, for Missions. Miss Cochran thrilled audience at first evangelistic service. Several prayed through. Mixed quartet never sang better. Woodlawn Church and pastor looking for a deluge.

H. B. WALLIN.

NORFOLK, VA.

HERALD of HOLINESS:

Washington-Philadelphia District Assembly at Norfolk unanimously conceded best yet held. Unity prevailed throughout. Evangelism given pre-eminence. Spiritual tide ran high. General Superintendent Williams preaching. Seekers every service. Climax tonight with altar crowded. Over \$10,000 raised for Missions. Home, \$3,840. Foreign, \$6,560. All churches on District pledged to make the goal of as many subscribers to HERALD of HOLINESS before end of year as they have members of church. Maybury re-elected District Superintendent. Arrangement made for aggressive evangelism and opening new fields.

D. L. WALLACE.

CHICAGO, ILL.

HERALD of HOLINESS:

Missionary campaign on Chicago Central District closed with the Woodlawn Church which will, with their apportionment, put the District at \$18,000, which is way "over the top" on the million dollar drive, and more coming.

H. F. REYNOLDS.

and is being greatly used of the Lord. His permanent address is 717 E. avenue, Coronado, Cal.

The following telegram from Rev. E. E. Turner, Muncie, Ind., was received too late for publication in our issue of April 14th: "A gracious revival conducted by Orla Montgomery. Twenty seekers the last Sunday. Nineteen united with the church, including Rev. Mr. Montgomery, who is an excellent evangelist. Our church has made rapid progress along all lines."

Rev. M. H. Lance, of Texhoma, Okla., writes that he has some open dates for the spring and summer and will hold meetings for any one desiring him in the west.

ANNOUNCEMENTS

ANNOUNCEMENT—To the Pastors and Churches on the Ohio District: Please send the number of delegates and members of the Assembly that will be present during the Assembly May 13-16 at Marion, O., to the pastor in charge, also remind your churches that the sum of \$2.50 per member of all members of the Assembly from your church

should be sent in or brought to the Assembly by pastor or delegates toward the expenses of same.—J. W. Henry, Pastor, 478 West Columbia street, Marion, Ohio.

NOTICE—Indiana District: Dr. J. E. L. Moore, president of Olivet University, will be with us at our preacher's meeting at Anderson, Ind., May 4-9, and will give a series of lectures to our preachers. We are planning for a feast of good things. Let all the workers of the District be present. Notify Rev. Montgomery of your coming.—J. W. Short, Superintendent.

NOTICE—Licensed Preachers of the Pittsburgh District: Please be present at Warren, Pa., May 4th, if possible, to complete your examinations, as we expect to close the examinations for this Assembly year on Tuesday evening.—Rev. C. R. Chilton, Chairman; Jas. M. Davidson, Secretary of Examining Board.

SPECIAL ANNOUNCEMENT—This is to certify that Rev. Mrs. Etta Mulanax, of 1422 Lee street, Ft. Worth, Texas, is officially commissioned and appointed field representative of Rest Cottage at Pilot Point, and any kindness, hospitality, support, or courtesy shown her, as she represents the Nazarene Rescue Home to our pastors, people, and friends, will be greatly appreciated by the management and Board of Directors of Rest Cottage.—Rev. J. P. Roberts, Superintendent.

NOTICE—To all the Pastors on the Kansas District: Please remember to take an offering for the Rescue Home at Wichita, in money, clothing, and provisions, and send the same to Mrs. C. H. McCaslin, 1821 South St. Francis, Wichita, Kas.—E. J. Lord, District Superintendent.

DEATHS

LANKARD—Mrs. Florence H. Lankard was called home by death on February 13, 1920, from Brush, Colo., where she and her husband had been called to the bedside of her sister. She had bronchial pneumonia and was a patient sufferer. She was born at Laplata, Mo., August 4, 1876, converted at the age of twenty, and sanctified in her home in Moscow, Idaho. With her husband she entered the Nazarene University at Pasadena and in 1916 they accepted the pastorate of the Boyle Heights Church of the Nazarene, Los Angeles, Cal., where she labored faithfully until the time of her death. She was a devoted wife and a consistent Christian. She leaves a husband and a host of friends to mourn her loss.—J. W. Lankard.

BARRINGER—L. Marvin Barringer was born August 9, 1853, died February 7, 1920, in St. Luke's Hospital, Little Rock, Ark., of serious mouth infection; sick just eight days. He leaves a wife and three children. He was a Christian and a charter member of the Little Rock Holiness Church of Christ, and was the first married in it after it became the Church of the Nazarene, to Miss Jessie Beasley, November 12, 1908. Two little ones preceded him to that land of unclouded day. He was buried Sunday, February 8, 1920, Rev. B. F. Sheffer officiating.—Mrs. Jessie Barringer.

