

HERALD of HOLINESS

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The Scope of Our Educational System



It is a melancholy fact that human beings are no longer an original, brand-new, untarnished product as they were when first created, but rather are now an immeasurably hurt and ruined material which is subject to salvage.

In accomplishing the fall of man, the Devil junked the race. Our business is salvaging this wreckage. The junk business is necessarily great in God's plan of redemption. Every holiness preacher, missionary, or evangelist is a wrecking car with a great crane and lifting tackle, electrically equipped and operated.

To chemistry, the ruin in the junk-pile is neither absolute nor discouraging. Chemically considered, a great engine has not become valueless because it is smashed. Its ruin reaches no farther than form and function. The same constituent chemical elements are in it when bottom side up in the ditch as when speeding along the track sixty miles an hour. What is chemistry? It is the science of primary, or essential values in matter. Now the plan of salvation is God's chemical process for bringing wonders out of the moral junk-heap of the universe. Isaiah 60:17 says, "For brass I will bring gold, for iron, silver," etc. What a ransacking of junk-piles everywhere would occur if in one laboratory in the world the marvelous chemical change of brass to gold were accomplished, so that material for transformation might be furnished. Yet this is a small matter compared to the transformation by grace of a ruined soul from sin to righteousness. The true educational system, while conceding the ruin of the human race, recognizes the value of the wreckage, and labors unceasingly to reclaim and restore it.

Now if the average school would take these facts into consideration and proceed accordingly there would be little reason for the equipping and maintaining of Holiness schools. It is not so much a question of a choice between this or that school, but rather a question of our intelligent attitude toward redemption. In the average school redemption is not mentioned unless to gainsay or to discount its value. Hence the need is imperative for schools in which redemption is the central, luminous fact, the exalted object of their establishment, and the supreme motive for their conduct. Such schools as these are preparing and sending out their optimistic chemists to the moral junk-heaps of this fallen world. Our system of education is not complete unless it reaches every phase and period of human life.

God has always worked through human agencies in accomplishing His purposes, and we "upon whom the ends of the world are come" must in no wise come short of fulfilling our largest possibilities in presenting this generation a "Glorious Church without spot or wrinkle." No man or woman—even in the evening of life—can afford to miss helping and being helped through our educational work.

It should be the special aim and purpose of our Holiness schools to begin this work of reclamation at the earliest possible moment in the lives of the children coming under their influence. Far better to check the wrong course of a life early, and then conserve and train that life for God than to deal solely with those lives which have been under the blight of sin for years. Not only in the academic and college departments of our schools, but in the graded and primary departments as well, should the best teaching talent be employed—teachers clear in doctrine and experience as well as expert in the science—for it is from the ranks of the children that the Lord's army for future conquest is to be recruited.

We all, oldest to youngest, have place and part in our educational system.

Let's fill it well.

In the Name of Jesus

Not in the name of humanity, not in the name of universal brotherhood, not in the name of this or that fellowship, *but in the name of Jesus*. How dare one declare himself a Christian who denies the divine potency of that name? That is the name with which to loosen the burden of sin's guilt; that is the name through which carnality is slain, and evil self driven from the throne. In that name every sinful habit and earth fetter is severed; and even the bands of death fall apart through the name of Jesus. The name of names for the sorrowing ones of earth; the name in the anthems of joy in heaven.

The Angel of the Lord Encampeth Round About

The figure is that of an army adequately equipped for war, completely surrounding for protection. How many enemies would be necessary to overcome a man if he were surrounded by angels, any one of whom was good for a hundred and eighty-five thousand of those enemies? This encamping about is but for one class of people—them that fear the Lord. This is the condition of protection. Safety, quiet, and peace are nowhere assured one who departs not from evil to seek the living God. The fear of God is the very beginning of wisdom, for His fear is a guaranty of a place in the center of an encampment of angels. Jesus always displayed greater power in His care for others than He called forth for Himself. If, as He said, He was able to summon twelve legions of angels to save Himself from the cross, what will He not do to rescue one of His own for whom He died? Encompassed about by the power of the Almighty! that is what it means. In the center of God's will and love. Safety for the present, victory for the future. The outcome of this thing is glorious. The enemy may be round about me, but the power of God is *encamped* between me and the enemy. His perfect protection environs me on all sides, and God and I shall march in triumphal procession right through the midst of them.

Spirit-Directed

It is a wonderful privilege to have our activities Christ-directed; to have the consciousness that in the least things as well as in the greatest we act under the direction of the Spirit of God. That is the privilege of him who yields himself unreservedly to Christ. Whether we eat or drink, or whatsoever we do, to do all to the glory of God. Nothing less than this is God's conception of a follower of His Son. Let none of us stop short of this life hid with Christ in God.

God So Loved the World

That can mean no less than that His heart yearns in tender love after every human being, however far that one may be from righteousness and holiness. The blessings of the material world may be shared alike by every

creature, and, I am persuaded that His love in the higher, spiritual realm, is no less true. It seems difficult for even nominal Christians to grasp the fact today that salvation is intended for the heathen world. In action the idea of the larger part of this land is that Jesus Christ came to save respectable Americans. We find fault with the narrowness of the Jews—and give a cent a week for missions.

Worthy of All Acceptation

This world is full of teachers and their sayings, from Buddha and Confucius and Mahomet to Mrs. Eddy and Russell and the promulgators of the post-war religion. To the world lying out in darkness and sorrow they come offering light and consolation. Alas! this light when put to the test has but led to the morass, and their consolation has vanished in despair. The lost world still moans, "Oh, that we might know the truth; that we might find the way." Knowing the truth as it is in Jesus; experiencing in our own consciousness the adequacy of its power to bring the relief for which our souls have cried, we may not do less than proclaim the good news to every benighted, sorrowing child of Adam. God's revelation of truth to man in Christ Jesus is of supremest importance, and the fact of the fulness of this salvation is a faithful saying, and worthy of all acceptance.

Christlike in Suffering

Jesus, telling His followers what they might expect of the world, that they would be rejected, scorned, persecuted, betrayed, put to death, reminds them that this is what the world gave Him, and calls their attention to the truth that he who would follow another must expect to receive that which comes to the one followed. One of the conceptions of Christianity well-nigh lost from the church is that of fellowship in the sufferings of Christ. There is a seeking of ease and pleasure to the loss of that reproach and that rejection and crucifixion by the world which Jesus bore. It is enough for the disciple that he be as his Master. Nothing short of Christlikeness here will bring us to see His face in peace when He comes to judge the world. We shall seek His purity, know His joy, be filled with His love, and shun not the sorrowful way in which He trod.

What Does the Bible Mean to You?

