

HERALD of HOLINESS

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

Vol. 10. No. 4. Whole No. 472

Kansas City, Mo., April 27, 1921

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

EDITORIAL

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

Lowering of Ethical Standards

THAT there has been of late years a woeful lowering of ethical standards in our country is undeniable. One writer expresses it that, "there is a serious and fearful sagging of our moral standards all over the world." This sagging of moral standards is manifest in every direction, in a decline of safety to property, limb and life, less protection to virtue, less chivalry toward womanhood and an increase in crimes of all kinds. Amusements have degenerated into an orgie of lewd revelry and beastly lust. All classes are afflicted with this carnival of shamelessness, coarseness, and defiance of indulgence in animalism. In a large measure the war did much to produce this shocking condition. The moving pictures have done much more. The immodest dress of women has also contributed incalculably to this debauchment of the general ethical standards. So common have become the operation of these flagrant causes that the public mind, from long familiarity, has lost the keen edge from its moral sense and there has been superinduced a dullness of that fine sense of moral discrimination which once characterized our people.

We have before us an exemplification of the literal truth of Pope's memorable words:

"Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face
We first endure, then pity, then embrace."

The virus has affected the home life of the country, the tone of pulpit and pew in the Church; its withering curse is seen in college and university life and is afflicting the public schools of the country. Loud complaints are being heard from patrons and teachers of public schools of many of our cities, as well as from our private training schools. A preacher had a converted and sanctified boy whom he sent to a training school presided over by a prominent church man and taught by a religious faculty of teachers. This school was located in one of the most religious and cultured cities of America. After a few weeks the boy complained privately to his father at home, of the gross immoralities practiced at the school. The father tried to believe that the boy was overstating matters, but took the precaution to privately interview the head of the school, apprising him of the complaints. The head master resented the charges and seemed utterly ignorant of the existence of even indiscretions, much less immoralities. The preacher's boy stood un-

flinchingly by his allegations, although remaining a few weeks longer at the school, out of respect for his father's importunities. Finally, he came to his father inexpressibly troubled and closed an interview with him with these words: "I am not strong enough to stand the terrific strain and am not willing to go to hell on account of that school. I will have to choose the lesser of two evils and be guilty of insubordination to your authority. I deeply regret to be forced to positively refuse to go to that school another day." He wept as he said these words. The recital of the gross immoralities practiced at that school terrified the father and are such as can not be printed on these pages. Let us add one other fact, the chief students of that school were the sons and daughters of a large faculty of a great church university located less than half a block distant and to accommodate which university chiefly this training school was established.

Dr. L. M. Edwards, in an article in the *Central Christian Advocate*, writes very strongly on this subject. He gives the case of a scandal among certain youths of a high school in Denver. He remarks in passing that Denver is no greater sinner in this respect than other cities. He says also that the case he mentions is not an isolated case. We quote a few lines from our author. "Respectable homes in exclusive residential neighborhoods have, in the absence of parents, been turned into shambles of disgusting nastiness and an immorality, unbelievable among boys and girls of 15 to 18 years. Promiscuous and prolonged and unabashed practices of sexual immorality are not the customary sins of boys and girls — such belong to those sinkholes of sin where the habits are steeped in crime and sodden in iniquity. But the suggestive revelations which have recently come to the notice of those who have tried to rectify conditions are terrible. Lists of high school girls, for example, tearfully and tragically long, have been prepared by boys, bearing the incriminating information or belief in their immorality."

In another noted Christian city renowned for the refinement, wealth, and culture of its citizenship, there are a number of well equipped, thoroughly up-to-date public schools domiciled in magnificent buildings. These great public schools are the pride of the city and are claimed to be the best in the nation. A distinguished pastor of one of the largest churches in that city is authority for the statement that sexual immorality is practiced in the largest of those

great public schools and that as a sad result, venereal disease prevails among some of the students.

Awake, ye preachers of the gospel! Cry aloud against the infamy of immodesty of dress! Lead in a heroic crusade against those schools of iniquity, vice, and crime—the picture shows! Fight the damning, obscene dances that are throttling the virtue of the young and filling the bagnios with recruits from among the sons and daughters even of the churches. Preach, fight, organize, and present an unbroken front of hostility against these infernalisms, until they are throttled and driven into obscurity and everlasting contempt. God help us all to lift our voices and fire our heaviest artillery against these agencies of hell which are rapidly destroying our homes and despoiling our people by the millions and swelling the population of hell.

CONSECRATION

Consecration is an invariable and indispensable condition of entire sanctification. A holy, consecrated person is an utterly yielded person, and God can not handle an unyielded soul. In a state of consecration, self is renounced, all self-rights and self-dependence are abjured, and there is an absolute abandonment of all other resorts and dependencies. This state of utter yieldedness and self-dedication is necessary before God proposes to come in and abide. It is also necessary as an antecedent preparation for, and condition of, faith in the cleansing blood. As long as the slightest trust in self remains, or there is any leaning to any kind of human means, or resources for help, there can not be exercised that faith which takes hold of the divine, and only means, for heart purity. Consecration turns loose and faith takes hold. Consecration relinquishes all false dependencies and commits all to God, while faith recognizes the cleansing blood as the only sure and promised support for the soul's needs, and appropriates this promised power, and opens the way for the incoming of the heavenly messenger.

At once it is patent that the completeness of the consecration is a prerequisite to a vigorous and efficient faith for obtaining the blessing. Oftener the trouble with seekers is more in the matter of consecration than in faith. Where the surrender is complete, absolute, and eternal, there is such a state of loneliness, emptiness, and conscious spiritual need that it is easy for faith to attach itself to the cleansing blood, for it is the solitary help in sight. An incomplete consecration leaves somewhat of human resources in which there can linger a subtle, half-unconscious trust. This effectually bars full faith in the cleansing blood, which either prevents the work of sanctification or renders the blessing received so marred and mixed with alloy as to leave us unsatisfied and very uncertain.

Consecration includes all and everything we are and have, and also all we may ever become or possess in the vast unknown future; all these things, known and unknown, are

gladly put upon the altar in eternal and absolute dedication.

Let us say just here that in this inventory sins or methods of carnal indulgence are not included. We can not abide hearing people talk about putting their tobacco and pipe and such things on the altar in their act of consecration. It is all right to throw away these abominations but never imagine that you are giving them to God, for He has no use for them in the world. The items in the long inventory of your consecration are only such things as God can bless and use for your growth in grace and usefulness and for His glory. The point of tremendous importance is for you to see that your consecration is complete, and that there is absolutely no reservation whatever made by you. No nook or corner or crevice in all the domain of your ransomed nature, powers, and possession is to be reserved and not included in this final, eternal act of consecration. Such reservation, however inconspicuous, or seemingly trifling, will seriously mar, if not vitiate, the validity of your consecration.

We recall hearing Sam Jones, the great evangelist, illustrate this point in a sermon he preached on the second blessing. Said he:

Let us suppose a case. Here is a man who has a fine ten-room house which he sells to a friend, receives cash in payment, and turns over the property to him, giving him the keys to nine rooms but retaining the key to one room. The buyer says, "Why, friend, didn't you say there were ten rooms in the house? Why didn't you give me the key to the tenth room?" "Oh," says the other, "I have got some snakes, and lions, and bears locked up in that room, and I do not propose to turn that one over to you." "Well, but didn't I buy the whole house? And didn't you pledge yourself in the deed to deliver the same to me? Do you suppose I am going to move my family into a house, one room of which is filled with snakes, and lions, and bears, to endanger all our lives?"

Now, brethren, you know that would smash up the whole transaction on the spot. There is not a man in Christendom who would stand such a piece of fraud as that, and you know it; and yet there are lots of you folks who profess to make a full consecration, and with a heart thoroughly emptied, to invite the Lord to enter and take full possession in all His cleansing power, and all the time you know there is a nook or corner in your heart which

you won't let Him enter,

and which He has never entered, and can never enter, because in that secret place of your nature you are nursing the hissing serpents of envy and jealousy. Roaming about in that dark region are the lions and bears of hatred and malice and spite. You know as well as you know you are living that there are tempers, carnal passions, and a thousand things unpurged from your nature which keep your Lord from a full and absolute supremacy in your hearts. And yet you profess to have turned the whole thing over to Him!

Oh! friends, you have to turn loose, laying everything on the altar, and sweep out into the ocean of God's infinite love. Thank God that I ever did that. Never shall I forget meeting with a holiness preacher a few years ago. That brother had preached this great blessing with all the earnestness and power of his soul. The tidal wave of salvation was sweeping over the people. He was urging a full and uncompromising consecration of all to God, and the accompanying act of faith which procures the coming of the Spirit in His fullness. We were walking alone after one of the meetings, and turning to me, he said, "Brother,

why in the world don't you let go everything

that lies between you and God's fullness and lay hold of this great blessing?" I said, "Brother P—,

everything that stands between me and my God and the uttermost which He can do for me is not worth a cent." Brother P— replied: "Then, Sam, you are just within one cent of the blessing." "Well," I said, "a cent shall not spoil so important a matter."

When I got to the church for the next service the meeting had already commenced, and this man was praying as I entered the church and knelt down. Such praying I had never heard! The very windows of heaven opened; I felt the presence of God. It was a time of heart-emptying, heart-surrender, and heart-filling. At that meeting, in that solemn and never-to-be-forgotten hour, I cut loose from the willows that overhung the banks and swept out into the ocean of God's infinite love, and the joy of that moment is with me today. Its memory and power have been my solace in a thousand sorrows, my strength in a thousand struggles, my star of hope through a thousand nights, and will canopy with its light and peace, and triumph my dying hour. Thank God, there is water enough in the River of Life to cleanse every heart from all sin!

A man is never better than his heart. An unclean life and a clean heart are incompatible. They are never found together. Hence, Christians who talk about being obliged to sin, contradict God, His inspired Word, sound reason, and true philosophy. Men don't sin because they have to, but because they want to. God will not only remove the guilt from the sinner who has sinned, but will also take "the want to," or the inclination, or tendency out of the believer.

Many years ago George I. Seney, a New York capitalist, gave a hundred thousand dollars to two colleges in Georgia. On his death bed business friends were complimenting him on his sagacity in his large investments which he had made in stocks and bonds. Mr. Seney replied: "From my position on the borderland today, I am recounting it all. I can see now but one thing that really counts. Years ago Bishop Haygood was in my office and I gave him for Emory and Wesleyan Colleges in Georgia, a hundred thousand dollars. That is the investment I made that counts. In brick and mortar and the character and lives of young men and women I have an investment that counts and which will live through the ages."

Darwin confessed that late in life he lost all taste for poetry, music, painting, and religion. In early life he was a believer in the Bible as the Word of God, and he believed that God answered prayer. What came in between these two periods of life? Only his development of his theory of evolution. After the fatal eclipse of his faith, which he confesses, he continued to revel in his study of the habits of worms and such creatures of the dust. Behold the effect which his evolution had upon him and it has the same effect upon people today, dragging down from the spiritual to the natural, from the realm of music, poetry, painting, and religion, to the realm of the worm that works in the dirt and dark. The conclusion is inevitable that this pagan philosophy of evolution drags man down into the mud and robs him of the clearer vision and purer atmosphere of the higher spiritual realms.

DISOBEDIENT PREACHERS AND COVETOUS LAYMEN.

THE commission to go and preach the gospel to every creature was given to the entire Church and the obligation which it involves falls upon laymen as well as upon ministers. God does call some men and some women to dedicate their lives to the personal, active, constant preaching of the gospel. He calls all other disciples to use such means as they are able to acquire to promote and sustain His kingdom among men. (The preacher is, first of all, a man; and as a man he is exposed to the same weaknesses that destroy others in their life's work; only the grace of God can change a proud selfish man into a humble glad follower of Jesus Christ and keep him constant in his devotion to the soul needs of others.)

Covetousness is a heart sin, and is the most universal of all sins. More preachers and laymen backslide through covetousness than from any other cause. Preachers and laymen unite in heaping condemnation upon the preacher who turns aside from his holy calling to engage in more pleasant or more lucrative employment. It is freely prophesied that the judgment of God will rest upon him and that he will not prosper even in this world. If God has called him to preach, it is asserted, He will not bless him in any other calling. The disobedient preacher will be lost. Even though he is clean and honest and truthful and even moderately religious, he will lose his soul because he disobeyed God in the matter of his life's calling. Then lost souls that might have been saved if he had been true will stand in the judgment to condemn him. "Woe is me if I preach not the gospel." The preacher must preach. No matter if his support is inadequate: no matter that he must turn from the promise of worldly promotion and honor; the preacher **MUST** preach. One has said that the preacher is indeed in a strait from the point of financial considerations. If he asks for better pay, they say he is preaching for money; if he quits to engage in other work, they say he is backslidden; and if he fails to pay his debts, they say he is not honest. The spirit that accuses the disobedient preacher is the right spirit and most of what is said is true. God have mercy on the preacher who neglects or turns aside from his calling!

But the layman who devotes his life to money making, either for the pleasure of making money or for the purpose of piling up a fortune, is condemned with the same condemnation that is heaped upon the unfaithful preacher. A layman must first of all, be devout and personally zealous for the souls of men. The testimony and work of the layman is the essential foundation for the success of the public ministry. Then the layman should be industrious and thoughtful to make as great a success financially as he can legitimately. But for what purpose? Not that he may lay up a fortune for himself or his posterity; but that he may do his most for the promotion of the kingdom of God. It is

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J. B. CHAPMAN, D.D., Editor

wrong to be poor if it is possible to be righteously rich. Suppose a preacher were to stand up and say that he is thankful that he is no more talented; glad that he has no greater ability; happy to be unknown and comparatively useless; what would be the judgment of thinking listeners with regard to him? But this is what a layman does when he thanks God that he has no greater means for supporting the gospel of Christ. Then what condemnation do we feel is justly due the Spirit-anointed preacher who allows his gifts to rust for lack of use, or who prostitutes his splendid talents to a profane purpose? Before we answer, let us say that the layman who acquires money or power and does not devote his gains to the promotion of the kingdom of God is in the same class with the preacher in question. I would as soon be a disobedient preacher as to be a covetous layman who does not use his money for the glory of God. But God save us from the fate of either!

ABOUT THE PLACE OF THE SERMON

IN the early Church the service hour was given up almost entirely to prayer, praise, and instruction. Later, as the ritual was developed more time was given to the sacrament and the ceremonies that surrounded it. Gradually the sermon was shortened until at last it was frequently omitted entirely.

In the modern Church there are so many activities that there is more and more a tendency to give the sermon small consideration. Even in Nazarene churches it is not unusual to see the Sunday school run over into the hour allotted for preaching and to see a great many of the children and young people go home when Sunday school is dismissed. Then there is just so much singing that must be done (and do you not really think that we overdo the special singing, solos, duets, quartets, etc., the least little bit?); there are a great many announcements with comments, more or less commonplace; the plan for the offering is frequently cumbersome and slow. At last the preacher, a Nazarene preacher, stands up to preach at fifteen or twenty minutes to 12. And the preacher that makes a habit of preaching later than ten or fifteen minutes after 12 of Sabbath morning is fighting a losing fight.