WELLS—J. A. Wells, brother of Rev. E. W. Wells of Austin, Texas, passed to his eternal reward March 18th at his home in Cleburne, Texas, leaving a bright testimony to the saving grace of God. He leaves a wife, three children, father, mother, four brothers, two sisters, and a host of friends to mourn his departure. The funeral services were conducted by the writer.—Rev. R. M. Hocker.

REICHSON—Mrs. Margaret Reichson, age seventy-two years, was taken from us March 18th. She was one of the charter members of the Church of the Nazarene of Anderson, Ind. She fell on the ice while going to visit a neighbor and sprained her arm. The shock to her nervous system brought on a complication of diseases which resulted in her death. Sister Reichson was a holy woman, devoted to her Lord and her church. We feel the loss of this dear saint. However, we know that our loss is heaven's gain.—Lloyd Montgomery, Pastor.

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Published every Wednesday at the Nazarene Publishing House, 2109-15 Troost Avenue, Kansas City, Mo.

B. F. HAYNES, D.D., Editor.
REV. C. A. KINDER, Managing Editor.

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WANTED—Two young men (Christian men preferred); must be good milkers; one must run boiler and wash in the milkhouses. Wages \$90 a month advance. Other for milking, barn work, and bottling milk, \$85. Board and room for both at once.
—H. E. Howland, Venice, Calif.

WANTED—Address Mrs. Edith Heltz, 223 Andrick street, Ft. Scott, Kas., if you have books of Deacons Course to sell.

WANTED—A good tent for gospel work. Must seat 500 or 1,000 people. State how long in use, size, condition, and price. Address, Orla Montgomery, 613 South 15th, Terre Haute, Ind.

WANTED—The names of Nazarenes now interested in the "Southeast Georgia Nazarene Colony." This colony is being made up of all Nazarenes and is in the most fertile part of Georgia. Address, Rev. E. H. Kunkel, Marietta, Ga.

WANTED—A teacher for the fourth and fifth grades, a primary teacher, and an assistant teacher for the principal of the high school at Rogue River, Ore. Salary, \$105 each per month for grade teachers, and \$115 to \$125 for high school teacher. Term nine months. Teachers must be in the experience of entire sanctification and members of the Church of the Nazarene preferred. Apply with recommendations to W. H. Milton, R. F. D. No. 1, Rogue River, Ore., or F. H. Adams, Rogue River, Ore., R. F. D. No. 1—B. T. Flanery.

FOR SALE—Deaconess Bonnets. New prices as follows: Without ties, \$3.50; ties, 75c. Mrs. N. C. Radford, 631 E. 25th st., Los Angeles, Calif.

"Please find inclosed \$1.50 to renew my subscription to the HERALD of HOLINESS. Sorry I neglected it. I missed this week's paper, and I am sadly disappointed. This paper has a welcome always in my home, and if it cost \$10 a year I would scratch around and get it. . . . The Bible comes first and the HERALD of HOLINESS next in my reading." L. G. Milay, Decatur, Ill.

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Southern California (San Diego) June 16-20
Colorado (Delta) June 23-27
Dakota-Montana (Minot) June 30-July 4
South Dakota (Fulton) July 7-12
All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The Assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced.

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North Pacific (Salem, Ore.) June 16-20
Alberta (Calgary, Alta.) June 23-27
Campmeeting closing July 4th
Manitoba-Saskatchewan (Lussland, Sask.) July 7-11
Campmeeting closing July 18th
New Mexico (Deming, N. M.) July 29-Aug. 1
Campmeeting over August 8th.