What do you get out of the Book? There is absolutely no understanding unless we start with the conviction that it is the authoritative Word of God; that in it He is giving to man a revelation of man himself—his origin, condition, and destiny in the plan of God; that it is, moreover, a revelation of God—His nature, and His immutable purpose. Without this foundation our reading of the Book will bring to our mind but a meaningless jumble. And this is the way the infidel critics read it. To understand the Bible it is to be considered as a whole—not as

a collection of disconnected writings. It has a clearly defined plan running through it, and that is redemption. That fact being understood, the fact of sin will stand out in all its black hideousness as that from which man is to be redeemed. Redemption, of necessity, must be adequate; the restoration must be complete. Not only must there be redemption from all sin, but redemption must cover the effects of sin. In other words, man must be born again, renewed in holiness, filled again with the Spirit of God, and raised from the dead to life everlasting. This we find is the connected theme of the Book. Then, from Genesis to Revelation are given concrete examples of nations, families, and individuals in their relation to sin and redemption—how sin inevitably wrecks and kills, and how redemption in righteousness restores. If sin and redemption, then a Redeemer must be found—and who is equal to the salvation of a race? The Book gives its first answer in Genesis, then all through in increasing clearness is revealed the coming One, the Savior of mankind.* In the New Testament He appears in the flesh, with His revelation of the love and holiness of God and demand for the love and holiness of man. Then He appears as the Sacrifice, making atonement for the sin of the race. Having paid the price of man's redemption He appears as the Resurrection and the Life, and returns to the Father with the soon fulfilled pledge that man shall again be filled with divine personality. Understandest thou what thou readest?

Delayed Answers

We are to be thankful that sometimes God delays answer to our prayers. The disciples desired to call down fire upon the Samaritan village, but permission was not granted until after Pentecost. Then that which was burned up was opposition to Jesus.

THE DANCING MASTERS' ASSOCIATION certainly has exhibited both a large degree and a high order of brass by their appeal made at their last national convention to the Methodist general conference to meet next May to remove the ban from dancing from their discipline. This brass fairly scintillates in one of the resolutions of these dancing masters which says, "We urge our own members and the dancing profession generally to co-operate with *progressive Methodists*, to alter the amusement paragraph of that Church's Book of Discipline." Now let the annual convention of the International White Slavers pass resolutions to memorialize the forthcoming general conference to remove from the Bible all requirements of chastity and issue such an expurgated edition of that great Book and things will be lovely surely. They might add an apology to the Devil for having associated his name with the world and the flesh in so many places. While they are at it let them straighten out this old church of John Wesley.

WE are living in a practical age. Especially as related to material things. In military life the gold braid, the rich trappings which once made the uniform so gay, have given place to the dull somber khaki, far more durable and practical.

The British, learned a dear lesson in the South African war when the brilliant uniforms of their troops made them such splendid targets for the Boer sharpshooters. The square formation, the frontal attack, the inevitable exposure of the officers have given place to methods less spectacular but far more effective in war.

In mercantile life conservation and practical utility determine the policy of the firm. What was once rejected as useless is now made into valuable by-products. Experts are daily figuring for the maximum of products with the minimum of expense and energy.

The same principle should be applied to the religious life. Jesus commended in a sense the practical wisdom of the world. The religion He came to reveal if anything was practical. The blessing is for him who "heareth these sayings of mine and doeth them." We insist that holiness as taught by Paul makes possible the carrying out of Jesus' teachings. Erroneous views of holiness have made it a vague, impractical thing, fit only for the church, the monastery, or the cloister. The world needs a robust, practical experience which can stand the test of everyday life.

But this is not the oriental and ascetic view. Those mystical religions breed many so-called holy men, but they belong to a certain class as do lawyers and doctors. Holiness to them is a profession which compels them to abandon all the practical pursuits of life and give themselves to morbid introspection, quiet seclusion, and even the rigorous flagellation of their bodies. Here is one man who lays claim to peculiar holiness because he has held his arm in an upright position till it has become rigid. Another has lain upon a bed of spikes for years for the purpose of having the right to be called a holy man. These are in line with Simeon Stylites who lived for many years on top of a pillar and was called "the pillar saint."

And a corrupt form of Christianity has ever had something of the same distorted idea of holiness. It held sway in the "middle ages." Many became hopeless as to the possibility of living holily amid the corruptions of society. Isolation and monasticism was the remedy. Those monks clothed themselves in coarse garments, ate coarse food, and tried by physical repression to extirpate their natural appetites and passions. They were seeking to be holy. But in the quiet and solitude of their isolation they were tormented by temptations which sprang from within, and were lashed by the suggestions of demons. Instead of becoming pure the monastics often sank to the lowest forms of degradation.

How different the example and teaching of Jesus and Paul! The realm of the Christian's activity is clearly defined by that petition offered by Christ, "Father, I pray not that thou shouldst take them out of the world, but keep them from the evil." And to make such a thing possible He immediately prays, "Sanctify them through thy truth: thy word is truth."

When Jesus said to His disciples, "Ye are the light of the world; ye are the salt of the earth," He was speaking in most practical terms, which were doubly emphasized when He added, "No man lighteth a candle and putteth it under a bushel, but on a candlestick that it may give light to all that are in the house. If the salt have lost its savor it

The Practical Character of Holiness

By Rev. W. E. Smith

is good for nothing." Light is good only as its beams shine forth into the darkness. Salt is beneficial only by contact. Holiness which is pictured in aureoles, beads, penances, and pilgrimages to sacred shrines is not the New Testament kind. It is not the kind that really helps people in the battle of life. True holiness raises its standard in the midst of a sin-cursed world and declares a power which can keep men "in the midst of a crooked and perverse nation among whom they shine as lights." The pentecostal baptism did not drive the early disciples to the caves and dens of the earth. They went everywhere preaching the Word, the true representatives of a risen and glorified Lord. They had the practical mysticism which enabled them to hold the closest fellowship with Jesus, but it pushed them out to affect every phase of human life. There were saints in Caesar's army as seen in Cornelius, and there were saints in Caesar's household. Those early Christians did not have the quiet mysticism which "sits and sings itself away to everlasting bliss." Many of them sang their way to glory, but often it was while being torn upon the rack or burned at the stake.

The epistles of Paul, Peter, and John pulsate with spiritual life and power; but they give instructions as to how that power must be attached to the machinery of everyday life, transforming the whole. The experience of true holiness has ever made religion a most sane and natural thing. It discards the sanctimonious pretenses of ecclesiastics, and the special merit of holy days and holy places.

A Correction

We call attention of our readers to an error in the leading editorial of the issue of March 17th. The words "do not" crept into the small cap sentence of the sixth paragraph, completely changing the meaning of the sentence. The argument was intended to be this:

Money is needed to carry on God's work. We must raise it, give it. But if we make this our chief concern to neglect of our spiritual condition, it will be our undoing. The clause should read, "If we MAKE them our chief concern."

Holiness makes the humblest saints kings and priests unto God. It makes them independent of any human intermediary. It makes the workshop a sanctuary and a brush arbor more glorious than many a great cathedral of stone or marble. This experience has robbed Jerusalem and Samaria of their religious pre-eminence. It makes it possible for us to have a holy land right here. It transfers the glory of the ancient temple to the hearts of men. "Ye are the temple of the Holy Ghost." It makes us "A habitation of God through the spirit." It enables us to know God as a Spirit, and to love a spiritual Christ, worshipping Him in the beauty of holiness.