After all has been said, preaching is the principal method of promoting the gospel and of saving souls. There are soul winners who are not preachers and there are means for spreading the gospel besides the sermon, but the sermon is the principal thing. The church that does not believe this and make practical provisions for the sermon to have its effect is exalting the non-essentials at the expense of the God-chosen means of spreading the gospel.

It is safe to say that the sermon should be at least twice as long as the preliminaries in the morning service and that the service should close not far from 12 o'clock. Let us not crowd out the sermon.

THE BLESSING OF RESPONSIBILITY

IKNEW a boy who became a man in one day. That was the day after his father died when his mother told him that he must take his father's place in the direction of the business and in advising the younger boys of the family. No one makes good until he is given a chance and very few make good until they **MUST**.

From childhood to old age, life is a serious matter. Every period has its responsibilities and it is a mistake to seek for entire relief from care, and it is a calamity for such relief to come. There is no greater curse than for one to reach the place where there is nothing that he **MUST** do. Responsibility is the greatest disciplinarian in the world. The irresponsible may threaten and promise, but it is a blessing when one must read in a practical way, the motto which says, "Don't make excuses. Make good."

Youth is the time for education and no other time is "just as good." It is a mistake for one to spend all his life in preparation. Let one, as early as possible, find out what his life's work is to be; then let him get into that work in time to allow him to make a success of it. Two duties can not come at once, and life need not be a hurried affair; and it will not be too hurried, if the demands of every period are fulfilled in their time. Careless days are a menace to all the after life. No one can work very zealously just for the sake of being busy, and such work is wearing and unpleasant. It is the work that *must* be done that blesses the doer. Responsibility makes the man.

Responsibility is as great a blessing to a church as it is to an individual. A church that tries to shift, or that refuses to accept responsibility will never be a strong church. As a young denomination, many calls for aid for the various department of our work come to our churches. The church that accepts its share of all the responsibilities is the church that is making the most healthy growth within itself. Some of our churches look upon the many demands that are made upon us as so many opportunities and they accept and rejoice in them all. Others of our churches would confine their "charity" to their own home activities. The first class of churches help the general interests of our denomination some, they help themselves more. The latter class hinder the progress of our Zion some, they hinder themselves more. For here, as well as in the case of individuals, it is *responsibility* that makes the man.

PRAY FOR A WORLD-WIDE
REVIVAL

The Word of God

By E. A. GIRVIN

In Two Parts (Part One)

IT is much to be desired that every Christian shall have an intelligent conception of the real nature of the Word of God. Such knowledge can only be acquired from long continued and prayerful study of the Bible. Many years after we had obtained the precious experience of sanctification, when our attention was first especially drawn to this great subject, we were amazed at the revelation given us by the Holy Spirit of the grandeur, glory, priceless worth and infinite usefulness of the divine message as found in Holy Writ, not only for the spiritual well-being of the child of God, but in all the conditions and circumstances of life.

The Nature of the Word

It is spirit and it is life. "The words that I speak unto you, they are spirit, and they are life" (John 6:63). It is impossible for the human mind to conceive of the tremendous power of the words that come to us from God. This power is the greatest in the universe. When we are dealing with the divine revelation, we are handling something compared to which dynamite is powerless, and the vast forces which govern the worlds and constellations are impotent and futile. These heaven-sent words contain and are surcharged with the very life and energy of God, with the boundless, immeasurable intensity of the Holy Spirit. It were far better for puny man to play with nitroglycerine, or the fiery bolts of lightning, than to tamper with or dishonor in any way the mysterious medium through and by which God expresses Himself, not only in His revelation to humanity, but in His work of creation throughout the illimitable spaces of the universe. "For the word of God is living and powerful, and sharper than any two-edged sword, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

The Word of God is eternal. It bids serene defiance to all the onslaughts of men and demons. Men die, dynasties perish, and great human institutions wither away, but the Word of God lives on forever, sublime and indestructible. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

The Word of God is a fire which all the myrmidons of hell can not quench. Like Jeremiah it is our privilege to have it burning in our bones. It is a hammer which wielded in the energy of the Holy Spirit will break down satanic opposition, and pulverize the hostile powers of a wicked world. It is a rod with which we can defend ourselves against all the artillery of sin, and by which we can drive back the forces of evil. It is a staff to sustain us as we walk the narrow way from earth

to heaven. It is a lamp unto our feet and a light unto our path, the radiance of which renders luminous the way to glory. It is seed which sown in human hearts brings forth a hundredfold of the precious fruitage of salvation. It is the bread of life, the heavenly manna, that cheers our souls, strengthens us with power divine, and makes us victors in every conflict with the enemy. It is the sword of the Spirit by which we can foil the tempter, and hew our way through the black battalions of doubt, darkness, and despair.

The Source of the Word

It proceedeth out of the mouth of God. "But he answered and said, It is written, Man shall not live by bread alone, but by every

FOLLOW THOU ME

*Have ye looked for my sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd seen in the gloaming
The print of my wounded feet.*

*Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded
"Christ Jesus makes thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "golden land"?*

*Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?*

—Unknown

word that proceedeth out of the mouth of God" (Matt. 4:4). (See Deut. 8:3). Jesus makes it very clear in various Scriptures that the wonderful words which He spoke were not His own, but were given to Him by the Father. "Jesus answered them and said, My doctrine is not mine, but his that sent me" (John 7:16). "I speak to the world those things which I have heard of him" (John 8:26). "As my Father hath taught me, I speak these things" (John 8:28). "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). "The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works" (John 14:10). "For I have given unto them the words which thou gavest me;

and they have received them" (John 17:8).

It will be seen from the foregoing and other Scriptures that even Jesus, the only-begotten Son of God, who thought it not robbery to be equal with God, emphasized and reiterated the fact that the words that he spoke were not His own, but were given to Him by the Father. It follows with much greater force that the words which were spoken or written by the inspired men through whom God gave His revelation to the human race, were not their own, but were uttered or conveyed to them in the first instance by God himself. Many things follow logically from this wonderful fact, but it is not our purpose to mention them here. Isaiah, as the mouthpiece of the Almighty, gave expression to this sublime truth when he said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:8-11).

Location of the Word

In a sense the Word of God is in the Bible, for there we find the printed characters which betoken and symbolize the thoughts and things which God has revealed to man. And yet these characters are mere tokens and symbols. They are impressed upon paper which can easily be burned or otherwise destroyed. The type that makes the impressions is mere metal. The ink which renders more or less permanent the impression of the type upon the paper is a material thing. The volume which we so reverently read is only a copy of a translation from Hebrew and Greek into our own language of the words found in a large number of ancient manuscripts. Useful and absolutely essential as all these things are to our knowledge of the Word of God, and admitting that without them, and the scholarship, skill, and industry that brought them to us, we would never have known anything of our heavenly Father's will concerning us, they are the letter and not the spirit. Even human words are farther back, deeper down, and vastly more subtle than the sight or sound symbols which more or less adequately indicate or express them. Words in the last analysis are mental concepts, and mental concepts are the product of the intellect, if not a part of the intellect itself. The English language is not really contained in dictionaries or lexicons, but in the minds of the English-speaking people. Hence, the Word of God is the product of the mind of Jehovah, and we know that He is in His words, which are full of and freighted with His own divine spirit and life. His words are essentially living, and have their real lo-

cation in the mind of God, and in the hearts of human beings, to whom He has revealed them.

It follows that the words which proceed from the mouth of God, speaking through His holy prophets, are not really ours until they have found a lodgment in our minds and hearts. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8, 9). "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. 30:11-14).

Jesus expresses the same truth in a different form when he says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John

15:7). The Lord also makes it very clear that we are to have His commandments and keep them (John 14:21). This we can only do by incorporating the words which He gives us into our minds and hearts, or the very warp and woof of our intellectual, volitional, and affectional being. Nor does it stop there. The words of Jesus become the never-failing source of our joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

The Apostle Paul was also moved by the Holy Spirit to express the same blessed truth when he said, "Let the word of God dwell in you richly in all wisdom" (Col. 3:16). The following may be quoted among other Scriptures which stress the same truth: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33). "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people" (Heb. 8:10). The foregoing passage in Jeremiah is again referred to by the writer of the Book of Hebrews in the tenth chapter.

(Continued next week)

Repentance and Faith

By PAUL S. HILL

THERE are two things that the Devil is trying to do all the time. First, he is trying to keep people from getting saved. Second, he is trying to get the saved to backslide. To accomplish these two objects he has filled the world with false doctrines and heresies, and beside has loosed floods of temptations upon a carnal-hearted race.

All the manipulation of the Devil's forces can be understood best when viewed in the light of their ultimate end. The end is to hinder the workings of redemption to the salvation of the soul. There is no doubt but the Devil has done his best to upset the plan of redemption as a whole, and failing to do that, is, for the most part, concentrating his forces on the objects of salvation.

There are only two requirements for salvation, one is repentance, the other is faith. St. Paul, in his farewell address to the Ephesians, said that those two were all the requirements of men. Let us look at them a minute, for it is against these two that the guns of the Devil are pointed.

Repentance—"A hearty change of mind in regard to sin." This is quite an inclusive definition. To be sure we have been taught that repentance included confession of sins, forsaking of sins, restitution for sins, etc. And we have been taught correctly, but it is quite easy to imagine a case where all of these

things were done and yet the subject be a little short on the "hearty change of mind in regard to sin." It is, however, logically impossible to imagine a case where the subject has the "hearty change of mind in regard to sin," and that hearty change does not result in confession, forsaking, and restitution. Nor should we be too particular to specify the kind of sin that the change of mind refers to. We can make here no distinction between actual and inward sin. The change of mind is against all sin, sin general and sin specific. Sin inward and outward. Doubtless at the time of conversion the thoughts are mostly centered on past acts of transgression; but the new attitude of the soul is against all sin, and continues to be so as long as the soul continues in a state of salvation. This attitude toward sin, this heart of penitence, is part of the internal condition of a Christian heart, and in harmony with the grace of God is a mighty factor in development in every grace.

Mr. Wesley preached a sermon on "sin in believers" and mentioned at some length the attitude of the believer as being one of repentance. Mr. Pope, the theologian, asks this question, "What is the relation of repentance and faith to entire sanctification?" He answers his own question thus, "Repentance is in the consecrated soul a habitual loathing of sin as remaining defilement; faith is the

conviction that it may be entirely removed, and the instrument in man that obtains its removal; actively laying hold of the promise and passively receiving its fulfillment." Thus we see that not only is repentance at the beginning of salvation, but a constant attitude of the soul and is such an inclusive thing that it embraces all the demands that may be made on the soul for salvation, including that consecration which is necessary to entire sanctification.

Faith is much harder to define than repentance. The eleventh chapter of Hebrews gives the best definition there is of the word, and follows with several illustrations of the different kinds of faith. It will be noticed that not many of the happenings wrought by faith, mentioned in this chapter, are faith unto salvation from sin. The faith mentioned in connection with Abel and his sacrifice is saving faith. It is faith unto salvation. The Devil fights all kinds of faith, but concerns himself most with saving faith.

To destroy or prevent repentance and faith is to keep a soul from salvation. And this is the Devil's big objective. Just as the German army did much marching, drilling, flanking, charging, and all other movements with their great object the capture of Paris; so the Devil makes all the machinery at his command to prevent and hinder repentance and faith.

The fact that faith seems to spring up automatically in the heart of the truly penitent leads us to believe that the greatest effort of the Devil is against repentance, and there are two general methods by which he works. He tries to make people think and feel that they do not need to repent. Failing to do that, he tries to make them believe that their sin is so great that repentance is of no use. To accomplish the first he has made the beginning of the broad way slippery with fun and worldliness. The young sinner enjoys the pleasure of sin for a season. Habits formed in fun become taskmasters later on. For those who desire a religious appearance the Devil has many choice brands of religion which do not require repentance. Probably the majority of professing religionists in the United States know nothing of Bible repentance. Many who at one time did repent have been subverted and think that the entire consecration of their all to God too severe a test. Many indeed are the hindrances to repentance. Thank God it is possible to repent in spite of it all.

The Devil also hinders faith. False professors are a great hindrance to faith. Inconsistencies among members of the church, while seemingly unavoidable, are still a hindrance. Doubtless Peter would have entirely destroyed the faith of Malchus if it had not been for Jesus who put his ear back on again after Peter had cut it off. With his ear replaced Malchus always had a testimony to the goodness of God, but it did not excuse Peter. We have always hoped that Malchus saw Peter when he went out and wept bitterly, for he had more religion at that very minute

than some men have ever had. He evidenced a penitent spirit, and that is something.

Doubtless the falseness among the professed followers of the Christian religion is a great tool in the hands of the Devil, and so long as they fill the eyes of the unsaved, so long will the unsaved be hindered in their faith and their repentance. We believe, how-

ever, that there is enough trueness to offset the falseness. In fact one case of real salvation in the entire history of the world is enough to convince people, if they wish to know the truth, that there is salvation to be obtained by repentance toward God and faith in the Lord Jesus Christ.

LYNNBROOK, N. Y.

world is dying for just a little bit of love"? Do you know that hungry souls are extending their hands beseechingly to you just for love? If you get the perfect love of Christ in your heart, you can give the world this love that it needs, and radiate the sunshine of God's smile in every dismal corner of this dark and sinful old earth.

PASADENA, CALIF.

The Perfect Love of Christ

By LOUIS A. REED

TO endeavor to define love is to strive toward the impossible. The best definition which can be produced, declares this wonderful attribute to be an undefinable emotion, which will so grip the heart of an individual that it will even cause him to give his life for another. History proves that this emotion as a domestic, community, or patriotic affection will cause a man to go to the extreme of sacrifice. But there is an emotion which is even greater and far transcends these material experiences; one which is not transmittable from father to son; one which does not carry with it the pomp of noticed heroism, but which, though unmerited, is bestowed freely upon him who would believe. Surely, the greatest demonstration of the love of God for His children is in the gift of His own love. He is the personification of the perfect virtues. We can not conceive of His love being other than perfect and pure, and to think that He gives us of this very same love should truly make us happy and joyous creatures. The "gift of God's love" is indeed an impartation of His own perfect love.

Perfect knowledge, the gift of prophecy, and a miraculous understanding of the mysterious, all become meaningless when not associated with love. Philanthropy and martyrdom have no reward when a heart of love does not prompt the action. Patience, meekness, humility, and kindness form a bright constellation of virtues around love, the brightest star of them all. It bears, believes, hopes, endures, and never fails. Faith is a shield, hope is a helmet, but love is the girdle which binds all the graces together. 'Tis faith that leads us to God; hope that anchors us in God, but it is "the greatest of these,"—love—which makes us like God.