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EVANGELISTS' DATES

M. C. ADAM, 529 Armstrong, Columbus, Ohio:
Newark, Ohio, April 11-May 2
Marion, Ohio, May 11-16
JARRIELE AND DELL AYCOCK, Atwood, Okla.:
St. Joseph, Mo., April 11-May 2
Lewis H. AND NEALIE BACHMAN, Michigan District, care of Dist. Supt. C. L. Bradley:
Grand Rapids, Beginning April 4
Midland, Mich., Beginning May 9
A. F. AND LEONORA T. BALSMEIER:
Ogden, Ill., April 15-May 2
Newton, Kas., May 5-23
W. R. CAIN, 515 South Vine, Wichita, Kan.:
Ottawa, Kas., Until April 25
JAMES B. CHAPMAN, Bethany, Okla.:
Roswell, N. M., April 27-May 16
M. S. COOPER:
Mount Pleasant, Mich., April 11-May 2
D. S. CORLETT and wife, 1326 N. Hill avenue, Pasadena, Calif.:
Yuma, Colo., April 19-May 9
REV. F. W. COX, Lisbon, Ohio:
Menomonee, Wis., care of Rev. A. J. Laird
Danville, Ill., 105 W. Fairchild st., July 14-Aug. 1
H. J. ELLIOTT, 916 16th avenue S., Nampa, Idaho:
Enterprise, Ore., April 13-25
Chicago Central District, May and June
MR. AND MRS. C. F. ELLIS:
Canon City, Colo., April 4-May 12
I. M. ELLIS, Bethany, Okla.:
St. Paul, Ark., April 23-May 2
Ingersoll, Okla., May 23-June 6
Marlow, Okla., July 9-18
Duncan, Okla., July 23-August 1
THEO. ELSTON and wife, 1428 Pacific street, Brooklyn, N. Y.:
Lynchburg, L. I., April 11-25
Flushing, N. Y., May 18-31
La Fargeville, N. Y., June 4-20
Wilmington (N. Y.) camp, June 23-July 4
AURA (N. J.) camp, July 9-18
BONA FLEMING, Ashland, Ky.:
Rarden, Ohio, April 9-25
Racine, Wis., camp, July 9-18
Denton, Md., camp, July 23-August 1
CHAS. A. GIBSON:
Sterling, Ill., April 12-May 2
RALPH C. GRAY, Olivet, Ill.:
Ohio District Assembly, May 11-16
H. A. GREGORY, Van Alstyne, Texas:
Rogers, Ark., July 2-11
Ben Franklin, Texas, August 1-8
ROY AND ESTHER HOLLINBACK, Bethany, Okla.:
Hot Springs, Ark., April 4-May 2
H. P. HUFFMAN, Box 356, Carnegie, Okla.:
Hedilton, Okla., April 17-May 16
Lawton, Okla., May 21-June 13
W. P. JAY, Nampa, Idaho:
Mountain Home, Idaho, April 29-May 23
Mohai, N. D., May 27-June 13
Minot, N. D., June 17-July 4
Sawyer, N. D., July 8-18
A. H. JOHNSON AND WIFE, 800 Princeton street, Akron, Ohio:
Akron, Ohio, April 11-25
Greensboro, N. C., May 21-30
Lansing, Mich., June 6-13
LUM JONES, Box 3, Kingston, Okla.:
Antlers, Okla., April 23-May 2
Wanette, Okla., May 6-19
Bromide, Okla., May 20-June 6
E. ARTHUR LEWIS, 341 W. Marquette Rd., Chicago:
El Paso, Texas, Beginning April 2
H. B. LEWIS, Nampa, Idaho:
Ironside, Ore., April 4-25

ORLA MONTGOMERY, 613 South Fifteenth street, Terre Haute, Ind.:
Winchester, Ind., April 15-May 1
Anderson, Ind., May 4-9
GEORGE AND EFFIE MOORE, 1133 Holiday street, Indianapolis, Ind.:
Franklin, Ohio, May 16-June 6
Auburn, Ind., June 11-27
R. L. MORGAN, 2206 Central avenue, Anderson, Ind.:
Millsboro, Ind., April 9-May 2
WM. O. NEASE, Olivet, Ill., No. 42:
Beals, Mo., April 24-May 9
C. F. AND BRADIE OWEN, accompanied by Miss MAM PELLMAN, Bethany, Okla.:
Conway, Ark., April 13-25
Atkins, Ark., May 2-16
R. M. PARKS and WIFE, Ingersoll, Okla.:
Conway, Ark., April 11-25
Atkins, Ark., May 2-16
Ingersoll, Okla., May 21-June 6
C. W. RUTH and RUD ROBINSON, KENNETH WELLS and WIFE, Singers:
Cincinnati, Ohio, April 20-25
FLORA N. RUTH, 526 Welsh street, Kane, Pa.:
Wauseon, Ohio, April 3-May 2
Warren, Pa., May 4-10
B. D. AND M. D. SUTTON, 4232 Castleman avenue, St. Louis, Mo.:
Huntsville, Mo., April 15-May 2
Marksville, La., May 14-30
St. Louis, Mo., June 4-30
Evansville, Ind., July 1-13
Muncie, Ind., July 13-August 1
J. E. WILLIAMS, Owensboro, Ky.:
Grantsburg, Wis., April 4-25
West Point, Ky., May 2-16
MRS. BESSIE WILLIAMS, 1816 South Main street, Fort Worth, Texas; and Mrs. EUPHIA D. BRASLEY, Hugo, Okla.:
Fort Worth, Texas campaign, April-May
Mangum, Okla., May 30-June 13
Dalark, Ark. (Haynie's Chapel), June 30-July 11
Milano, Texas, July 16-August 1
WILDE-KNIGHT EVANGELISTIC PARTY, 876 N. Chester avenue, Pasadena, Calif.:
Portland, Ore. (First Church), April 4-25
San Francisco, Calif., May

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