The apostle wrote his epistles for the edification of the saints, but said, "Ye are living epistles known and read of all men." We do well to emphasize the doctrine of holiness, but the doctrine can not win if we get angry when some one contradicts our teaching. We must testify definitely to the experience, but the power of testimony will be annulled if we are defeated in the testing time. "By their fruits ye shall know them." It means far more for a preacher to keep sweet amid the petty annoyances of home life on Monday, when physical reaction is on, than it did to have a good time preaching on holiness the night before. The writer contended for the doctrine before he had "the blessing," and got happy preaching about a "victorious life," only to go out and be defeated by something that would not be suppressed. But holiness testimony and preaching become effective only as they come from a wholly sanctified heart. People may for a time discredit our doctrines and terminology, but sooner or later they must acknowledge the power of a holy life. The old deacon who testified before the church board, that was trying his son for the heresy of professing holiness, gave witness to his confidence in his boy when he said, "You all know that I know there ain't no such thing as sanctification. But that boy John has got it."

Holiness that is real reaches to the minutest details of our lives. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It makes us refrain from the distinctively evil and also doubtful things. Holiness studies things in their tendencies. It accepts the advice given by Susannah Wesley to her son John while at college, "Whatsoever impairs your relish for spiritual things and tends to give the physical the ascendancy over the spiritual, thus dimming your vision of God, no matter how innocent it may be in itself, yet to you it is sin." John Wesley became the incarnation of that principle and it made him the holy man he was. He by the grace of God built a character which could not be shaken.

True holiness wins. It wins the confidence of the world by its sanity and sincerity. We had a dear friend some years ago in a Methodist local preacher, who was blessedly sanctified while supplying a charge. Circumstances led him back to his old vocation of bridge building. We feared lest he should lose the experience of holiness, but instead of that he grew in grace. He was "instant in season and out of season, always abounding in the work of the Lord." He worked beside most ungodly men, but held their respect and confidence because of his true, humble yet courageous spirit. Time and again we heard those men when off duty testify to their admiration for the Christian character of Guy Farnsworth. I was pastor of a charge only five miles from his home, and one night during special services Brother Farnsworth came down to see me. When I opened the parsonage door in response to his ring he greeted me

with a radiant smile and "Praise the Lord." Said he, "Brother Smith, I am living on the top shelf these days." He looked it. In the testimony service that night his soul was all aglow. His testimony to the faithfulness of God was wonderfully uplifting. He planned to stay over night, but was called home to go out to work earlier than usual. I hitched up my horse and over those five miles of rough road we praised Jesus together. The last words he said when we parted were: "Brother Smith, I am ready for any service. Will gladly supply for you any Sunday you may need me."

One morning a few days after I was astounded in picking up my local daily to read the big head lines, "Guy Farnsworth Drowned." He had been knocked off a bridge in process of construction and was lost in the swollen stream. It was some days before the body was found. The widow and five small children stood weeping beside the grave. We mingled our tears with theirs and down the cheeks of many a rough railroad man the tears coursed, in testimony of the love and esteem he had for the man who worked by his side. And I could say to those men, "This man whose body we lay to rest was

once a sinner like many of you. He was hot-tempered and profane. He told me of his bondage to sin. But Jesus saved him through and through. He gave Guy Farnsworth grace which enabled him to live the beautiful life you saw him live. He proved to you that a man can be a Christian and work anywhere honest toil may call him."

We thank God for holy men and women we have met among those who follow the plow, work in the kitchen, write in the office, dig in the mine, pull the throttle on the engine, or engage in other honest, laborious vocations. I am encouraged every day by a tall fellow who climbs poles and handles wires of heavy voltage, yet he keeps his spiritual wires in contact with the dynamo of the skies. Another brother is a carpenter, yet more nearly fulfills the divine command, "Pray without ceasing," than any one I know. We know young girls who work in offices but keep their souls so full of glory they are real "shiners" for Jesus. Such people are the true apologists of the doctrine and experience of holiness; the salt of the earth; the light of the world.

WEST SOMERVILLE, MASS.

The Touchstone of Life

By W. E. SHEPARD

THE word touchstone came into modern parlance from the touchstone and touch needles used in determining the quality of gold ore. This stone was of a fine-grained, dark nature, while the touch needles were pointed with different qualities or grades of gold. To determine whether gold ore was of first, second, or third quality, the party making the test would make scratches with the touch needles on the touchstone, thereby depositing streaks of gold. Then a scratch of gold from the ore would be deposited on the same touchstone. By the use of chemicals it could be determined with which one of the deposits from the touch needles it corresponded. If it compared with the first needle, then it was first-class gold, otherwise second- or third-class, as the case might be.

From this method the word touchstone came into modern use, and now means any test or criterion by which the qualities of a thing are tried. Hence the "Touchstone of Life" would indicate the test or criterion by which we are to ascertain the rightness or wrongness of all moral qualities of life.

This touchstone or test is found in one certain text of Scripture, which, to the writer's mind, surpasses any other verse in the Bible for this purpose. It is 1 Cor. 10: 31, "*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*" Applying this text to all our conduct in life will enable us to determine the course to pursue, as far as the moral quality is concerned.

In the East some years ago a new movement started among the young people of the churches. It was called "The Live Like Jesus Movement." The purpose was to set apart two weeks and live exactly as one would think Jesus would under the same circumstances. This certainly sounds very nice, but why limit it to two weeks? Why not make it a whole life instead? But what an awfully uphill job it would be to live like Jesus, without Jesus living in the heart!

There are four ways in which one can sin: in word, thought, deed, and by omission. Now, if one can sin in these four ways, so can one glorify God in these four ways. He can glorify

God in his words, in his everyday acts, in the thoughts of his mind, and in many of his omissions, the omission of the wrongs.

We will apply this touchstone text to these four ways.

I. WORD

Quite a bit of one's life is made up in talking; with some much more than with others. Some talk too much, while some do not talk enough. In all of our talk, then, how are we to determine regarding the moral quality? Simply apply this touchstone text, and ask ourselves, Is it to the glory of God?

Our words from a grammatical standpoint take one of three channels; first person, second person, or third person. The first person is the speaker; the second person, the one spoken to; the third person, the one spoken about. Let us make a practical application of this text in these three cases:

1. *First person.* We shall call it first person, singular. It frequently occurs that one calls attention to one's self. Now this may be right or it may be wrong. The way to determine is to find out if it is to the glory of God. Here are some of the ways one may call attention to himself: He may speak of great attainments, achievements, accomplishments, good deeds, education, philanthropy, tact, wit, wisdom, knowledge, family stock, bravery, and so on *ad libitum, ad infinitum*. In determining the proper course to pursue, in all references to self, the safeguard plan is to apply the touchstone text. If one discover that it is not to the glory of God when he is about to call attention to himself, then he would better desist.

2. *Second person.* Here we have the person or persons spoken to. Our speech may take the form of unkindness. There may be some bite in the tongue. It may cut like a dagger. Irony may be the predominant feature. It may result in much grief to the second person. It may even stir up anger. How can I tell if I find myself drifting into any of these channels if it is right? Ask if it is to the glory of God.

But my words may take an opposite course.

I may find myself flattering, or overpraising, the tendency of which may puff the party up may stir up pride, self-esteem, an overestimation of himself. Put the test: Is it to the glory of God? What right has one to brag on another, flatter him, and thus stir up carnality in the form of pride, any more than he has a right to be harsh, cutting, sarcastic, and thus stir carnality in the form of anger?