Sanctification is a cure for backsliding, as long as it is retained. Because all the causes for backsliding are readily overcome by love, for love overcomes all things. There is a plant which grows only in the republic of Brazil called the Brazilian Liana. It is a creeper, sprouting from a small seed. It is also very prolific, and holds tenaciously to life. When of sufficient advancement, it will proceed to grow in a definite direction. If it comes in contact with a rock, it will grow over it. If it meets a tree it will entwine its vines to the very uppermost bough and then retwine itself down the trunk and continue on

its way. If a dwelling stands in its path, it will climb over the roof and down the opposite side. If a river or stream obstructs its growth it will burrow into the ground underneath the river bed and come up on the opposite shore. One plant is on record as growing under a river nearly a mile wide. If you cut its vine in two, both of the severed ends will take root in the ground. Once it is rooted you can not dig it out, and even if dynamited the rootlets, driven afar by wind and blast, will start new plants where they light. This is typical of love. Nothing can obstruct its onward march as it conquers the hearts of men. There is no tribulation too great to crush it and no test too strong to overcome it.

Although this virtue is a free gift, it demands certain things in return. "For God so loved that he gave" is indeed true of His followers. 'Tis difficult to understand, yet very true that love to be retained must be given and given to our neighbor. You can love God only in the degree that you love your neighbor. The Scripture speaks clearly and in no uncertain tone when it says, "He that loveth God" is to "love his brother also," and again, "He that loveth not, knoweth not God, for God is love." The world's ills, its pains, and perils; its sufferings, tortures, and agonies; its pitfalls, snares, and degradations can all be swept away before the momentum of the perfect love of Christ in the hearts of believing Christians.

The indwelling of the Spirit is conditioned on the possession and continued abiding of God's love. "He that dwelleth in love, dwelleth in God and God in him." The two are inseparable. Discord has no place in the hearts of God's loving followers. A lack of harmony means that God's love has departed. Oh! what a gracious future for our church if we only keep saturated with God's holy love, and filled with His unctuous presence, for there is not a demon in creation who can rupture our holy fellowship if we keep God's presence in our lives.

It is only this perfect love of Christ which can cause us to literally fulfill the words of the verse "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The glorious progression of this verse takes in every condition antagonistic to Christian love. Do you know "the

Christian Infidelity

By REV. EARL D. HINCHMAN

"But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

Unbelief in the church is the great deterrent to Christian progress. Men who have not proved His power experimentally try to make God's Word conform to their ideas of possibility and reason. Most books dealing with the historical part of God's Word try to confine the supernatural to natural limitations. An article in a prominent Sunday school periodical accredited the fact that Israel was able to cross the Jordan dry shod to a tremendous slipping of the shale banks up above Jericho, thus damming up the river. And the fall of that city was laid to the slipping of the same shale substratum superinduced by the tremor caused by the rhythmic tread of the thousands of Israel. The writer could not see anything miraculous in the beautiful correctness with which these earthquakes were timed. If God had not been in it, it might have happened on the sixth round; and if God was in it, granite bedrock would not have sustained the walls. This is a flagrant instance. The doctrine of suppression is just the same. "It isn't done, so God can not do it." "But the Scriptures teach it." "But it is not according to human experience." It is the same doubt of the power of Almighty God.

To come closer home: How many of us are embarrassed when some one tells of a mighty ministry of healing? Do we doubt when we are told that "The bread wagons were brought down from Bristol with no other telephone than that one which leads to the skies?" Do we say, "What a remarkable coincidence!" when we are told how the fog bank lifted from the northwestern Atlantic that an engagement might be kept?

The God of the Bible is just the same today. He can build a school if all the prophets and the sons of the prophets will get the vision that "The place where we dwell is too strait for us"; and every one "cuts a beam." He can feed the Elijahs when it is for His glory. God's Word records miracles

from the time He spoke the worlds into existence to the time when John saw the Holy City coming down from God out of heaven.

It is unbelief that makes us hesitate to declare "the terror of the Lord." "The soul that sinneth it shall die." God is not cruel; His hands are stretched out "all the day long." He gave His only begotten Son that men might be saved. Hell had no place in His plan for men, it was prepared for the Devil and his angels; but hell is the penalty for breaking the law. This is the warning of God concerning the results of sin. Do we believe the Word of God in all things?

REDLANDS, CALIF.

The Safe Evangelist

By REV. B. T. FLANERY

"Safety first" is heard on every hand, so why not apply this to the evangelist?

A safe evangelist is a true man of God having been clearly regenerated and sanctified wholly as a second work of divine grace.

Second. He is a God-called evangelist. He did not go into the evangelistic field because he is a failure every other place, but because, like Timothy, he is called to that work. (Read 2 Tim. 4:5 and Eph. 4:11.) He may have had some years of experience as a pastor, thus fitting him for the work of helping the pastor whom he is called to assist.

Third. The safe evangelist is a man of close Bible study. A lasting work requires a solid foundation of clear, scriptural teaching. Sometimes the storming exhorter who does not know his Bible, can move people to salvation, and we do not discount such men, but these same people need the Word of God to keep them on the way to glory. Good incidents are fine in their place, but we must have the Bible.

Fourth. The safe evangelist is a man of much earnest prayer. He does not spend his time on the streets or going from home to home to try to find the faults of the pastor and his people, then come to the pulpit to unload them in the ears of his hearers, but he waits before God in earnest prayer until God burns His messages into his own heart, then with a soul melted with compassion for the people, he comes to the pulpit with a burning message and preaches the Word of God (2 Tim. 4:2).

Fifth. A safe evangelist is one who does his best to cement the people and church together in holy love. If there should be differences he tries to heal them.

Sixth. A safe evangelist is constructive and not destructive in his work. He preaches close and does not lower the standard to suit any man, yet he does it in love. He does not "browbeat" the church. And when people are saved and sanctified he does his best to get them into the church where the whole gospel is preached.

He will also push the HERALD OF HOLINESS, getting every one he possibly can to

A National Revival

By N. B. HERRELL

The Bible, Liberty Bell, and flag comes down to us as a nation, with a message of eternal value, to our homes, churches, and schools.

These three national institutions witness to us of the gracious gift of God, the faith of our fathers and fearful price paid for the legacy we are privileged to enjoy around our firesides with an open Bible, in our churches with a full gospel, and in our schools with a Christian education for all.

For an enemy to enter and threaten one or any of these institutions should call forth righteous indignation from every American. The atonement of Calvary demands it, the sacred dust of the pilgrim fathers demands it, the coming generations demand it. Yea, our salvation demands that we pass the priceless heritage along without marring its simplicity and strength.

The Enemy Comes

Like the individual, the Enemy comes with temptation that involves the nation. We are told that "righteousness exalteth a nation," also that the nation that forgets God shall be punished. Anything that will undermine the sanctity of the home, or pollute the purity of the Church, or lead the schools astray from our Christian standards, is evil, wicked and from the enemy of God and humanity. Yes, the Evil One comes to damn our nation, but with the faithful watchmen of other days, let us not keep silent when the wolf cometh to carry away the lambs.

A National Sin

The educational institutions of our country, being the pulse of our democracy, indicate clearly that the home and Church has committed a gross and far-reaching sin

against God, our forefathers, and the present and coming generations, in permitting the one great national Book to be separated from the flag, by putting it out of the public schools, and substituting the dance.

The harvest is fast coming on, which means the breaking down the modesty of our womanhood. It is becoming the fad for girls between the ages of twelve to twenty years of age to roll their hose below their knees and fasten them with flashing garters, and with their short skirts, makes the gross insult to our young manhood all the worse.

It is also becoming popular for dance halls to have checking stands for women to check their corsets and petticoats while they dance. Our children and young people are taught to dance six days a week in the schools, in the halls at night and on Saturdays. On Sundays, divorced and remarried(?) Douglas Fairbanks and Mary Pickford, Moore, etc., with a host of other fallen stars, sell their damaged goods to our people at the expense of our church and best welfare of our homes.

A National Revival

Nothing short of a national revival of Christian religion will save the pleasure-mad masses from destruction. The dance demon must be cast out of the nation. The Sabbath restored to the church. The Bible reunited with Old Glory in the schools and all the wandering stars of the movies anchored fast to some old-fashioned mourner's bench. We need just such a revival, and if every Christian will do his part, it is possible. The question is, Will we pray, believe, and work for it? Begin now. Today is the day.

subscribe. He stands by the Publishing House and our Nazarene schools.

Seventh. A safe evangelist preaches the old-time gospel from the depths of total depravity to the heights of final glorification. He condemns sin of every class and character; preaches old-time repentance, confession, and restitution. He preaches the hell of the Bible is everlasting punishment (Matt. 25:46): the Lord's coming, and the final judgment. He preaches positive regeneration and entire sanctification and heaven at last for the saints of God. But in all his close preaching his heart is filled with love.

Eighth and last. A safe evangelist has an undying passion for the salvation of the people to whom he preaches. In his preaching his one aim is to get the people saved and sanctified. In his study his one thought is, "What will help me most to get men to God?" In his prayers his heart-cry to God is, "Give me souls." Such an evangelist is a safe one

and will be blessed of God with real and lasting revivals.

EVERETT, WASH.

Fire at Missouri Holiness College

Our school at Clarence, Mo., recently had the misfortune of losing their administration building by fire. The school was the youngest in our connection and was just beginning to get on its feet. The loss has brought on a crisis. The building must be rebuilt at a cost of about \$20,000, if the work is to continue there. This is the District school for the state of Missouri and upon our people in Missouri must fall the responsibility of determining what to do. The Clarence people are heroic and want to rebuild, but can not rebuild unassisted. Shall we rally and put this building back and make the Missouri school a greater factor in our work than ever before?

JAMES B. CHAPMAN

President General Board of Education.

THE INFLUENCE OF A METEORITE

HOW many of my young readers know what a meteorite is? The dictionary tells us that it is a stone, or metallic body which in its passage through space, has fallen upon the earth.

Perhaps most of these stones fall from shooting stars, or meteors, though there are scientists who believe that some of them are thrown off from planets during volcanic eruptions.

In 1879 a very large and brilliant meteor exploded and struck the earth in Iowa. Many fragments of stone were found, the largest weighing 170 pounds, which is now in the state university of Minnesota. The Smithsonian Institute at Washington has a meteoric specimen weighing 1,400 pounds, which fell in Mexico many years ago. The largest meteorite known in the world, however, was brought to New York from the coast of Greenland, by Lieutenant Peary.

Like other meteorites, it was composed mostly of iron, and nickel and had great magnetic power, that is the power to attract other metallic bodies.

William Watkinson, in the "Duty of Imperial Thinking," says:

"On the voyage home the presence of this magnetic mass in the hold of the vessel affected the ship's compass. And when the weather was bad, and the mariners could not see sun or stars, but must be guided entirely by the compass, they could not keep their course, for that instrument was under the influence of the meteorite hidden down in the depths of the vessel's hold.

"So the inward thoughts in the depths of one's being, away down out of human sight, affect our lives. They bias the mind, confuse the judgment, smooth over the conscience, paralyze the will, and make the life swerve from the straight line of righteousness.

"The first stage in all that is wrong in a man's life is this secret, inward leaning."

I believe that this is true, do n't you? And if it is, we should ask God to turn on the light of the Holy Spirit, that He may shine down into the depths of our being, and show us what is there that may affect the compass of our lives.

A POOR BARGAIN

In his first letter to Timothy Paul says something like this: "We came into the world empty-handed, bringing nothing with us, and it is very certain that we will go out the same way, for we can carry nothing out with us."

Of course we all know that this is true. We often quote the old saying that dead men's clothes have no pockets. Yet we do not act as if we believed it. Mr. S. D. Gordon gives an interesting illustration of this fact. It seems that a very wealthy New York merchant had been the son of a very poor Norwegian peasant. The boy made scanty wages tending to cattle for a neighboring farmer. One day he wanted to go away on some business, so he got his little sister to herd out the cows for him while he was gone. He drove a shrewd bargain with her for, showing her a bright new coin, worth less than three cents of our money, he said:

"I will give you this money to do my work. You will have to return it to me tonight, but still it will be yours all day."

Money was so scarce with the family that the child seldom saw a piece of it, and had never owned any in her life. So she readily consented to his proposal. Clasp the bright bit lightly in her small hand, she sat all day in the field and watched the cows or drove them from one field to another. At night she returned the money to her brother, seeming to think she had been very well paid.

Years afterward the brother, now a wealthy merchant, was relating the story to a friend. He told it with great glee, laughing heartily at the remembrance of his little sister's childish simplicity. But his friend did not laugh; instead he said quietly, "That is all you get; you hold your wealth to the end of your life, and then you must give it up, and have as little as before, and the whole of your life is gone."

The merchant who had once known the love of Christ, but who had allowed the pursuit of wealth to crowd Him out of his heart, glanced up, startled. He suddenly realized that the bargain he had made with life was just as foolish as the one his little sister had made with him.

THE HOME

Conducted by Mrs. J. T. BENSON

Now even the smallest child can understand that the little girl had made a very poor trade. She had held the money for one day, but it wasn't hers even for those few hours. Had she ever really owned it she would not have had to give it up at nightfall.

TRUE OWNERSHIP

What are the things which are really ours? Those things which we do not ever have to give up to the claim of another.

Character is ours: We take it with us wherever we go. Uprightness, honesty, truthfulness, these are so truly ours, that no power on earth can take them from us, and death itself makes no slightest change in us as far as they are concerned. A life spent in the service of God is a possession which we carry out of this world into the next.

But there are other things; wealth, land, high position, and power, which it is not possible for us to really own. And when Satan comes to us with these things in his hand and says:

"Serve me, and all these things will I give unto you," he is making a false proposition. What he really does is to lend them to us; let us pretend that we own them, for the brief day of life, or maybe for only a part of it. Untold thousands are making precisely the same bargain with him that the little girl did with her brother. Is he making a trade like that with you?

HIS WAYS ARE NOT OUR WAYS

Away back in the Old Testament times God was sending a message to His disobedient people. Among other things He said:

"My ways are not like your ways. I do not act as you do. For as high as the heavens are above the earth, that far are my ways above the ways of men."

When Jesus came to earth. He came with the same words. And He tried to show us how much better God's way of doing is than our own. He told us to be kind to those who were ungrateful; not to strike back; to pray for our enemies, and have a real love for them. That is the way God acts, and Jesus wants us to be just like our heavenly Father! The following incident shows how hard it was for two boys to understand the ways of God, because they are so different from anything they had ever known:

"Mrs. Mason had two street Arabs in her mission Sunday school class, called Rag and Dan. One Sunday she was teaching them our lesson of today, and explaining to them that Jesus willingly gave up His life as a ransom for the sins of the whole world. 'Don't believe it!' suddenly exclaimed Rag. 'Now look-a-here!' he continued earnestly, 'me'n Dan do n't believe no such thing as that. It's a fake, that's wot it is. Tain't accordin' to reason for anybody to act that way. You go down Fourth street and you hit a feller over the head, and he'll give you one back, he will for sure, if he's big enough. But you say this Man you're talkin' about could do anything He wanted to; and yet He let them galsots around Him get Him into a corner and do Him up! Well, I guess not!' 'Not much!' echoed Dan.