The speech may take the form of foolish talking, or complaining, or faultfinding, or exaggerating, or any other channel where doubt as to the right is involved. Then simply apply the test, and ask yourself, Is it to the glory of God that I speak thus?

3. *Third person.* Now we have the person or persons spoken about. The third party is not present. We are talking about others in their absence. It may be a slurring remark. It may be about his faults or failures. It may be a more intense form of evil speaking. Can I speak thus to the glory of God? If not I must desist. Shakespeare had it right when he said, "He who steals my purse steals trash; . . . but he who filches my good name, robs me of that which does not enrich him, and makes me poor indeed." There are many who would not stoop to take even a penny from another, yet would actually rob him of an asset in the way of a good name, which is worth more than thousands of dollars. Let us keep close up to the touchstone when we talk about others.

II. THOUGHT

Our thoughts are apt to take one of three channels. We are thinking of ourselves, of others, or of God. It is true we may think of angels, or even of the Devil, but we will confine our test to the first mentioned.

1. *Personal thoughts.* And we certainly have many, and too many if we fail to apply to the test. Let us run down the line of our personal thoughts.

(1) *Self-righteous thoughts.* If one may think more highly of himself than he ought to think, and thus fly in the face of God's command (Rom. 12: 3) then let him stop and think of the touchstone text.

(2) *Self-pitying thoughts.* Here one dwells on his hardships, how much he has to suffer compared with others, the persecutions he has to meet, his loneliness, his excessive work, the burdens he has to bear. If one is not careful in his diagnosis he will find himself copiously shedding tears and concluding he is being blest, when it is simply his own self-pity.

(3) *Sensitive thoughts.* Here comes in the slights, cold shoulder, and hot tongue, and misunderstandings, and neglect, and a score of other things that have come to pass, and which did not come to pass, all of which press in upon his super-sensitive nature and cause him to do grave thinking and possibly wrong thinking. To avoid the wrong, then, apply the touchstone text and see if the thinking is to the glory of God.

(4) *Discouraging thoughts.* Dwelling on one's failures, or hardships, or a seeming dark future, or impossibilities, may cause a discouraging element to take possession of one's thoughts. Discouragement will cause a loss of joy. A loss of joy will cause a loss of strength, for "The joy of the Lord is your strength." To lose courage is to lose faith, and to lose faith means to lose service. Hence fight discouragement as you would snakes.

(5) *Impure thoughts.* They may come from within or without. The Devil may thrust an impure thought or picture before the mind of a pure-hearted person, but that does not imply that you must harbor it. Lorenzo Dow

said, "You can not hinder the birds from flying over your head, but you can keep them from building nests in your hair." When a thought arises of which you are doubtful apply the test and ask yourself if it is to the glory of God. If not, spurn it, and immediately ask the Lord for deliverance, and it will come.

(6) *Worrying thoughts.* Here we have evil forebodings, fear of the future, looking on the dark side of things, making mountains out of mole hills, crossing bridges before they are reached. When we stop to think of the ravages such thinking makes upon the nervous system, circulatory and digestive departments of the body, the effect upon the heart, and other parts of the physical being, it ought not to take long in determining that such would not be to the glory of God.

2. *Thoughts toward others.* Much of our thinking is in the direction of others. It is either right or wrong.

(1) *Evil thoughts.* These are expressly forbidden in the Word (1 Cor. 13: 53). Then it could not be to God's glory.

(2) *Unforgiving thoughts.* If we do not forgive others, we are taught that God will not forgive us (Matt. 6: 14, 15).

(3) *Doubtful thoughts.* Doubt is one of the greatest obstacles in the Christian's path, should he give way to it. No one can succeed who harbors doubts. Fight them as you would the Devil. They all damn in the end if you let them have a harbor within. They are not to God's glory.

3. *Thoughts toward God.* All Christians do much thinking in the direction of God. How wonderful that we may have a criterion by which to gauge them!

(1) *Rebellious thoughts.* Suppose you do not understand your hard position, do not blame God with it. Suppose your precious baby did pass on before to heaven, do not feel that God made a mistake in taking the child. Suppose you are sick, let it never enter your mind that God is doing wrong to permit it. Be careful of rebellious thoughts toward God.

III. DEEDS

Surely much of our lives is made up of deeds. Our actions are apt to take one of three directions: those relating to ourselves, to others, or to God. Let us apply the test to all of these.

1. *Personal deeds.* There is much that involves us alone in a sense. It has no direct reference to any one else. Some of these actions are these:

(1) *Eating and drinking.* If anything I eat or drink is injurious it could not be to the glory of God. What may be good for one may not be good for another. Let each apply his own test.

(2) *Dress.* Whatever one can not wear to the glory of God should be laid aside. Where the Bible is explicit on any line of adornment that line should be followed, such as 1 Peter 3: 3, 1 Tim. 2: 9, Rom. 12: 2.

(3) *Buying and selling.* Nothing should be purchased of any kind whatsoever that would not meet the approbation of God and be to His glory. No price should be placed on any article for sale that the seller would not be willing to meet at the bar of God.

(4) *Pleasures.* There is absolutely no pleasure known to the human race that can be indulged in rightly if it is not to God's glory. Every element of pleasure should be utterly eliminated from one's life that would not meet the touchstone test.

Celestial Alchemy

By E. WAYNE STAHL

THAT man who forth with weeping goes,
All melted to contrition,
Is better favored than he knows,
All blest is his condition.

*Those tears into the Pearl of Price
Eventually will harden.*

*This is the alchemy of grace:
It is abundant pardon.*

ROCK ISLAND, ILL.

(5) *Use of the Sabbath.* All service, all going, all engagements, everything done on this holy day must be to God's glory or left undone.

We might add to this list our giving, our going, our business, our all must meet heaven's approval or it is not innocent. Whether our deeds relate to ourselves or to others or to God himself, the only way to determine from a moral standpoint is to take the criterion test and find out if it is to His glory.

IV. OMISSION

If family prayers can not be omitted to His glory family prayers should not be discontinued. If secret prayer could not be omitted for this day for the same reason, then let secret prayer be in order. Did you fail to read the Word today? Did you fail for God's glory? Why did you fail to attend prayer-meeting or church? Apply the test. Did you say you did not belong to the church? Why not? You do not tithe your money, or regularly support God's work? Could you say such is to the glory of God? Maybe you have not testified for a month; what about it? If you are not sanctified could you look up into His face and say, "Blessed Lord, I am failing to get sanctified because I feel it is to Thy glory that I am holding off?"

If one should practice this touchstone of life in all particulars it would eliminate bad habits, help out in failures, decimate faults, heal backslidings, and prove a panacea for spiritual ills. Reader, will you apply the test from this day?

God's Word

By Mrs. HATTIE LIVINGSTON

"All scripture is given by inspiration of God" (2 Tim. 3: 16).

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 25: 35).

"But the word of the Lord endureth for ever" (1 Pet. 1: 25).

IF there is any one thing above another that should cause us as Christians to "rejoice evermore" it is the immutability of God's Word. His precious promises are as solid granite under our feet, resting upon the eternal Rock of Ages.