"That Sunday and for many Sundays afterward Mrs. Mason taught her boys about the life and motives and divinity of Jesus, till conviction dawned in their hearts. 'Is this all straight, teacher? Are you sure that you ain't givin' us no bluff?' asked Rag. 'Yes, Rag, I'm sure. It's no bluff, it's straight.' 'Wot d'you think of it, Dan?' he then questioned his follower. 'I tell you Rag, it's straight goods, just as she says,' Dan replied. 'She's never went back on us yet, an' she ain't going back on us now. I believe it.'

"'Yes, I guess it must be straight,' slowly admitted Rag, and then, with a sudden energy, he exclaimed, 'But, say, if He done that for a fellow, how a fellow ought to love Him!' "—Sci.

IT PAYS TO BE TRUE

I remember a young student at a southwestern university, a splendid big man, a fine center for a football team, who took a special technical course, who was led to think he ought to be a Christian—not by any sermon or book, but just through coming in touch with Christian companions. He said, "I will follow Jesus," and he wrote home and told his mother of his decision. Then came a second call, that his new Master would have him spend his life in the far-away mission field. That would be an utter breaking up of all his life's ambitions. But the call was clear, and this young fellow found himself saying, "I began following, and I am in this thing to stay. The Lord Jesus Christ is my Master, and if He says, 'India' of course I will pack up my stuff, and look up the schedules, and be off." He wrote home to tell his mother this likewise. Back came a letter from his father, not a Christian man, which, in effect, said, "I do not know what new absurdity has got hold of my boy, but I do not want a preacher boy. You may choose for yourself. If you stick to this new absurdity of yours, I have no money for you, and this is not your home, and you are not my son."

The young man stopped to think, as I suppose anybody would, for it came close. Then he found himself saying, "I believe I was right, and if I am right, I dare not change, no matter what the cost." And so—respectfully as a son to a father, but decidedly as a man with a will of his own—he replied. He said to me, "Mr. Gordon, I have not been home since." And then he turned his face away from me as we ate and talked, to hide something in his eye; but he could not hide the trembling in his voice as he said, "I would have liked to have gone home at Christmas to see mother." Yes, "If any man would come after me, let him take up his cross," cuts in pretty sharply here.

One day I was passing through Chicago, and in a passing crowd I saw this student I have been talking about. He was going to his train and I to mine. We gripped hands for a moment as we exchanged greetings, and then I asked him a question about home. His eyes filled with tears as he said, "I have been back once, but I found I was not wanted." Then his voice choked in his throat, and he pushed his way on in the crowd to his train. But I met him again afterward, with his face aglow, and he said, "Yes, I have been back again. My father has accepted Christ, and it is all right." He paid the price, and he got the power.—Sci.

Says Dr. Grenfell, of Labrador fame, "God has blessed us in permitting us to clean the liquor shops off the high seas, and we have total prohibition in Labrador and North Newfoundland, which, so long as I have a ton of coal in the locker of my steamer, and any man near that I can swear in as special policeman, shall be enforced, and judgment administered, until my commission as a magistrate is taken away!"

THE BEAUTIFUL GATE

The beautiful gate means, for us, the hour of opportunity that lies close to the hour of prayer. What do I mean by that? I mean that those who enter into this experience of prayer will find lying all along the pathway of life occasions for service and powers for service which but for their experience in prayer they would neither have seen nor have been able to use. I believe that prayer not only keeps alive in us but keeps in working power influences which do not continue unless we continue in prayer. The discontinuance of prayer means to rob life of power.—CHARLES CUTBERT HALL, in Association Monthly.

Says Dr. Wilfred T. Grenfell, who is doing such a noble work among the poor fisher folks of Labrador: "We can always begin to know that we are doing real service by the blows that we shall begin to receive back again. For the servant is not better than his Master, and must ever expect to taste the flavor of the treatment that was meted out to Him."

Somebody sang a beautiful song;
Somebody did a golden deed;
Somebody proved a friend in need;
Somebody smiles the whole day long,
Was that somebody you?

OUR RESPONSIBILITY TO KEEP OURSELVES IN THE TRUTH

By REV. J. N. SHORT

IN TWO PARTS — PART ONE

WE "are kept by the power of God unto salvation." "Keep thy heart with all diligence, for out of it are the issues of life." No book was ever written more instructive for young people than the Book of Proverbs from which this quotation is taken. Out of the heart are the streams of life. The heart is the fountain from which the streams flow.

The heart in our bodily organism is the seat of our physical life. It is the engine which keeps the current of life flowing. That engine must keep running night and day. If it were to stop we would die at once. It is a wonder that it runs so long and so steadily. The psalmist said, "I am fearfully and wonderfully made."

Because the heart occupies such an important place in our physical life it is often referred to in the Scriptures in a figurative sense. It is referred to as the seat of our affections, tastes, desires, and the will. It then implies our moral being. In this sense it is ourselves.

When God says, "Son, give me thine heart," He does not mean a part of ourselves, but our entire moral being. We only know men by knowing the state of their heart toward God and men. Jesus said, "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth that which is evil." He said, "Out of the heart proceedeth evil thoughts."

The first thing then to do is to get the heart right with God, and then keep it right. Whatever is in the heart flows out. If the Holy Spirit fills the heart, it will be pure, and only good will flow out. When God commands us to keep our hearts with all diligence, He means we are to let nothing in, nor give place to anything that would corrupt the fountain of life. Paul said to Timothy, "Keep thyself pure." Jesus said, "Blessed are the pure in heart: for they shall see God." This is the same as "Holiness, without which no man shall see the Lord."

We are brought then face to face with our responsibility to keep our heart with all diligence; for out of it are the issues of life. Our life depends upon our state, what we are. We are fixing our eternal destiny daily.

All young men and young women hold the reins of destiny in their own hands. Under the light and the possibilities placed at our disposal we must drive, and may bring up where we will. We are responsible to God for what we make ourselves. Then we all feel that we ought to go right, and not wrong. And when we do not deny ourselves to do what God reveals, we give place to the spirit of all evil.

God has placed us as stewards and custodians over ourselves. Hence we are responsible for co-operating with God to make ourselves what God purposed for us in Jesus Christ. If we misuse our powers we will make an eternal mistake. Nothing can restore to us what we have sacrificed.

We are sowing the seeds now. If we squander our life in folly, thoughtless indifference, or neglect of so great a salvation, God has no power to make it good. Forgiveness will not restore to us what we may sacrifice. Many young people should take warning. Some may laugh at this now, but if they are saved at last it will only be to be hewers of wood and drawers of water. This is, of course, figurative. But we do well to remember, all will not be the same in the kingdom of God. Paul and the repentant thief are not now the same. Some may be saved, but only as by fire. The thoughtless attitude many are taking toward the revealed truth of God is entering into their character, both young and old, so that they never can become what they might have been had they been like Timothy, of whom Paul says, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."

It is a fearful and awful truth, "Whatsoever a man soweth, that shall he also reap." That is true when we sow the seeds of selfishness. But the other side is blessed; we shall reap whatsoever we sow as true and faithful to God, even to the giving of a cup of cold water in the name of Christ.

When we give place in our heart to that which is not of God, it is so much moral poison. It slowly undermines our moral being in its possibilities for



Brother Bud's Good Samaritan Fund

Beloved Samaritans: Let me congratulate you this week from the fact that you are the pluckiest little band that walks the earth. There isn't anything that is good and grand, and glorious that the Samaritans would n't tackle. They never say, "How many enemies have we got to fight?" but, "Where are they at?" They never say, "How little can I give?" but, "How much?"

When our year is up on the 5th of May we are going to have one of the most interesting reports you have ever read. We are now raising a fund to send the HERALD of HOLINESS to the missionaries of the various denominations in the foreign fields. The money has been coming in beautifully, and already the HERALD of HOLINESS is sweeping on to hundreds and hundreds of missionaries, but "the end is not yet." When we had closed up our five months' campaign—that is when we finished at Burr Oak, it was five months since we opened in Brooklyn on the 9th of November, and during that five months we had put the HERALD of HOLINESS in 1,042 homes. Don't you think that is going some? Now, anybody who doesn't believe that is worth while is the fellow that doesn't know. Then with our Good Samaritan fund we have reached a thousand more institutions. So you can see that in the next three weeks from now we are going to have a wonderful report to make out.

We are expecting every Samaritan to send his offering to Headquarters. We are not asking any one to give a large sum. We

little folks can do more with our dimes than the big folks do with their dollars, and we can do more with our dollars than the average folks do with their tens. So the work is going forward by leaps and bounds, and "the end is not yet." We are just now getting ready to do our best running. No doubt you have all heard of the boy that the ghost got after and ran him about a quarter of a mile through the woods, and the boy climbed up on a fence and sat down to rest. The ghost got up on the fence and sat down by his side and looked him in the face and said, "We have been doing some good running, don't you think?" The boy said to the ghost, "Yes, but you haven't seen any running at all to what you are going to see now." So that is the way it is with us. We are just now getting our feet down good and are ready to show the big folks what we can do. We have the best job there is in the land. It can not be improved on. To give money to send the HERALD of HOLINESS to an orphanage, or a rescue home, or jail, or hospital, or some little missionary on the foreign field, is the best work in the world, and why not take advantage of this glorious opportunity? Let everybody help a little! As Brother Cornell used to say, "All hands lift!" And as the sainted Dr. Fowler used to say, "Hold steady!" Now one long pull, and one hard pull and all hands pulling together, and all hands pulling at the same time, will put the HERALD of HOLINESS and the Good Samaritan's Corner over the top. There is no way to tell how much good can be done in this way. It is inspiring and encouraging, in fact, it is the thing that satisfies the soul of a man to know he is doing the thing that God wants done, and every Samaritan can know he is in the will of the Lord in sending the HERALD of HOLINESS to these needy institutions. Bless His name, we will do it!

UNCLE BUDDIE

spiritual health and development. In that case we never will become what we might have been if we had had high ideals, and had kept ourselves morally healthy and the ground of our being clean for the good seed to be planted for future fruit-bearing and final harvesting.

Many think that if they do not give themselves to low immorality, and occupy a respectable plane, they will be all right. But it is said, "They that know nothing fear nothing." That is often true of the ignorant and inexperienced. And they often know so much that is not so, that it is difficult to tell them that which they will lay to heart.

I knew of a man who gave himself when young to reading Tom Paine's infidel works. He afterward became a Christian, but testified that his early studies in infidelity would come up to disturb his mind.

You may be sure that what you take into your heart and allow to take root there, it will bear fruit after its kind. Some will not believe me now, but when they reap what they have sown they will then know. Walking the street almost any time you will meet young men and young women who bear the marks of sin. Once it was older men, but today many young men are forming habits and forging chains which, it is to be feared, they will never break.

But in the face of this many would congratulate themselves that they do not, and would not do this and that. But when they do not undermine their physical life by the course they pursue, they are giving place to skeptical ideas and a spirit of indifference to God and His truth, which is as fatal to noble, holy manhood, as the thing they might despise in others.

Of course, "As a man thinketh so is he." Some fathers and mothers today are so shallow in their thought, have so little moral sense that they are only fit to raise children for perdition. They lead them to "the movies" as soon as they are able to take in anything, and form the most abnormal tastes. In that case the enemy of all righteousness plants the seeds of unbelief in the heart, and there is little hope of their rescue. They are not taught to respect spiritual truth.

Then "evil communications corrupt good manners," and even when young people have godly fathers and mothers, the surrounding evil influences affect them. They often come to think their parents are "past numbers," and are "old fogies." They break away from the restraints of home, only to take in that which will later breed wormwood and gall.

Some things can never be undone, and be as though they had never been. The cure will never be wrought by saying, "I am going to do better." And there will never be a cure till one realizes what Jesus meant when He said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

It is a sad thing that many today are skeptical of the new, spiritual birth, and simply accept a general reformation instead. But without this spiritual birth, and it followed out to its logical conclusion, the result will remain as the imperishable work of sin. It will be a denial of the atonement of Christ, and the allowing of the Devil to have a mortgage on the soul to sow the ground of our moral being with tares.

CAMBRIDGE, MASS.

INFLUENCE

A little clock in a jeweler's window in a certain western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, looked at the clock, began to walk leisurely; professional men, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late because one small clock stopped. Never had these people known how much they had depended on that clock until it had led them astray.

Many are thus unconsciously depending upon the influence of Christians.

You may think you have no influence, but you can not go wrong in one little act without leading others astray.—*The Seattle Churchman*

Don't go around mourning because you haven't some one else's gift. Take the armor God has given you, and if He has given you a sling and a little stone, go out and do your work.—D. L. MOODY.

DANGERS CONFRONTING OUR WORK

By REV. J. A. CHENAULT

(A paper read before the New Mexico coast-to-coast convention at Albuquerque, N. M., February 5, 1921.)

The dangers confronting our work are legion but we wish to speak of only a few of the most eminent ones.

First. *Compromising With the World.*

I suppose most of us here have at some time tried to make holiness popular. So many people do and make a sad failure. They had just as well try to make God or His dear Son, Jesus Christ, popular. The kind of religion that the prophets Isaiah, Jeremiah, Ezekiel, and Daniel had was the unpopular kind. John the Baptist was beheaded, most of the apostles suffered death for this kind of religion and the Lord Jesus Christ himself was crucified for the very same thing that we are standing for, or supposed to be standing for, and why should we compromise by trying to make it popular. The desire to be like other folks and to make our churches like other churches is one of the dangers confronting us at present.

Second. *A Lost Sense of Sin.*

One of the most difficult things with which missionaries have to do when they arrive among the heathen is to awaken and create within them a consciousness of sin. They have no knowledge of sin. It is coming to be so with our American people. Their consciences are so stultified with iniquity and lust and the oncoming tides of worldliness that they have lost, and are losing the sense of sin. It is time to be alarmed when members of the church stand up and say they see no sin in dancing, picture shows, and such like. No harm in this or that or the other. According to the twelfth chapter of Revelation we are experiencing the second flood at the hands of the Devil. We need some good, old-fashioned Sinai preaching.

Third. *Commercialism.*

There seems to be a prevalent idea among some of our holiness people, yea, among some of our would-be leaders, that unless a person is drawing a big salary he is worth but little to the cause of God; or to be worth much to the cause of God one must needs have a big salary. Big money, big man. Please allow me to state just here that I am aware that a very large majority of our Christian workers are underpaid rather than overpaid; nevertheless this false idea is prevalent. There is too much stress laid on the fellow who draws the big salary and too little estimate of the man that merely gets a support.