For nineteen centuries every device of the Devil, every engine of destruction, human

science, philosophy, reason, or brutality has been brought to bear against the old Book. But the battle shocks, the battering guns, the storms and tempests of earth and hell combined can not shake or move one jot or tittle of His inspired "God-breathed word."

The Bible contains sixty-six books and was written by about thirty-five or forty men. It tells from whence we came and whither we are going. Its cardinal doctrines are God, the Savior, the Holy Spirit, angels, man, sin, the Christian life, the Church of God, the Future. Despite Christian Science it tells us the personal Devil goeth about seeking whom he may devour.

It was written by men of every rank: kings, princes, philosophers, statesmen, sages, poets, fishermen, taxgatherers, physicians, herdsmen, captains, prophets, judges, poor and rich, learned and ignorant. It was written in palaces, in the shepherds' tent, in the desert; and in exile.

The order of creation was given of God to Moses in minute detail. He had been trained in all the wisdom of the Egyptians, and the Egyptians taught that the world was hatched from a winged egg.

The Bible taught us centuries ago of the rotundity of the earth. As late as 1633 the infallible(?) Pope Umpier compelled Gallileo to renounce the doctrine of the earth's movement, although he knew by positive demonstration that it did move, and he said in a whisper, "It does move nevertheless."

It is within three hundred years that science has told us that "The earth was without form and void," and that "darkness covered the face of the deep"; also of the upheaval of mountains and continents; and the first form of animal life was in the seas. The Bible told us this fact three thousand years ago.

The Bible taught us long centuries before science was thought of that there was light four days before the creation of the sun. Skeptics used to ridicule this statement, but now science steps forth and declares the earth is self-luminous. The Bible declares that the earth hangs out in space, in an atmospheric ocean; that the wind travels in circuits; that water is raised from the sea, that God binds it in His clouds and pours it upon the earth. Science has made the "wonderful discovery," during the past three hundred years. Science used to teach us that "Life" was the product of organization. Now they come along during the past few years and tell us that "life comes from antecedent life." The Bible proclaimed that fact three thousand years ago; but man thought he knew more than our Creator.

The Bible was the first and best book ever written upon hygiene and sanitary laws. It first taught man to quarantine. It was our heavenly Father teaching and guiding His children in their infancy. There is no danger of scholars ever growing wiser than the old Book. "Let science fly to its loftiest heights," our God and His Word are infinitely higher. "Let science fathom the deepest depths." God and the Bible are deeper. "Science is man's knowledge of God's work, systematized—classified. Theology is man's knowledge of God's Word systematized—classified. God's Word never contradicts His works."

As long as the Jews are a scattered people; Jerusalem trodden down by the Gentiles; Babylon lays in utter destruction; Tyre destroyed; papacy photographed; sinners pardoned and believers cleansed from all sin and delivered by the supernatural power of God and His Christ, let us have faith in the infallible promises of God.

How to Insure Failure

By WALTER C. BRAND

TO try to attain sanctification by growing into it is a sure way to fail. It is a method contrary to the Bible, contrary to Christian experience, and contrary to reason and common sense, as well as dishonoring to the Savior. Yet sad to say, the growth theory is widely prevalent. Wherever this false theory obtains it necessarily brings doubt, delay, failure, despair, and death. We who know the true way ought to teach it so clearly, forcibly, and persistently as to offset so far as possible this deadly error.

The growth theory is diametrically contrary to the teaching of the Bible. "And the Lord thy God will circumcise thine heart, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30: 6). It is God and not growth that gives us perfect love; and his method is here called circumcision, a sharp, sudden work, immediately completed.

Sanctification is an inheritance, to be received by faith, not attained by degrees of growth (Acts 26: 18).

The only semblance of Scripture teaching that we can grow into this grace is that holiness is sometimes called perfection, and in other cases perfection may mean maturity. But this proof(?) is very flimsy, for many a word has two meanings or two shades of meaning, and one of these meanings of perfection is distinct from the other. Let us never confuse them. Its most common meaning is completeness, so that nothing requisite is wanting. Perfect love is love without admixture of anything contrary to love. It is perfect spiritual health. But a baby may have perfect health; in fact, young people have good health more largely than the fully mature. To confound good spiritual health with ripe maturity is very confusing; it is a serious and disastrous blunder.

Maturity is usually reached by a gradual process. In a few texts the word "perfect" seems to mean mature. For example, "solid food is for full-grown [marg., *perfect*] men, even those who by reason of use have their senses exercised to discern both good and evil." And there are other texts where it does not mean simply perfect in love. "Not that I have already obtained, or am already made perfect," in mind and body by the resurrection. "Having been made perfect [a perfect Savior], he became the author of eternal salvation." In Luke 6: 40, "Every one that is perfect," etc., may be paraphrased, "Every pupil that finishes the course shall be as his teacher." But the fact that the term perfect is so used in these texts by no means justifies us in supposing that perfect love is to be attained by gradual growth. For perfect love is not a human attainment, but a divine bestowment. A gift is not received by a slow process. God does not require time in which to do a thing, as men do. And this stupendous work is done by God alone. It is the God of peace Himself that sanctifies us wholly. Webster says sanctification is "the act of making holy," not the process of growing into it.

Wesley taught that it was instantaneous, in these words: "Exactly as we are justified by faith, so are we sanctified by faith, and indeed the one doth exceedingly illustrate the other." But a modern Methodist wrote a book entitled, "Growth in Holiness toward Perfection." What a contrast between him and Wesley! And a modern text book on theology (Sheldon's) says of perfect love, "It has to be granted that the ultimate and un-

blemished ideal would probably have been held up to men, and progress toward it urged upon them, even though it were known to the mind of God that the rate of progress anywhere attainable in the world could not bring any one fully up to the ideal. . . . The publication of the perfect standard is justifiable, whether immediate attainment thereto is possible or not, since striving toward the standard is immediately and always obligatory until it is reached."

Thus young preachers are today taught that perfect love is an exceedingly high ideal to be grown toward at a rate of progress so slow that most will despair of ever reaching it, unless the "heart is quickened by a large and intense faith in the marvelous power of divine grace." And surely Professor Sheldon's teaching is not calculated to stimulate one to such faith.

Another late writer on theology (Banks) says, "The apostle speaks of destroying sin as 'mortifying' and 'crucifying' the flesh. We do not see why the particular form of death, 'crucifying,' should be chosen except to mark its lingering nature. . . . Usually, and mercifully, dying is a slow process. And when it is the death of an evil nature that is in question we should expect the process to be proportionately slow." The book contradicts itself, for four pages later it quotes Wesley as follows: "By this token you may surely

know whether you seek it by faith or by works. If by works, you want something to be done *first*, before you are sanctified. You think, I must first be or do thus or thus. If you seek it by faith you may expect it *as you are*; and if as you are, then expect it *now*. It is of importance to observe that there is an inseparable connection between these three points—expect it by faith, expect it as you are, and expect it *now*." This flatly contradicts the gradualism taught by Banks in the sentences above.

Wesley tells of souls obtaining it by faith only a few days or hours after their justification. No time for slow, tedious, and extended growth. No need to wait to do or suffer more. *Now* is the day of full salvation for the believer just as really and imperatively as now is the day of initial salvation for the penitent sinner.

Jesus did not teach us that we ought to try to *grow* ready, at an almost imperceptible rate, but says without qualification, "Be ye also ready." "Be" is in the present tense. And He did not intend us to aim at the impossible, for He suffered without the gate to sanctify us with His own blood, and the infinite merit of that blood needs no poor human works or growth added to completely cleanse our hearts from sin. In view of Calvary's sacrifice, how absurd, how like sacrilege, to say it can not sanctify us this moment! Valuable as our good works are in their proper place, what folly to try to accomplish by them a work that is the exclusive prerogative of God's grace!

GLENFIELD, N. Y.

Is the Bible Inspired?

Some Suggestions by J. WARREN SLOTE

SECTION IV.

A MOST beautiful as well as highly interesting line of study is the accuracy of the language used in the Bible.

The Bible is not a text book on geology, astronomy, or any kindred subject. It is a revelation of the personality and purposes of the Godhead toward man, designed to teach the human race those standards of life essential to the attainment of an eternal inheritance of blessedness and the basis for and method by which the same may be realized. Dull of comprehension, sinful and uninitiated in things spiritual as man in his natural state is, we should expect the Book to be simple and easy to be understood—at least such portions of it as relate directly to the standards of faith and life designed by God for man to attain. And so we find it.

Incidentally reference is made to things in the created earth, to man's relation to the earth, and to similar subjects. When such matters are mentioned it is interesting to note that the language is always accurate, showing that by some means or other the writers knew how to make reference to these matters properly.

For example, Job says that God hangeth the earth upon nothing. It was believed by the foremost philosophers from the earliest times, and even until many centuries after Christ, that the earth was a flat plat of land surrounded by a great body of water and supporting all the other elements. The firmament was also believed to be a fixed sphere from which the stars shone as ornaments glittering in their sockets. At least some of the great solar system has now been discovered, and it is absolutely known that the earth, a spherical body, rotates on its axis and revolves around the sun, thus maintaining its equilibrium. But how, centuries and centuries ago, did Job get this information unless the truth was revealed to him (at least vaguely) and this information came from God incidentally in the revelation of the truth?

Another and perhaps more appreciated illustration in this connection is the story of Creation, recorded by Moses and appearing in the early chapters of Genesis. Where did Moses get the material for his story? Some would urge that he compiled it from

older manuscripts. But the fact is that there is such a contrast between the Bible story and all others that such an assumption is hardly believable. There are those who do not think Moses could have originally written the Pentateuch, because it contains the record of his death, which, they say, must have been written by some one else, and provides basis for the argument that the entire Pentateuch is a compilation. But listen—if the record is correct (and we have every reason to believe that it is) Moses died while alone on the mount, God burying him, and no man knows the place of his sepulcher even unto this day. If he died while alone and God buried him and no one has been able to ascertain where he is buried, how can any one know anything about the matter except by believing the record? The likelihood is that God revealed to him how he should pass away, and he recorded it in anticipation of the event. More than likely all of the record of the creation was revealed to Moses just as the Apocalypse was revealed to John on the Isle of Patmos. If the creation record was not revealed to Moses, how could he have written in such accurate terms the geological, astronomical, and other matters to which he has made reference? It is claimed by those who have made a lifelong study of this subject that science, even modern science, has not produced a single bit of evidence which conclusively proves any statement of Moses in error. Was Moses so far advanced in scientific knowledge that he could refer to such subjects as he cared in language so absolutely correct that scientists, after centuries of study, can find no flaw in his writings? Or did God reveal the truth to him and supervise the wording in his record? The latter seems the more logical.

It would not be possible for us, in this article, to enter into a full discussion of this interesting subject. Suffice it that the matter has been presented for consideration. It is suggested that the readers look into it and thus fill their hearts with gladness and praise to the Most High for creating a Book so wonderfully correct in all its statements, in those referring to scientific matters as well as those dealing with the salvation of man.

Spiritual Worship

By H. H. B. CIPRICO

Where two or three are gathered together in my name, there am I in the midst.

WONDERFUL are the glorious spiritual benefits derived by a true Christian believer in association with an organized holiness church, especially the spiritual liberty enjoyed and the great increase in faith and knowledge gained through the dissemination of Bible truth by men and women filled with the Holy Ghost sent from heaven. The slight amount of opprobrium and reproach assumed by those whose church discipline denies full membership to users of tobacco and adherents of oath-bound secret societies, frequenters of theaters, and adorners of conspicuous and immodest apparel, is more than repaid by the blessings, that God the Father through the blood of His Son loves to shower on those who will take the clean and narrow way, called the way of holiness.

The teaching and stressing of the "second blessing" properly so-called, the dispensational truth that Jesus baptized believers with the Holy Ghost and fire, purifying the heart from all sin, and enduing with power from on high, is the only means by which the young convert can be made to see the inbred depravity of his being in such a way as to become enough concerned over it to agonize and earnestly strive to enter in and be clothed upon with the robe of righteousness, that cometh down out of heaven from our God. His progress in things divine is enhanced from the moment of his conversion from association in an organized way with men and women who have had vital experiences, and who being strong in faith give all the glory to God and with ripened, matured judgments are able to counsel well in matters of holy practice and Christian service.

The great blessings that come to those who thus associate themselves in an organized way to carry on the work of God are so many and varied as to be a redundancy here. Among other things, however, the spiritual unity which is promised to true believers when they meet for worship is one of the most striking features of the Christian dispensation. Pentecost was a complete fulfillment of this idea. God's promise through Jesus was that greater miracles than He ever performed in His earthly ministry would be brought to pass among organized believers who were truly united in Him. He said, where two were agreed touching anything that they shall ask, it would be done of His Father in heaven, and that where two or three were gathered together in His name, there would He be in their midst. Wonderful promises these! It should inspire all true believers with an ardent desire "to not forsake the assembling of themselves together, as the manner of some is." It ought to provoke them to earnest prayer and patient waiting before the Lord and to guard their heart's door with all diligence, so that in the great congregation He might walk among His people and manifest Himself as He doth not do unto the world. With such an assurance of His presence it ought to cause more true reverence for the place of worship than is usually the case even in holiness churches. A holy quietness should replace much carnal mirth, and the old-fashioned form of kneeling down on entering the pew should be renewed and a fervent prayer offered that He who was present would make His presence manifest and the springs of holy joy be unloosed.

The failure of many of God's children to realize the great value and blessing of organized worship, the neglect of parents to discipline and control their noisy and irreverent children in the house of God, and the further neglect of Christians to come to meeting prayed up and with victory in advance, accounts, no doubt, for much of the lack of the manifest outpouring of the Holy Ghost in the public meeting place. God does not say, "Where all of you are agreed or where a hundred or more are gathered together," but He does say, "Where two are agreed" and "Where two or three are gathered together in his name." Of course if He will manifest Himself to two who are in perfect accord it stands to reason that in proportion as the number is greater the manifestation will be that much greater.

Then there are the special spiritual gifts and the quickening of latent talents that come to the surface in meetings where these manifestations occur; and

under the guidance and tutelage of the Holy Spirit these gifts are wonderfully developed and the work is greatly blessed thereby.