Let us see if this idea is correct. Take for an illustration the Rev. John Wesley, founder of Methodism. I think we will all readily agree that he was a worker that was worth at least something to the cause. When he started out to work for the Lord he found that he could live on about 40 pounds English money, or about \$200 American money. When his business increased and the sales from his books and publications brought him thousands of dollars, he still lived on his \$200 per annum. I think that a man's real value as a servant of God depends more upon his relationship to Jesus Christ than upon the amount of money he can get for his services. I suppose the whole matter grows out of the spirit of profiteering, so dominant in the business world.

Fourth. *Unwise and Unholy Leadership.*

Most of the failures in the propagation of God's work can be traced either to unwise or unholy leadership. Governments, human or divine, of all ages have prospered or failed in proportion to the character and wisdom of their leaders. I maintain that we must keep the confidence of our people and in order to do this they must be dealt with in the plainest, most open-hearted, and confidential way. Absolutely nothing should be done under cover. Our constituency has a right to demand a reason for all that they are asked by our leaders to do. God has been especially good to the Church of the Nazarene in giving her as leaders heretofore, such men as Phineas F. Bresee, Edward F. Walker, and W. C. Wilson. Let us all pray that the mantle of the Elijahs may fall upon our present Elishas who have been duly elected by us to the high and honorable position of superintendency. These with all the under officers should be elected to places of responsibility with the utmost care and prayer.

That editorial of Dr. Haynes in the January 12th issue of the *HERALD OF HOLINESS* commending the

good judgment of the people in calling the aged and experienced pastors and leaders into the work is not an untimely article. If there ever was a time when the holiness movement and our church needed tried and true holiness workers at the head of the work, it is now. We need men of experience and established habits to meet the tides of worldliness and unholy influences.

Fifth. *Too Much Machinery and Too Little Power to Run It.*

These are days when much is said about "vision." To my mind real visions, visions that God gives, are few and far between. If the vision is of a new piece of machinery or attachment to be added on, we would be better off without it. But, if it is of some device to give us more power to run the machinery already on hand, I then say, "Let us all catch the vision."

The old art of fasting and praying is the best method of getting the glory and power down of which I have ever heard. Let us pray, pray, fast, and pray until the glory shines out through our faces so as to put conviction upon a lost world. Oh, for a holy passion for souls!

I close by saying in the language of the song writer:

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

"Oh, watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the victory won,
Nor lay thine armor down:
The work of faith will not be done,
Till thou obtain the crown.

"Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath,
To His divine abode."

THE CHRISTIAN LIFE

By REV. M. C. ADAMS

Paul beautifully described the Christian life in these words: "I have fought a good fight, I have kept the faith, I have finished my course" (2 Timothy 4:7).

Let us consider life:

First, as a battle. "I have fought a good fight." Life is constantly a battle both in the worldly and the spiritual sense. On a recent trip to New York city, I beheld many out of work; many homeless and many without food and sufficient clothing to cover their bodies. Truly man must fight that he may have an existence.

We struggle also for political progress. Washington and his men at Valley Forge during that dreadful winter sought nothing but progress in the formation of a republic. When the nation seemed ready to split in two over the slave traffic, it took the battles of the '60s to unite forever the two factions.

We struggle for social purity. For no man attains manhood easily. We fight for truth and righteousness. But after all, there is nothing compared with the battle a man has to fight within himself. Our first battle is for purity of heart and life. It is a conquest to overcome that natural pride which will not allow us to live humble at the feet of the Master, or to overcome that natural irritability that prevents the perfection of the grace of patience.

Second. Let us consider life as a race. "I have finished my course."

We fight that we may gain liberty to run the race. Laying aside every weight and the sin which doth so easily beset us. And let us run with patience the race that is set before us. The besetting sin which hinders the running of this race must be laid aside so that we may finish our course with joy. In the ancient Olympic games the poet, the historian, the merchant, the rich, the poor, all sang the praises of the winner. So it will be with a Christian who overcomes. God will give him the crown of life and all the angels will sing the song of triumph.

Third. We will consider life's victory. "I have kept the faith."

The Christian must guard his treasure of faith

against doubt, infidelity, Christian Science, and kindred evils, until he has carried it into that city of peace from which we will never depart. The following incident illustrates the thought of keeping this treasure. A stage coach, carrying great treasures, started on its journey to a distant city. Outlaws hearing of the precious treasure, lay in wait; as the coach drew near, there was the harsh command, "Hands up!" But those in the coach were prepared for the bandits, easily overpowered them and turned them over to the authorities. The treasure was safely delivered to its destination. Life is a treasure to be guarded. We must burn every bridge behind us, and "Keep in the middle of the King's highway," as dear Brother Trumbauer used to sing before he left us. Keep the faith until He shall appear and we shall see Him as He is.

MT. VERNON, N.Y.

REVIVAL AT PASADENA UNIVERSITY

According to our custom, we held the second semester revival in February, and early March our usual series of revival meetings for the ingathering of the new students, and the refreshing and toning up of the old. This year we were very fortunate in having as leaders Rev. Haldor Lillenas and his wife, Rev. Bertha Lillenas. Brother Lillenas is a song writer and leader of real gifts, and fills his place well, handling the chorus and singing solos and duets with his wife who is a gifted vocalist.

Mrs. Lillenas is a preacher of rare power and usefulness. She is a daughter of General Superintendent Wilson, whose early death was such a loss to our holiness movement. Mrs. Lillenas is a true daughter of her noble father. For gracious and forcible and winning presentation of the gospel of full salvation she has few equals. No evangelist has held a meeting in our school who left behind so gracious and abiding and healthful an influence. Very few held out against her appeals, and a multitude were strengthened and built up in their spiritual life.

A. M. HILLS.

HOME CAMPMEETING, BURR OAK, KAS.

We greet you this week from Burr Oak, Kas., or to be strictly honest with you, we are writing you from Headquarters in Kansas City, Mo. But our last convention was in Burr Oak, in the Church of the Nazarene, of which our beloved Brother Demoret is their faithful pastor. However, our convention was called by the Nazarenes, Wesleyan Methodists, Evangelicals, Quakers, and Methodists. As a people all hands united and all hands came. I think we can safely say that in Burr Oak we had the greatest crowds that we have had on our entire trip. The church often was full from one to two hours before preaching time, and they were literally packed in until it was almost impossible to get in and out of the church. For the first two or three days it looked like not very many were going to yield and come to the altar. I think for the first three days we only had fifteen seekers, but on Friday the break came, and during these six days we had ninety-one people to kneel at the altar. Such praying and weeping and digging as you scarcely see in a lifetime. Many were the finders. I don't think we have ever had a convention where the work was more beautiful than at Burr Oak. Not one thing seemed to hinder or mar the beauty of the convention. All denominations worked like one church.

We had in this meeting a great many ministers of the various denominations. We had twelve different denominations represented and forty-six churches. The readers will see for a small western town this was tremendous. The finance came unusually easy. The convention was well taken care of. The people did themselves credit and honor.

In this campaign the workers were all well provided for and taken care of in the private homes. The reporter had a beautiful home with Brother John Korb and wife, who has lately been elected mayor of the little city of Burr Oak. Prof. Wells and wife had a nice home with the vice-president of the State National bank, who is also one of the leading Nazarenes of the West. Our general manager, Brother Ruth, had a nice home with one of the leading families of the city. They spared no pains to make it comfortable for us workers. Never was a band of workers more beautifully entertained than the coast-to-coast party in Burr Oak. We say, "Long life and prosperous days to the good people of Burr Oak."

One interesting fact about Burr Oak to me was

that the Rev. W. E. Dunlap who has been for several years pastor of the M. E. church there and who at their last conference was appointed state evangelist, was beautifully saved under the preaching of this reporter some twenty-two years ago. Thank the Lord our work still lives. Let the readers remember this band of workers in prayer. We are thinking now of closing this campaign May 1st in Kearney, Neb. But we must not forget that in our Burr Oak campaign we received a very large list of subscriptions. We have now passed the thousandth mark and are pulling for eleven hundred.

In perfect love,

REPORTER.

MISSOURI DISTRICT

We are glad to report that God is still blessing on the Missouri District, and that we still have the victory and the Devil on the run. Amen! Since our last report we have visited a number of our churches and have been in some revivals and we are still encouraged and are pushing ahead. March the 10th we visited our church at Poplar Bluff, where we have a class of faithful Nazarenes that are pushing the battle for God under the leadership of Rev. M. M. Mitchell. God gave us a gracious service with two in the altar. From there we went to Dexter where our faithful pastor, Rev. D. M. Coulson, is pastor. We found him in a revival with Rev. Barnett as evangelist. God was blessing, and the folks were praying through in the old-fashioned way. Here we spent three or four days, in which time eight or ten prayed through.

Our next place was Malden, where we spent the Sabbath with Rev. W. A. Minneke. God gave us wonderful victory here, with souls in the altar and about \$85 for home missions in a hallelujah march. Brother Minneke just came to us from the M. E. church last fall, and we can truly say that he is a man of God that believes in doing things, and the church is coming to the front on all lines under his wise and godly leadership. He has the leading Sunday school of the town and the largest attendance at prayermeeting and church services. We also visited our church at Bernie, that was organized through Brother Minneke's labors and here God gave us another great service, with two souls praying through to victory.

From here we went back to Des Arc for a service and God gave us victory with one sanctified. We then visited our church at Maplewood, where we raised some home mission money and also some funds for the church. We spent Sunday evening with Brother B. L. Patterson at Flower Memorial Church, St. Louis, where we had another home missionary rally which was blessed of the Lord. Our hearts were greatly blessed and we are looking for great things from our churches in St. Louis.

We then went to the rescue of Brother Hopkins at Mexico, and helped him to save the church property and then we visited our school at Clarence, where we have a number of young preachers in school who will make it hard for the old Devil when they get on the field. We helped Rev. I. W. Buchanan in the latter part of his revival at Rayville with Brother Jerry Clevenger as pastor. God gave us some gracious services and we raised about \$500 on the new church building. We are expecting to see the new church completed by fall and have a great dedication service.

We returned home, packed our goods and moved to Clarence, where we are located now. We are sorry to have to report that our college building burned down, but they are using all available rooms in the dormitories, and school still continues. We can not tell why God would allow our building to go down in ashes, but we are trusting Him to give us one larger and better in the place of it. The citizens are very eager to help us, and the other denominations have kindly tendered us the use of their churches, for which we are very grateful. Through it all we see no discouragement, but we are looking to Him for greater things than ever before.

We are at the present back at Mexico with Evangelist E. C. Dees in a revival and we are expecting God to give us a mighty ingathering of souls. We are in full sympathy with all our General Superintendents and our Board of Home Missions and Evangelism that the one great need of the day is mighty Holy Ghost revivals that will awaken sinners and get them to God. We urge our people to pray earnestly that God will give us a mighty sweeping revival throughout the District. We have an evangelistic party—Rev. C. I. Deboard and Brother C. C. Childers and wife—at Webb City, at the present writing. They report great victory and large attendance, and fine prospects of a Nazarene church at the close. They just closed a revival at Joplin with over 130 in the fountain. We are expecting to join them in the near future and organize the work and put a pastor on the job to take care of the work. This undoubtedly is the ripest field on the District, and we urge our people to pray, and also remember and keep the home mission funds replenished until we will be able to plant a number

of new churches on the Missouri District this year in these larger cities.

We are organizing our bands of workers for the tent season and expect to go into the largest cities and stay on the job until victory comes. There has never been greater opportunities offered to any denomination than to the Church of the Nazarene, and when we consider that we are fighting for that which Jesus died for, and for what our forefathers fought and some died for, and for what we as a nation stand for, we can not afford to fail at this time. The world is depending on us to bring to them this gospel of full salvation, but most of all Jesus himself is depending on us to carry out the great commission, and by His help and grace we will do the job. Amen! Lord, give us some twentieth century Elijahs that can pray the fire down and put the false prophets to rout and burn up formality and sin, and worldliness that is sweeping over our land like a mighty deluge.

L. W. DOWSON, Superintendent.

Evangelists' Reports

Lisbon, Ohio

I still love our Nazarene Zion and all its communications and spiritual enterprises. I am home for a brief rest. I left home last December the 29th and returned March 21st. I saw some clear conversions and a number of bright sanctifications in the last tour of nearly three months. God's hand was manifested in a gracious way. To Jesus be all the praise. Last evening I looked over all my accumulated copies of the HERALD of HOLINESS and had a good love feast with all the churches.

F. W. CON.

Gonzales, Texas

We just closed a three weeks' revival at Gonzales, Texas, where God wonderfully blessed. Had sixty-six professions. Our District Superintendent, E. W. Wells, organized a church with twenty-five members with seven additional members the next service. We are planning to build a church immediately, if God permits. The building committee took up subscriptions to the amount of \$450, for which we thank the Lord! We intend to go over the top for Jesus. Hallelujah! Pray for us.

JASON DEAN AND WIFE

Bethel, Ga.

I am greatly rejoicing over the meeting at Bethel, Ga., where God helped us to preach old-time repentance and consecration. The meeting began Monday, March 28th, and continued until April 3d. Increasing interest was manifested by the people, and there were about fourteen saved and three or four sanctified. The meeting at that time had reached a stage that demanded continuance, and while the evangelist had to leave, the pastors, Rev. W. L. Duncan and wife, continued the meeting with the result of about ten or twelve more being saved, and an equal number have been sanctified, and "the end is not yet." Amen! Hallelujah to Jesus! We were changing time with Sister Duncan in the meeting at Bethel and we want you to join us in prayer that when she comes to Macon to work with us in our meeting that a tidal wave of glory will commend our services to the people of Macon. God is with us, and we know it, therefore we look for Georgia District to make such an advance on sin that our next Assembly will be a glorious review of a chain of victories this year.

J. R. HUNT.

Ada, Okla.

Since our last report we have been in two meetings. The revival at Heber Springs was a great success. There were seventy-three professions and thirty-eight joined the church. The weather was very unfavorable during this meeting, but when it was so that the people could possibly get out, we could not seat the folks. The Waldron meeting was good, but not what we expected, but we blame no one but the Devil, for the good pastor and members seemed to do their best to make the meeting a success. There were about twenty professions. We go to Chickasha, Okla., for a month's siege for the Home Missionary Board. We will then have our band organized.

F. R. MORGAN.

Sasakwa, Okla.

I have just closed a meeting at Sasakwa, Okla., in which God gave victory. The meeting was a hard pull, but the Lord broke through and gave us a number of souls who were either saved or sanctified, for which we praise Him. There is some of the "salt of the earth" here at this place. Some of as good a people as you will find anywhere. I expect to meet them in the glory world. They have called me for the third meeting at this place. Pray for me that

God will keep His hand upon me and that I may stay in the center of His will.

ROY J. JACOBS.

Faubush, Ky.

I have never enjoyed the "milk and honey" of Canaan more than I am at this time. I have been, with Rev. W. W. Stover and wife, the faithful pastors of the Delmer circuit for several weeks, during which time we have seen the glory of God. Our first battle among these hills was fought at the Delmer church, where the saints prayed until the Devil was defeated and several of his best soldiers were captured.

We opened the next battle at Naomi. We sang "Come and Dine" and the Devil must have thought that the invitation was given for him also, for he came right in and endeavored to take an active part in every service. But he failed, in his efforts and about ten of his company forsook the old crowd and united with the church.

We have just started at Faubush. Had five saved and one sanctified. Conviction seems to be on.

May God bless the HERALD of HOLINESS family.
J. W. MONTGOMERY.

Tacoma, Wash.

We joined with Brother and Sister Sulston, pastors of Tacoma Nazarene church, in a two weeks' revival, beginning March 25th. Great grace was upon the church, and God answered prayer and gave us a splendid meeting. There were between fifty and sixty different seekers during the revival, and nine united with the church. God has marvelously undertaken for the work in Tacoma, and the future outlook is promising.

We secured a nice list of subscriptions for the HERALD of HOLINESS.

F. B. SMITH AND FAMILY.

Deport, Texas

We are, at this writing, in what promises to be a great revival here at Deport, Texas. We are holding the meeting in the Methodist church, which was freely offered to us by the good pastor, Rev. Combs. He is standing by us in preaching the precious doctrine of holiness. The Baptist pastor, Rev. Pierce and the Presbyterian pastor, Rev. Mussey, are calling in their Sunday night services, and are co-operating with us in the meeting. Prof. Johnnie Douglas and wife are in charge of the singing. Their singing is great, which the congregations enjoy very much. We go from here to Augusta, Kas. Our health is perfectly restored, for which we praise the Lord and we are thankful to be back into the revival work again, which we love so much.

Long live the HERALD of HOLINESS.

LEE L. HAMRIC.

Lowville, N. Y.

January 16th I began a three weeks' revival campaign in the Baptist church at Arlington, Ore. God stood by us through this battle and souls were saved and sanctified. At the close of the revival District Superintendent J. G. Bringsdahl organized a Nazarene church. This campaign was launched by Rev. Fred M. Weatherford, of Pasadena, Calif., a former resident of Arlington, and one of the most loyal Nazarenes in our movement.

From Arlington I went to Dayton, Wash., a town of about thirty-five hundred people. When I reached this place I found three other revivals on and the first night I was there I preached to a congregation of about seventeen people. The next night we had one hundred and ten, and soon had three hundred and had to place extra seats in the church. God gave some gracious cases of salvation at Dayton. Pastor Simmons is one faithful, humble, hard toiling man of God. Brother Weatherford was with me at this place also and proved a most valuable asset to the meeting.

From Dayton I went to Spokane, Wash., where we had over one hundred seekers, counting those who were at the altar more than once. The second night of the campaign there were twenty souls in the fountain. Brother Hess is a tender spirited man of God and the people love him dearly. From Spokane I went to our home in Lowville, N. Y., for one week. My last meeting was at Syracuse, N. Y., in the Salvation Army hall. I was called there to preach holiness every night for one week. God certainly gave us a blessed time and souls were delivered from sin.

The sad news reached me today that a man and wife who attended the Dayton meetings and who failed to yield to God are dead. In a moment of carnal anger he murdered his wife with a hatchet and then cut his own throat with a razor. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

I begin with the Nazarene church at Newton, Kas., May 1st. Saints, please do remember me at the throne! If Jesus and Paul needed the prayers of the saints how much more do I need them. Blessings upon the entire Nazarene family.

EARL E. CURTIS.

OLIVET UNIVERSITY

Greetings from Olivet University! We believe that the declaration made by many of our people that this is the best year Olivet University has ever seen in every respect, is true. We have had the largest enrollment in the history of the institution. The personnel of the student body is exceptionally fine. General Superintendent Williams said it was one of the finest student bodies he had ever seen.

Our revival conducted by our pastor, J. E. Gaar, was marvelous indeed. Our regular services are times of great victory and salvation. Our Sabbath messages by the pastor are biblical, full of thought and faith, and characterized to build up the saints as well as draw the irreligious to God.

Our special Bible study conference was conducted by General Superintendent R. T. Williams. Our citizens and students were more than delighted with the excellent messages on Bible themes. We made no special effort to have evangelistic services during this conference, and yet on the last night of the meeting, after a sermon by Dr. Williams, a large number came to the altar and prayed through to victory. I am sure our young people will never lose the vision given them by our General Superintendent in this Bible conference. To say that the conference was a success is putting it as mildly as it could be put. We thank God that Dr. Williams came our way and for the blessed influence that he had on our student body.

We are preparing for a great commencement and school campmeeting May 19th to 29th. We have secured Rev. Bud Robinson and Dr. John Matthews as our evangelists, with the Aeolian Quartet as special singers. Special music will be rendered by the great chorus led by Prof. S. E. Carter, and the orchestra directed by Prof. S. R. Burkholder. We expect Rev. J. W. Hughes, founder of the first holiness school, to preach the baccalaureate sermon, and the Hon. William Jennings Bryan to deliver the commencement address May 26th. We are expecting thousands of people from all parts of the great Middle West to be present at this campmeeting. We shall provide room and beds for those who come, free of charge. The meals will be given at a very reasonable rate. All preachers and their wives will be entertained free. We invite you one and all to come to this great pentecostal feast. Many preachers and Christian workers will be present to help push the battle.

J. E. L. MOORE, President.

NORTHERN CALIFORNIA DISTRICT

We are glad to report progress on this District. From the extreme northern part to the extreme southern there is a spirit of optimism relative to the work of the Lord, every pastor apparently having purposed in his heart to see progress. We have just had a great service in Lindsay with the laying of the cornerstone for our new church, a building equal to, if not ahead of any other church building in the town. Much work is being donated and thus the expenses are being held down greatly but it has been stated by several men, who should know, that a contract for this building would read about twenty thousand. Brother Roy Smee, the pastor of the church, has a vision of what our people are designed to be and is building accordingly. His church loves him and is standing by him.

Bakersfield seems to be feeling the building pulse and ere long we expect a nice building downtown in this good city. San Francisco is in a great revival with Rev. U. E. Harding, and God only knows how far we will be able to reach out in this wicked city, but certainly if our people can advance as they have in the past year or two it will be but a short time until we will have another great church here. Brother Donnell J. Smith is the aggressive pastor in charge of this church, and only those intimately acquainted with his work can appreciate his untiring labors for the Master. God has blessed and at this date his church building is almost too small to accommodate the people. Stockton has just closed a good meeting with Brother Roy Smee. Brother P. G. Linaweaver and wife, pastors of this church, are much loved by the folks.

We regret the loss of Rev. L. E. Burger from our District after this year but we are praising God for the good man He has sent to us in the person of Rev. L. A. Reed to take Brother Burger's place in the Oakland church. We anticipate a continued advance in Oakland. Thus the work moves on. Berkeley, with Brother S. M. Lehman as pastor, keeps on the upward grade. Santa Rosa, with Rev. W. L. Fear, reports a great time with eighteen seekers in their regular service. Brother D. Avery Hoover is making good in our new work at Blue Lake and the Eureka

folks have bought property and are getting settled at last. Fresno has just closed a good revival and on the last day of same not only had great salvation times but burned up the last note and the mortgage against the church. Glory to God! New fields are opening up and prospects were never brighter. We need badly several pioneer evangelists.

CHARLES A. GIBSON, Supt.

WOMEN'S MISSIONARY CONVENTION AT SPRINGFIELD, TENN.

We are praising God for the most blessed privilege of entertaining the first annual convention of the Woman's Missionary Society of the Tennessee District, of the Church of the Nazarene. The convention opened March 29th, and continued over April 1st.

A large delegation, including pastors, was present from nearly every society on the District, and from the very beginning until the close, perfect harmony and blessed victory prevailed. Miss Fannie Claypool, in her sweet manner, with characteristic grace and wisdom, presided over the convention.

Magnificent reports from the societies were received amid shouts of joy and praise; these, interspersed with red-hot missionary talks, were the order of the day, and at night evangelistic services were held.

Among the speakers for the occasion were Dr. E. P. Ellyson, our District Superintendent, who delivered the opening address. Mrs. Stella Crooks, of Chicago, was from beginning to close an inspiration and blessing. Misses Eva Carpenter and Jessie Basford, returned missionaries from India, told of the conditions and needs of that special field, in such a way that we shall never forget it. Rev. E. T. Cox, Mr. John T. Benson, and Mrs. J. T. Benson gave some very interesting talks upon various subjects.

One of the great features of the convention was the special singing rendered by Rev. and Mrs. McCammon, of Lebanon, which was an inspiration and blessing to all.

Nearly five hundred dollars was pledged by the different presidents of the societies, to be paid by the end of this Assembly year, pledge to cover the amount of dues coming in.

The District officers elected for the ensuing year are: Mrs. Fannie Claypool, president; Mrs. W. F. Shannon, vice-president; Mrs. G. W. Fulcher, secretary, and Mrs. G. E. Smith, treasurer.

The blessing of God was upon us from the very beginning and, praise His dear name, the glory still lingers. There lies out before the Woman's Missionary Society a great opportunity and with the opportunity comes added responsibility. Let us rise with the very best that is in us to meet our obligations.

We request the prayers of all the readers of the HERALD of HOLINESS. We are looking unto God and praying for a great revival in Springfield. So far, this has been the best year of our work since we have been in the Church of the Nazarene. Our beloved pastor, Rev. H. A. Hamby, is a good man full of wisdom and the Holy Ghost. He has won his way into the hearts of the people of the entire community. The central theme of his preaching is the exaltation of Christ and His cleansing blood, the necessity of standing firm for the supernatural in salvation; for God in human life and experience. Pray for us.

Mrs. G. E. SMITH, Reporter.

TENNESSEE DISTRICT

It seems to be characteristic of Tennessee Nazarenes to say but little as to what they are doing. Rarely does there appear a report from any of our churches. But this is not because nothing is being done. We are trying to do some things and we believe are succeeding somewhat.

Since being elected District Superintendent I have traveled 6,276 miles, holding three revival meetings and two Bible conferences, visiting forty-two churches and organizing two new churches; have preached 183 times with 157 professions. I have held business meetings in nearly every church, examining their organization and methods and giving such advice as seemed wise. Shortly before Christmas the Devil seemed to want to get rid of me and tried to kill me in a runaway, but God did not let him succeed, though it took me from the work for nearly a month, except what I could do by correspondence.

We have had on the District two Young People's conventions, one preachers' meeting, and one woman's foreign missionary convention. All of these were a pronounced success. We are now arranging for a great campmeeting on Trevecca College campus June 12th to 26th.

Partly from custom, and partly from necessity, very little regular evangelistic work is attempted in this country during the winter months. A few good revivals have been held. Most of our churches are

planning summer meetings. We are expecting also to enter a few new places.

A very encouraging phase of our work is the new interest in Trevecca College. At the annual board meeting Rev. C. E. Hardy, B.S., M.D., was elected president. Arrangements were made to build a new brick dormitory of forty or more rooms. The ground breaking for this building will occur before this reaches our readers. It was also agreed that, while Trevecca College should continue her literary work, special attention should be given to the Bible department and the effort be made to give to the church that kind of a Bible school, many have felt was so greatly needed. Since the board meeting several of the college lots have been sold and five houses are now in course of construction with others to be begun soon. Students are already beginning to matriculate for next year. We are expecting a great school.

At the last Assembly meeting a committee was appointed to raise money and build a District parsonage. Already sufficient funds are in sight to justify beginning the work and the committee is hoping to have the parsonage ready for occupancy by the first of June. This is a good move. Every District should provide a home for its District Superintendent. All for Jesus.

E. P. ELLYSON, Dist. Supt.

NEW WORK AT ALEXANDRIA, LA.

You will no doubt be pleased to learn that our District Home Mission Board is undertaking to establish a good strong Church of the Nazarene at Alexandria, La. Rev. S. B. Williams was planning to move to Alexandria when our board met in session February 9th. The board felt it was an opportune time to undertake the work and arranged with Brother Williams to give his entire time, not employed with the Homer church, to building a work in Alexandria.

Having had this particular kind of work on my heart and having had an opportunity to observe the work of others and also to try it out myself, I am fully persuaded that we must centralize our efforts and build strong churches in our larger populated centers, if we would build up this great work at large. Others are doing it this way, and by God's help we can, too. The question is, will we do it, and will we take time to go at it the right way to accomplish the job?

The board also earnestly desires the prayers and hearty co-operation of every loyal Nazarene for the undertaking at Alexandria until our united efforts shall be blessed by a representative church in this splendid city, right in the center of our District.

If we build a strong church at Alexandria, and we must, to my certain knowledge, we will have accomplished more for our work on the Louisiana District than has been accomplished in the past six or seven years. Pray for Brother Williams, write him a few words of encouragement, drop by and see him occasionally. Get Alexandria on your heart and get it on the hearts of your people, remembering that God still answers prayer. We are counting on you to help put Alexandria on the map for God.

E. G. THEUS.

THE MISSOURI HOLINESS COLLEGE

Two families have moved here since our fire occurred, to give their children the benefit of our school. Rev. L. W. Dodson, our District Superintendent, came here from Des Arc the first of the week, and Rev. G. C. Brawley moved his family here from Shoopman, Ky., about the middle of last week. Both families have their children in school. Rev. I. W. Buchanan was here the day the fire occurred, and was looking for a house while our building was burning. He expects to move here in a short time. Our brethren have confidence in us, and believe that the building will be rebuilt, and that the work of the school will go on. We can not afford to disappoint them. Others are looking this way, and more will come when they are assured of the permanence of the work in this place. The citizens of Clarence and vicinity are much interested in the continuance of the work, and feel that the school is a valuable asset to this entire section of the state. They stand ready to help in the replacement of our building, and in the establishment of the work.

Rev. N. B. Herrell, secretary of our Board of Home Missions and Evangelism, was with us over Sunday, and presented the cause so dear to all of our hearts at our morning service, and an offering of \$100 was taken for the promotion of the work.

Our school work is going on well in our improvised quarters, and we expect to finish the work of the year in a manner satisfactory to all concerned. Pray for us that this work may go on to the glory of our God, and the upbuilding of His cause in all the earth.

H. O. FANNING.

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MALDEN, MASS.