But just here is where Satan comes as an angel of light to deceive if it were possible the very elect. Paul, the great apostle, warns believers, in 1 Corinthians, to be careful about these gifts, which may be acquired under the direct action of God's Spirit, lest the grace of divine love should by some means leak out and they should find themselves in possession of gifts without the necessary accompaniment of love.

For example, we will speak of just one of the spiritual gifts to which Paul refers in his epistle, viz., the gift of discernment of spirits.

Probably not many of God's little ones have had this gift. Many perhaps think they possess it. No doubt there are a few to whom God has vouchsafed to give this rare gift. What a dangerous gift this would be to any one without perfect love! How easy it would be for one who thinks he has this gift but who has only a keen ability in reading character acquired from years of contact with people in all ranks of life, to suppose that a deep-seated prejudice is the spiritual gift of discernment. Such a person could easily persuade himself that God had relegated to him the task of discovering the Achans in the camp. Puffed up with his own self-deceit how easy it would be for such a person to usurp God's throne and condemn the innocent because forsooth he needs no other evidence than this gift which he has not but thinks he has. Thus is God's Spirit often grieved

and the Devil gets the victory, and spiritual pride, the most hateful of all forms of pride, finds a lodgment in the church.

Such things destroy unity of worship and that is why there is so little real manifestation of power in some of the churches professing to possess and teach holiness; and that in spite of the fact that great efforts have been made to procure great spiritual results. They forget Paul's admonition that though to covet spiritual gifts was all right, it was much better to think no evil than to discern spirits.

Holiness organizations should beware of spiritual pride, the besetting sin of the holiness movement, whence every form of fanaticism in its various forms has sprung. Leaders and others in chief places of authority, even some of the pastors who are not willing to admit that they can make a mistake and laymen who will not confess their faults, declare by their evident lack of humility that they are infallible. This idea gets into their everyday thought and practice, there is little if any humility manifested, no tears are shed, but a hard rasping spirit of denunciation takes the place of what was once a warm and tender love for souls. Criticism runs rife, some idiosyncratic tendency or mode of dress and wild, disorderly, and unseemly behavior are made the symbols of divine favor. An undue emphasis is placed on noise and extravagant demonstration that has a hoarse and discordant note, without that fervent loving, drawing power that characterizes the real thing. We are not opposed to noise and holy fervor and zeal and demonstration. These usually accompany the manifestation of the spirit in spiritual worship. What we feel like emphasizing in spiritual worship in the house of God is humility, love, and the manifestation of the presence of the Christ in the midst.

Devoting the Pen to God

By OSCAR SMITH,

Vice-President, Pasadena University

IF you were invited to address an audience of one thousand people you would be greatly complimented. That is, if you are anything like myself. You would be still better pleased were you notified a week or a month in advance, so you could spend much time in meditation and prayer, asking God to mix inspiration with your perspiration, and give your congregation a message that would take them through life and into heaven.

Has it ever occurred to you that an invitation is extended to you to address a vastly larger audience than this, not once, but again and again?

Thousands of years ago God wrought upon the souls of men and gave them messages to consign to writing. Thus it is that we have the Bible, a magnificent library which had its source in God, but which was written by men, even as you and I.

No one is claiming that we can write inspired utterances, any part of the essential gospel, or any part of an infallible message. When God does anything once He does it perfectly, and once for all. Yet it will be generally admitted that God still speaks through men. God still sends messages to men. God still lets the glow of the mount of transfiguration fall upon human utterances, causing hearts to be strangely warmed, and men to say, "Surely this writer has been blessed clear out of himself. He has been to Jesus and learned of Him."

The supply of articles for most holiness papers far exceeds the demand. But the supply of articles measuring up to the sublimity of the subject, and to the vision of the editor for his evangel, falls far short of supplying the demand. In spite of rating the HERALD of HOLINESS as the most complete revelation of God among the periodicals that come to your house, in spite of feasting on its milk and honey every week and thanking your heavenly Father for the same, you sometimes read an article and make the comment, "I could write a better article than that myself." THEN WHY DON'T YOU DO IT?

At some future time I hope to address those who really have a message and are aching to express it, but feel that they can not. You think that you can no more write than you can play Chopin or Mendelssohn simply because you love music. If this is your description, then I will get to you later. This cry is to the man or the woman who can and won't. How about it, my evangelistic brother, praying day and night that God may use you in starting a stam-

pede for heaven? Have you wrapped your pen up in a napkin and laid it away?

The HERALD of HOLINESS offers you an audience of thousands of readers. If they could be gathered into one vast auditorium of shining faces, if you could blend your voice with theirs in the glad songs of Zion, and have your hallelujahs echoed by people from Florida, Illinois, and California, from Asia, Africa, and the isles of the sea, and you were offered an opportunity to address that vast company, your heart would melt within you and you would breathe the prayer, "God help me to do my best! HELP ME TO DO MY BEST!"

Jesus made a little boy's lunch a feast for five thousand. But He said, "Greater things than I have done shall ye do. Have you a handful of real heavenly manna? Then come on! Write it up and send it in. Perhaps it is good enough to share with the multitudes. Of course the editor may not find space for your article. One does not always build a house or an automobile the first time he tries. Nevertheless, one should try till he succeeds, if God calls him.

It is not hard to find copy enough to cover the sheets of a paper. It is hard to find copy that literally makes everybody sit up and take notice. You may live alone in a house for fifty years, but let it catch fire some time, even in the middle of the night, and a thousand people will crowd around you in fifteen minutes. Some day you are going to run across an article that is all on fire with the Holy Spirit, and you will rush over to your neighbor's and say, "Here, look at that! Is it not wonderful?" And your neighbor will borrow it from you and show it to a friend. Then you will get together, and your neighbor and his friend will say, "We can not miss articles like this. Please forward our subscription at once to the HERALD of HOLINESS."

Had it ever occurred to you that you might do your small part toward doubling the circulation of the HERALD of HOLINESS? One new subscription means not one sermon or address, but one uplifting article every day for a year. All this may result from the desire to read occasional articles from your pen. Just as the accession of a new minister sometimes doubles or quadruples the attendance, your "voice" in the HERALD of HOLINESS as your pulpit *pro tem* may add many permanent readers.

A holiness magazine lays a special claim and offers

special inducements to the Christian writer. The magnitude of the audience is only one of the smaller inducements. Which would you rather, put on a picture show, the ordinary kind, at a large and crowded auditorium, or deliver a holiness sermon in a Nazarene church to twelve people? If you write for a certain well-known weekly you will have two million readers. But if you write for the HERALD of HOLINESS instead you will accomplish just ten thousand times as much for the kingdom of God.

Unless you are a regular contributor you will probably receive no cash for your occasional articles. There are other magazines that pay as high as one hundred to three hundred dollars for a single article, even from an unknown writer. But writers who devote themselves to such magazines have their reward. I would rather get one soul into the blessing of holiness through an article of mine than a gunny-sack full of gold earned by writing "stuff" to please the mad multitudes rushing pell-mell to hell.

Across India

(A personal letter from Mrs. ALVIN KAUFFMAN to her immediate relatives)

WELL, I must try to tell you of our trip across the country from Bombay to Calcutta—can not tell everything, but will only hit the high places.