—The Lord is surely pouring out blessings upon the church at Malden, for which we give thanks. Easter was a day of joy. We had special music and many beautiful flowers for the occasion, and the presence of our risen Lord was with us. Praise His name! Attendance in the Sunday school is splendid, and some of our young people have formed a good orchestra which is being made a blessing, not only in the Sunday school but in the evening evangelistic services as well. On Easter Sunday the school presented Brother Peavey with a beautiful loving cup, which Brother Nease fittingly told him was "filled with the altar of our love." Sister Peavey, who is also very dear to us, was given a bouquet of white carnations. The offerings are good. We have reached the end of our church year free from debt. Praise the Lord! The missionary offerings are a continual surprise, each one being better than the last. This month we had an offering of \$110.25, with an attendance of 125. At a recent service we had Sister Thatcher with us, and God helped her in the message and we were caused to see clearly that while our money is much needed, our prayers can work miracles that money could never secure. We are thankful for the delightful evening that Sister Thatcher gave us when she told of the missionary's life in Japan. With prayer and praise, we are going forward.—Secretary.

FLORENCE, COLO.

—God has recently visited us with another great revival. We started the meetings in the First Christian Church, but that was too small from the very beginning, so the Baptist people offered the use of their church. They had no pastor and turned the church over to us. We continued the meetings here for three weeks, except on Sunday nights, when we were compelled to go to the Methodist church to accommodate the people. This is the largest church in the city and will seat eight hundred people. It was filled to overflowing every Sunday night. About eighty souls definitely prayed through. The evangelistic party consisted of Rev. E. M. Cornelius, James Campbell, and Rev. O. C. Myers. They completely captivated the people from the beginning. Three hundred dollars was given the workers and a love offering for the pastor. At our Tuesday night prayermeeting, following the revival, sixteen knelt at the altar and thirteen were beautifully sanctified and one Catholic lady was saved. We are determined to go on. Hallelujah! Our membership has increased four times since the Assembly and the end is not yet. Pray for us.—Ralph C. Gray, Pastor.

EAST LIVERPOOL, OHIO

—The New Year at Newell Church began with souls praying through on watch night, which dear Brother Reynolds asked us to have, if possible. Then we were in a real revival with Rev. Ash, of Huntington, W. Va. At times the house would be filled to overflowing and finally the Methodists opened their church, which was soon filled and still they came. Many souls prayed through. On the last day fifty found victory. One holiness preacher was reclaimed and is now telling the good news to

others. Two weeks ago the young people put on a drive and a goodly number have been either saved or sanctified. And the end is not yet, praise the Lord. Our obligations are nearly all met, or will be by the Assembly. The pastor has been well paid and has accepted the call for another year. We are looking for a great year.—Reporter.

WILSON CHAPEL, KY.

—Rev. E. E. Wiggan, an evangelist from Richmond, Ind., and our pastor, Sister Helen Bruner closed a three weeks' revival here Sunday night, March 20th. The evangelist brought fine messages and large crowds were present. Great conviction on the people, but only a few found Jesus. A number of families have moved away and only three members are left. Pray for the Wilson Chapel Church.—Mrs. Eliza Baugh.

SCIENCE HILL, KY.

—We were glad to have General Superintendent Dr. R. T. Williams and Rev. C. R. Pollard, District Superintendent, with us April 7th. Dr. Williams delivered two fine sermons Thursday afternoon and night. Sunday school, prayermeeting, and church services are progressing nicely here.—Mrs. Eliza Baugh.

CODY'S BLUFF, OKLA.

—This place has had one of the greatest meetings of its history, conducted by Brother A. P. Turner and Brother F. L. Furlow, local preachers of the Church of the Nazarene. Forty-nine prayed through to victory. Organized a church with eleven members. Raised \$400 on new church and called Brother W. H. Barlow as pastor. The outlook is fine here for a good work.—I. D. Farmer, Reporter.

WALLACE, KAS.

—We held a meeting here January 16th to February 17th, during which time there were twenty-six souls saved. It was a hard fought battle, but God came and gave us victory. We organized a Nazarene class there April 3rd, of sixteen members and six more will join in the near future. The work at Lone Star is progressing nicely. Sunday school growing.—C. A. Hill.

TOLEDO, OHIO

—We are about to close another Assembly year's work for the Lord. We praise Him for the work He has given us and for the ones who have united with the church during the last year. Progress has been made in every department and we give God the glory. Our pastor, Rev. Will H. Hafer, has been unanimously called for another year. We are to begin a revival with Rev. George and Effie Moore, of Indianapolis, Ind., as workers, followed by Evangelist W. E. Shepard. This meeting will continue about six weeks. Sweeping victory is our aim. We ask the prayers of God's people for us. We thank God and take courage.—Reporter.

MUNCIE, IND.

—God has wonderfully blessed us here. Brother Flanery held a three weeks' meeting, in which God gave him wonderful heart-melting, soul-stirring messages, with many seekers at the altar. Rev. L. L. Pickett held a week's convention recently. His messages on the second coming were inspiring and instructive. Rev. J. E. L. Moore and the Aeolian Quartet were here for several services and delivered powerful messages in sermon and song. God bless them. Rev. Mattie Wines has just closed a two weeks' revival with us. Her messages were surely of the Lord and God honored His Word with many souls at the altar. We thank God for sending Brother and Sister Turner to us as pastors. The church is enjoying a steady growth. We are looking forward to greater victories in the Lord.—A. J. Sanders, Reporter.

WICHITA, KAS.

—Just closed a two weeks' revival here with Rev. Edna Wells Hoke, evangelist, and Mrs. H. D. Barbour, singer. This was a hard battle, but the Lord gave victory. House crowded the last Sunday night and the altar filled with seekers. A blessed service was held in the Sunday school with about thirty children seeking the Lord. The expense of the revival nicely met. This church is full of faith and is pushing things for God.—C. H. Hopkins, Pastor.

BOONVILLE, IND.

—Just closed a three days' convention, during which time the Holy Ghost was wonderfully manifested in various ways. Had good preaching. God wonderfully blessed in the services. Raised over \$1,059 for church debt and other expenses. Praise the Lord! "The end is not yet," and "We feel like traveling on."—Alfred Perkins, Pastor.

NEW PHILADELPHIA, OHIO

—A successful revival just closed in the Church of the Nazarene at this place, with Flora N. Ruth, evangelist. Backsliders were reclaimed; sinners converted,

and believers were sanctified wholly. Some were saved in their homes. God was present in power. Miss Ruth is one of the young evangelists of the Nazarene church, and is doing excellent preaching. Very few men, or women either, of her age can excel her in preaching. The attendance was very good from the beginning of the service. Folks are looking our way. The church is in good condition. The pastor has been called back for the third year, and has accepted the call.—B. H. Pocock, Pastor.

BROADWATER, NEB.

—These are good days for the church here. This is the youngest church on the District, but God is smiling upon it. He has given us some folks who know how to pray, sing, and shout, and keep the glory down. The meeting from which the church was organized, was begun by Rev. W. B. Longpre, and then Rev. Theodore and Minnie Ludwig came and assisted the writer and wife. After the smoke cleared away, we found that the number had exceeded the hundred mark. Amen! A church was immediately organized with forty-five charter members. The writer was called as pastor and since coming on the field, has taken in seven more, making a total membership of fifty-two and "the end is not yet." We are now worshipping in our new bungalow church. This little building is well located and the value of the lot and building is estimated by the most conservative figures at \$4,000 all equipped. Best of all, God is with us at every service and souls have found God either as an all-sufficient Savior or as their Sanctifier. To Him be all the glory! Shortly after the pastor arrived on the field the members and friends met at the parsonage and surprised us with a "pounding," which was very much appreciated. We expect to push the battle on. The Enemy is stirred and is giving us some free advertising. Crowds are filling the house, saints are getting blessed, sinners are finding God, and we expect to preach holiness until death if Jesus tarries. Pray for this new work.—V. W. Littrell, Pastor.

COLORADO SPRINGS, COLO.

—We are glad to report victory in the work here. The Sunday school is increasing in number every Sunday. We have had thirteen at our altar in the last month. Received three into the church Easter Sunday. The Lord is giving victory along all lines. We are just starting what looks to be a good revival with Rev. N. J. Hepburn, of Kansas City, Mo. The church is getting under the burden for the Lord. Remember us at the throne.—J. C. and Martha E. Walker, Pastors.

ONTARIO, CALIF.

—Sunday, April 3d, was a good day with the church here. Twelve were baptized and fifteen were received into the church, making twenty-four in all that have united with the church since the Assembly. The pastor has been invited back for another year. The outlook is bright for our church in this beautiful city of Ontario.—A. K. Bryant, Pastor.

UNION GAP, WASH.

—At the conclusion of a gracious revival meeting, which lasted three weeks, and in which many were converted and sanctified, the writer having been authorized by the District Superintendent, organized a Church of the Nazarene with thirty-one charter members at Union Gap, which is located four and

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one-half miles south of Yakima. Brother H. S. Neal, of Nampa, Idaho, and Charles Croft, of Yakima, had charge of the preaching and Brother John Anglin, of Yakima, had charge of the singing. The Yakima church stood by the meeting with their prayers and presence. The church is full of zeal and fire; a beautiful corner lot was donated by one of the members for a church building and they are planning on erecting a church immediately. Rev. Charles Croft has been called as the pastor and is on the job pushing the battle. The District Superintendent visited the church last Thursday night and three souls were sanctified. The members subscribed for the *HERALD of HOLINESS* and are reading their Manuals, and their motto is, "Watch us grow."—Will H. Nerry.

NEWBERG, ORE.

—We are just finishing two of the best years of our ministry. The people of Newberg have stood by us well and the Lord has blessed with precious souls. All praise to Him! A few weeks ago we closed a great meeting. Brother O. B. Ong was with us the first week, then the Smith family for three more weeks. The Lord was with us in convicting and saving power from the very first service. Before the close there were over one hundred at the altar and the last Sunday we took in sixteen new members. We had previously received twenty, thus we have nearly doubled our membership this year. The last ten days we have been over to Hemlock holding a revival for Brother Salmen. The Lord gave us a good meeting. Sixteen claimed to get through and I believe five united with the church. We close our work here at Newberg with the coming of our Assembly.—C. D. Norris, Pastor.

BLEVINS, ARK.

—The work in Bells Chapel church is moving on nicely. We have large congregations. The Sunday school is well attended and increasing interest every meeting. Brother L. Hibner, our pastor, delivered a wonderful sermon Sunday, April 10th. The Holy Ghost fell upon us in a wonderful way. We believe God is going to do great things here for us.—Reporter.

IOLA, KAS.

—We have just closed a good meeting with Evangelist S. B. Damron and his daughter, Mrs. Beasley as song leader, who is also a preacher, from Ada, Okla. There were forty confessions and thirteen united with the church. Brother Damron knows how to preach close, and yet free from side lines. He also knows how to stand by the pastor. Mrs. Beasley has a great voice for singing, but her greatest gift is preaching. There are but few women her equal. She would take her text, close her Bible, and preach, holding the people spellbound. The church expressed a hearty desire for their return for another meeting. The church here is marching on up the line. There have been about one hundred and forty-seven professions since the first of the year, and forty new members taken into the church this Assembly year. God is turning the people our way and there is a great future for the work here. We have a loyal band of holy people and God is smiling down upon them.—Ira F. Stevens, Pastor.

BARTLESVILLE, OKLA.

—We had a great meeting in the Chamber of Commerce building on Saturday, April 10th. We see in this the forerunner of a Nazarene church for this place. The saints from Wann and Copan motored in and we had a great feast at Father's table. We are expecting a mighty outpouring of the Spirit here when we put up the big tent in June. We covet the prayers of the entire church. You can expect to hear from Bartlesville again.—O. F. Stansberry.

ST. PAUL, VA.

—We are praising God for the wonderful way in which He has been manifesting His wonder-working power in convicting and converting precious souls. Up to this time there have been ninety persons at the altar of prayer, and we have rejoiced with the

sixty that have given testimony to God's saving power. Rev. J. C. Jessie, with his loyal people, has stood by us. Some of the Sunday school teachers are praising God for hearing and answering prayer in saving some of their scholars. Between forty and fifty united with the church.—W. H. Hudgins.

SHACKLETON, SASK.

—We have just closed a revival in the schoolhouse at Shackleton running from March 22d to April 8th. Brother J. H. Jones, from Bestville, was my co-laborer. God blessed our humble efforts with several souls saved and two precious believers sanctified wholly. Glory to God! No doubt there will be greater reports from Shackleton in the days to come. We organized a Church of the Nazarene with nine charter members and more will soon unite. Brother Jones is in charge of the new class until Assembly. I am at present engaged in a week's campaign at Rush Lake with Pastor H. G. Vogt and W. B. Tait, District Superintendent. May God bless all the great holiness-family and usher into the world a world-wide revival! Amen!—H. H. Tromburg.

LANSING, MICH.

—The Church of the Nazarene in Lansing has experienced a recent revival season which affected the church as springtime does the earth. In an exchange of meetings, Brother E. E. Mieras, of Pontiac, visited Lansing to assist Brother Starr in two weeks' evangelistic meetings. The Lord has deepened Brother Mieras much spiritually. He has a hold on God stronger than ever and showed himself completely surrendered to the leading of the Holy Spirit. It was a time of spiritual housecleaning. God manifested Himself in supernatural ways. Conviction rolled heavy over souls. The Holy Spirit came as a mighty rushing wind. Torrents fell. Then again the softer breezes and gentle rains brought healing to soul and body. In one Sunday morning service several sought healing and afterwards testified to it. There were some afternoon healing services during the week also. The church discovered that the Devil would not give an easy victory and that souls must be born into the kingdom by deep travail on the part of the saints. So, many nights were given to mighty crying unto God, for hours after the service. Many of our people have been out of work and used this opportunity to gather for prayer in the daytime. Some fast days were also kept. God honored the labor with results that reached even to strangers who came into the meeting to scoff and jeer, but were put under such deep conviction they had to make their way to the altar. The results are not only in the many souls who found salvation, but in the vigorous push up into the hill country given the saints. There is shown a resultant healthy vigor, and eager anticipation for the battle in the summer campaigns for which we are preparing. Mrs. McGilp, singer, from Pontiac, participated in the service of the closing Sunday. Revs. W. R. Gilley and A. J. Dailey, evangelists, were also present.—Ione Gould, Reporter.

NASHVILLE, TENN.

—The Lord wonderfully blessed in a two weeks' revival at the North Nashville Nazarene mission beginning March 27th and lasting through Sunday, April 10th, conducted by Rev. Life Weaver, of Columbia, Tenn., assisted by the pastor of the mission, Rev. S. T. Cashdollar. More than fifty souls were blessed at the altar—saved, reclaimed, or sanctified. A general revival spirit prevails and the people said, "We must not let the revival close, we must keep the fire burning in our meetings." The Lord is blessing the work at this mission and souls are being added. May the Lord help us to reach out into the highways and hedges and compel them to come into the kingdom.—Evie Ethridge.

MANNINGTON, W. VA.

—We have just closed a great missionary convention in Mannington, having had with us Rev. Stella Crooks, of Chicago, Ill., and Mrs. Schmelzenbach, our returned missionary, of Africa. Convention began on Thursday evening and continued over the Sabbath, and during this time God was with us in a gracious way, each service being one of blessed victory. On Saturday afternoon a service for women only was held, at which time about two hundred were present, among which were women from other churches of our city. Many of the women declared this to be the best missionary service they had ever attended, saying they were now better acquainted with foreign missions than ever before. This convention was not only a blessing to the local church but to the community at large. At the closing service Sunday night there were five hundred persons present. Expenses of the convention came easy. To God be all the glory.—O. L. Benedum, Pastor.

AUGUSTA, KAS.

—We closed our meeting here at the Brownstown church, April 3d, with Brother W. E. Miller, of Winfield, Kas., as our evangelist. The meeting ran at

HOME CAMPMEETINGS

C. W. RUTH, Field Secretary

1833 Nowland Ave., Indianapolis, Ind.

Keosauqua, Neb. April 26 to May 1
Mitchell, S. D. May 3 to 8

TELEGRAMS

HERALD of HOLINESS: Pittsburg, Kas.

Revival sweeps on with T. E. Beebe's band in charge. Dr. Goodwin and Brother Lord will be with us to dedicate church on first of May. Come Free entertainment.

L. A. WINDSOR, Pastor.

HERALD of HOLINESS: Racine, Wis.

Great educational rally with Pastors J. O. and Edna Wells Hoke, of Racine church. They have one of the most beautiful churches on the Chicago Central District and a fine people. Raised \$379 for Olivet. Several blessed in the services. The Acolian Quartet sang to the delight of the good congregation present. Thank God for such good preachers and people.

J. E. L. MOORE, President.

HERALD of HOLINESS: Chicago, Ill.

Great and gracious revival with Dr. John Matthews and Miss Virginia Shaffer as workers in the Swedish Methodist church on the West Side. Over twenty seekers the first night, and never a barren service during the ten days. Packed house every night, rain or shine; many standing. Expect to organize a Nazarene church next Sunday.

W. G. SCHURMAN.

HERALD of HOLINESS: Hutchinson, Kas.

Greatest revival in history of church closed tonight. Probably two hundred saved or sanctified. Nearly forty seekers tonight. Twenty-three united with church. Large crowd throughout meetings. Rev. W. E. Shepard was the evangelist.

I. W. YOUNG, Pastor.

HERALD of HOLINESS: Brooklyn, N. Y.

To pastors and churches west and south expecting my help in evangelistic meetings this spring and summer: Beloved, John Wesley Church insists I serve them as pastor for another Assembly year, so aside from very pressing and definite arrangements I must give my time to my church. Sorry to disappoint. "Keep on believing."

JOHN NORBERFF.

HERALD of HOLINESS: Quincy, Mass.

Just closed good revival at Eastern Nazarene College, Martha E. Curry, evangelist. Large number saved and sanctified. Messages were clear, forceful, and doctrinal, producing earnest and intelligent seeking. We are sure many were established in holiness, and the college permanently benefited.

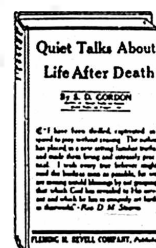
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NOTES AND PERSONALS

"Here I stand. I can do no other. God help me."

These three terse, slaccato sentences were uttered by Martin Luther at the Diet of Worms, four hundred years ago, on April 18, 1521. God grant that Protestantism at this fourth centennial may be stirred anew to such fidelity to conscience and dynamic conviction.

Notice has been received that the New York Bible House now occupies their new home, which is located at 5 East Forty-eighth street. The new building is a gift to the society from the estate of Mr. James Talcott. This society is doing a great work in distributing the Word of God.

Rev. H. A. Barnett, pastor of the Church of the Nazarene at South Bend, Ind., wishes to announce that Evangelist Bona Fleming will begin a great campaign at his church June 1.

A great prayer convocation has been recently held in Los Angeles, Calif., with Evangelist S. B. Shaw in charge. Brother Shaw is a man of prayer and carries the burden for the unity of the body of Christ and for an old-time revival.

A letter from Brother Edwin M. Koenig, of Eagle Point, Ore., tells of the special trials he has encountered through indebtedness and sickness in his efforts to get into school and into the ministry. Will not our people pray that God may make His will plain and open the way for this dear brother?

Brother W. J. Sewell has charge of the Mexican Nazarene church at Deming, N. M., and desires the prayers of God's people that he may be enabled to master the language quickly, and that God will bless them in the work among the Mexicans.

We glean from *The Clarence Courier*, in part, the following: "Rev. N. B. Herrell, secretary of our Board of Home Missions and Evangelism, was with us over Sunday. He presented the work of this department to our people here at Clarence, Mo., and an offering of \$100 was taken for the promotion of the work of home missions and evangelism."

The regular chapel service at the Publishing House of Saturday, April 16th, is worthy of special note. At 11:30 a. m. the buzz and busy whirl of the mechanical department, and the click of the typewriters in the offices, ceased and the employees from the various departments enjoyed a truly spiritual feast during the appointed time for worship. Under general direction of Rev. Joseph N. Speakes, general secretary of the Church Extension Board, Prof. B. D. Sutton led a rousing song service. Then our hearts were melted to tears during prayer by Rev. Bud Robinson. General Superintendent Dr. J. W. Goodwin brought the message in his characteristic gentle, whole-souled spirit, causing us to feel anew the great privilege of working in the Lord's vineyard in the capacity of the Publishing House. Prof. Kenneth Wells and wife were present, and Prof. Wells dismissed the service with an unctuous prayer.

The following telegrams were received too late for insertion in our issue of April 20th:

From Chicago, Ill.: "Am forced to close my educational campaign to arrange for commencement and campmeeting, so I can let some one have the Aeolian Quartet April 25th to May 16th. Wire me Olivet, Ill., if you want them.—J. E. L. Moore."

From Walla Walla, Wash.: "Dayton, Wash., Sunday school convention of the Walla Walla center convened here April 12th with Rev. William M. Irwin, president of the Sunday School Association of the Northwest District, presiding. Attendance excellent. All enthusiastic over convention work.—Reporter."

How pleasant are the visits of "Uncle Buddie," Rev. C. W. Ruth, and Prof. Wells and wife as they "drop in to see" us from day to day at Headquarters during the coast-to-coast campaign, which is now in session at the Kansas City First Church. Their happy greetings and hearty "God bless you" bring sunshine and joy to all.

Notice—The Home Mission Band is now in a great battle at Pittsburg, consisting of Rev. T. E. Beebe, of Long Beach, Calif., and his daughter Carol; also Mabel R. Manning, of Nahant, Mass., who is one of the best gospel singers in this country. They will close the meeting on Sunday, May 1st, with a great dedication service, conducted by Dr. Goodwin, one of our beloved General Superintendents. We want everybody on the Kansas District that can possibly do so to attend the dedication. Don't miss this great feast.

E. J. Lord, Supt.

WANTS

WANTED—Consecrated Christian workers for institutions. Two certified nurses, and ten young women over 18 years of age for rescue home and baby home assistants. Apply by letter to Pacific Coast Rescue and Protective Society, Rev. W. C. MacLaren, General Supt., 195 Burnside Street, Portland, Ore.

high tide until Brother Miller's little boy was run over by a car which called him from the meeting for a few days. There were fourteen seekers and most of them finders. We liked Brother Miller's work and recommended him as an evangelist.—Rev. H. W. Anderson, Pastor.

BLOOMINGTON, ILL.

—More than fifty seekers were at the altar during our meeting with Evangelist L. N. Fogg and Mr. and Mrs. Gurtz. Brother Fogg is a rugged, unctuous preacher. The Gurtzes did well with the music—C. H. Strong.

NASHVILLE, TENN.

—We have just closed a fifteen days' revival in the First Church, with Dr. and Mrs. J. H. Sloan as evangelists. During this time more than a hundred seekers knelt at the altar of prayer. Crowds came and the tide ran high from the beginning, but yesterday was the crowning day of days, practically all of it being devoted to the revival services. Seventeen at the Sunday school evangelistic service sought and received definite blessings of pardon or purity. At the 11 o'clock service Dr. Sloan brought a great message based on Titus 2: 11-14. Four came to the altar, three of whom prayed through and were beautifully sanctified. Sister Sloan preached at the afternoon and night services and God was manifested in both services in saving and sanctifying power. "The Lord hath done great things for us whereof we are glad." Bless His name forever. Our church has had a continuous burden for a great revival and it is truly wonderful how God answers prayer and blesses, but we are not going to rest on our oars, even though the good already done can not be estimated. Our pastor has called a regular Tuesday night "holiness meeting" for the definite purpose of emphasizing holiness, not as a luxury, but as an essential to complete salvation. We were delighted to have General Superintendent Roy T. Williams drop into the meeting for a day; also Sisters Stella Crooks and Eva Carpenter. Sister Crooks preached the opening sermon of the revival, and God gave liberty and power. Our people are, as a rule, "cheerful givers," but it seemed to us we never saw the money come so easily as it did for this great meeting. In less time than it takes to tell, the required quota was overreached and they kept on giving until Brother Mitchum, our treasurer, said, "It is enough." The singing was good and greatly enjoyed by the crowds of visiting brethren and sisters in attendance. Mrs. Essie Morris, with Brother Benson and wife led the music, Trevecca's orchestra lending valuable assistance.—Meda C. Taylor, Reporter.

RECOMMENDATION

A personal letter from Rev. T. F. Maitland informs us that he has joined our church, having become a member of the First Nazarene Church, Los Angeles, Calif. We take pleasure in recommending Brother Maitland to our people everywhere as a successful strong evangelist, a preacher of marked ability and a gentleman with a sound experience of entire sanctification, absolutely reliable in every possible respect. He was a student under our administration in Asbury College and we know him well and love him sincerely. He is a distinct gain to our ministerial force. Our people who may be fortunate enough to get his services as pastor or evangelist will be fortunate indeed. He does not compromise or trim in his preaching but is true to God and His Word and to the wonderful experience which God has given him.

B. F. HAYNES.

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ANNOUNCEMENTS

NOTICE—New England District: The fourteenth annual Assembly of the New England District will be held at Haverhill, Mass., May 11th to 15th. All churches please send at once the names of each delegate and \$5 for the entertainment of each delegate to Rev. J. Glenn Gould, 48 Green street, Haverhill, Mass.—S. W. Beers, Dist. Supt.

NOTICE—Ohio District: Our District missionary, Rev. Myrtle Pelley, of East Palestine, Ohio, has had a very long and serious illness. She has been under the doctor's care for months and has had heavy expenses in many ways. She needs financial aid. Let her friends everywhere rally to her support at this time. Send your offering to East Palestine, Ohio. Let each church on the Ohio District take an offering at once.—E. E. Wordsworth, Dist. Supt.

NOTICE—Eastern Oklahoma District: Dr. R. T. Williams, General Superintendent, will be on the District the first six days of May, giving one night to each of the following churches: Shawnee, May 1; Henryetta, May 2; Ada, May 3; Madill, May 4; Durant, May 5; Hugo, May 6. Let all the pastors of these churches notify all the churches around you, calling them in to this great feast of good things.—Mark Whitney, Supt.

NOTICE—Little Rock District: The fifth Sunday rally that was to be held at Coney church has been changed to Sutton.—A. F. Daniel, Supt.

NOTICE—Information Desired: Will any one having information concerning Rev. James L. Delk's past and present relationship to the Church of the Nazarene please communicate with Rev. T. W. Sharp, 3920 West Fourteenth street, Little Rock, Ark. This information is needed immediately.

NOTICE—I am intending to hold evangelistic meetings during the summer months and have some dates yet that I could give to some church or camp. A number have spoken to me about meetings but have made no definite arrangements. So please write me at once if you want my services in order that I may complete my slate. We also have a number of young preachers who would be glad to help in summer meetings.—J. E. L. Moore, President Olivet University, Olivet, Ill.

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Published Every Wednesday at the Nazarene Publishing House,
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Rev. B. F. HAYNES, D.D.,
Rev. J. B. CHAPMAN, D.D.,
Editors

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Residence, 10 Summit st., Haverhill, Mass.

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New York (Syracuse, N. Y.).....May 4-8
New England (Haverhill, Mass.).....May 11-15
Pittsburgh (Pittsburgh, Pa.).....May 18-22
Ohio (Columbus, Ohio).....May 23-27

Foreign Mission Assemblies or Annual Meetings

South Africa, Swaziland.....(about) August 10, 1921
India, Western.....(about) September 23, 1921
India, Eastern.....(about) October 10, 1921
China.....(about) November 16, 1921
Japan.....(about) December 28, 1921

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

Fall District Assemblies

Missouri (St. Louis).....September 7 to 11
Indiana (Beymour).....Sept. 31 to Sept. 4
Tennessee (Clarksville).....September 21 to 25
Alabama.....Sept. 28 to Oct. 2
Georgia.....October 5 to 9
Mississippi.....October 12 to 16
Florida.....October 19 to 23
Dallas (Denison).....October 26 to 30
Hawaii (Honolulu).....November 2 to 6
San Antonio (Waco).....November 9 to 13

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Spring District Assemblies

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

Campanetling

Frankfort, Ind.....August 11 to 21

Fall District Assemblies

Iowa (Des Moines).....August 22 to 26
Chicago Central (Olivet, Ill.).....August 31 to September 2
Kansas (Hutchinson).....September 7 to 11
South Dakota (Mitchell).....September 14 to 18
Michigan (Lansing).....September 21 to 25
Connecticut (Detroit, Mich.).....September 28 to October 2
Western Oklahoma (Bethany, Okla.).....October 5 to 9
Eastern Oklahoma (Hemphill, Okla.).....October 12 to 16
Arkansas (Searcy, Ark.).....October 19 to 23
Little Rock (Little Rock, Ark.).....October 26 to 30
Louisiana (Lake Charles, La.).....November 2 to 6

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A TESTIMONY

God is keeping this little Methodist preacher day by day, and is helping me to preach His glorious gospel which saves and sanctifies and keeps people from sin. Thank God, I heard the sweet call of Jesus to repent of my sins, and after conversion felt the disturbance of the "old man," but I heard Jesus say, "John, I will give you a clean, pure heart." My heart was hungry. Glory be to God, He cast out inbred sin and the "old man." God gloriously healed my body. I was afflicted for over three years but blessed be God, He healed me instantly. From that day until this hour, I have been praising Him for His healing power. My medicine alone had cost me \$1,784. Thank God for "the great Physician," Jesus, our Savior and Healer.

Oh, I enjoy reading the HERALD OF HOLINESS so much. It is rich food for my soul. May God richly bless all the readers.

If any of my former schoolmates in Nashville and different sections of this country should read this, I should like to have them drop me a card, also my teachers, Rev. R. A. Sullivan and Rev. M. M. Bussey.
J. E. MERRILL.

Cooper, Texas.

WAITING UPON GOD

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in placid water.—A. T. PIERSON.

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