Our boat docked in Bombay about 11 o'clock Tuesday morning, December 30, 1919. We were indeed glad to set foot on dry land once more. In a little while our baggage was off the boat, we had passed customs, and were riding down the street in a one-horse carriage to the railway station.

I shall never forget the day we spent in Bombay. Oh, the sights we saw! Natives with their dirty clothes wrapped around them, dirty, naked children playing in the streets, clumsy ox-carts rumbling along, "sacred" cows wandering lazily along on streets and sidewalks or peacefully snoozing on a busy corner where crowds of people passed by without ever thinking of disturbing the "critter." But worst of all, and most pitiful, were the beggars who beset us on all sides. Sometimes it would be a woman with tousled hair, filthy clothes, and a baby on her hip, or it might be a thin, half-starved child who would bow and salaam or prostrate himself at our feet and beg for money. One of the worst sights was a woman actually walking on all fours like an animal. Oh, how deformed she was, and what an awful distorted face she raised as she looked up to receive a few pennies. These and a great many other sights reminded us that we were indeed in India, and seeing the poor, poverty-stricken people of a great Indian city. It was pathetic to go along the streets at night and see people lying right on the sidewalks asleep, wrapped only in thin rags and pieces of cloth, while we were dressed in good clothes and still shivered.

We left Bombay at 11 p.m., Tuesday, and about 3:30 Wednesday morning we stepped off the train at Khardi. (Some other time I might tell you about the trains in India—how we travel, etc.—it is a sight.) Some native Christians met us, loaded us and all our bags into an ox-cart, and we jolted along over a country road half a mile to the mission bungalow, where Miss Basford and Miss Willison were eagerly awaiting our arrival. Because of plague in Murbad, their station, they are stopping for a while at Khardi.

What a scene there was when Miss Willison got her eyes on us! She hugged me and kissed me, and kissed me and hugged me, and her face beamed like a full moon. A more delighted, happy girl I never saw. Her eyes were not off us a second. She seemed almost ravished with the sight of some one from home. It was almost pathetic to see her delight over meeting friends from America.

We sat up and talked until 6 a.m., when we retired; but we had slept only about two hours when we were awakened by singing just outside our window. The native Christians were serenading the new missionaries. It sounded mighty good to us. We spent the rest of Wednesday visiting and taking pictures, also took a walk through the little village. At night we had a service in the mission house. We all testified (through an interpreter), and then Alvin preached. We had a great time. Though it was New Year's eve, we retired about 10 o'clock, because we knew there would be no shrieking factory whistles, no horns, no rattling elevated trains, or pistol shots to announce the passing of the old year. Of course our minds were filled with thoughts of home and happy New Year's eves, but fortunately we were very tired and fell asleep before we had time to become homesick.

The next day we visited our station at Vasind, where Miss Eva Carpenter has charge. This is where Miss Muse is to be stationed after she gets the lan-

guage. There is quite a comfortable mission bungalow, also a nice brick chapel, recently completed. Miss Carpenter called her congregation together, and we had a nice little service with them. We took pictures of the chapel and native Christians, and returned to Khardi about 7:30 p.m. We had spent a lovely day, but it ended with an accident, for Miss Basford stepped from the moving train and was thrown headlong to the cement platform of the station. She bruised her left elbow badly, struck the back of her head, and was shaken up in general.

From Khardi we went to Buldana, and on our way there we passed through Igatpuri, or rather, changed trains there. We had to wait about four hours, so we started for the cemetery on the hill to visit the grave of Mrs. Ella Perry. It was my first time to visit a cemetery in a foreign land, but we found it to be a most beautiful place, with trees, flowers, and shrubbery in abundance, and a lovely chapel of the Church of England at the entrance. The pastor of the church came out and helped us locate Mrs. Perry's grave. I never can tell you how I felt as we stood at that grave and tried to realize that there lay the remains of one of our own missionaries. We knelt down, and gently laid some flowers on the grave, and with tears streaming down our cheeks we humbly prayed God to bless us and make our lives a blessing to many as Mrs. Perry's life had been. It all seemed more real because we had just come from Khardi, where Mrs. Perry had worked, and we had seen the very place where she fell, stricken with plague, also the room where she died; and we had traveled by train the same distance which Mr. Tracy traveled in an ox-cart with

THE sobbing of a thousand million of poor heathen sounds in my ear, moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. Oh, think of these needs! I say again, they are ocean depths; and, beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them until they appall you, until you can not sleep, until you can not criticize.—REV. CHARLES INWOOD.

the body of Mrs. Perry to bury her in the Christian cemetery at Igatpuri. I began to realize then what missionary life might mean, and I got a little glimpse of what our brave missionaries have gone through. It is one thing to sit in a fine church in America and hear about these things, but it is quite different to be on the field and really see for one's self.

We left Igatpuri about 6 in the evening, and a little after midnight we reached Malkapur, where Brother Jackson met us. In a little while we were all loaded once more into a two-wheel cart, and for seven hours we rumbled over the dusty road. We stopped three times to change horses, and about 10 o'clock Saturday morning we drove into the mission compound at Buldana. Dirty? Yes, we were covered with dust from head to foot, and pretty tired after jolting along half the night and part of the morning in a cart, but we felt more than repaid for our effort.

It was a real treat to meet Brother and Sister Fritzlan. You know Brother Fritzlan has been in India twelve years without furlough, and Sister Fritzlan has been here seven years. They are ideal missionaries. Brother Fritzlan is fine; he speaks and preaches Marathi very well, knows the country, and understands the Indian people, which is a very difficult thing to do—at least it takes years of experience with the people and their customs. They are going home on furlough this year, expect to leave in April. We surely had a lovely time with them. They entertained us most hospitably. Mr. and Mrs. Jackson are also at Buldana. They are fine young people. We fell in love with the workers and everything in general at Buldana, and would certainly have enjoyed working at that station if we had been so appointed. They surely need work-

ers in the western India stations. Most of the old missionaries have already stayed over their terms. They are tired, and really need furloughs, but there is no one to take their place. My, how we do need workers!

It was Saturday morning we reached Buldana. That evening the native Christians gathered in the mission bungalow and gave us some entertainment. They sang solos, duets, and in chorus, also played some native instruments which correspond to our drums and guitars. Oh, yes, and they hung wreaths around our necks in accordance with true Indian custom and fashion of welcoming and honoring guests. After they had sung their Marathi songs for us they insisted that we sing something in Bengali for them. They thought that since we were coming to eastern India we ought surely to know Bengali. Fortunately for us, we remembered the Bengali chorus, which we sang on missionary night at the General Assembly; so we sang it twice, and my, but they were pleased!

Sunday morning we attended the Sunday schools, which were both interesting and amusing. Brother Fritzlan preached in the morning and Alvin at night. We left Buldana Monday afternoon and rode back twenty-eight miles in the cart to the railway station, got a train early Tuesday morning, and reached Calcutta Wednesday afternoon about 4 o'clock. Brother Franklin met us at the station, and we were just as delighted to see him as he was to see us. We stayed in Calcutta two days, shopping and sight-seeing a little. Eastern India is much prettier than western. The climate here is moist, so everything is pretty and green, while western India is dry and everything is brown and parched. However, the hot season is much more severe here on account of the moisture.

We left Calcutta Friday night, and reached Kishorganj Saturday night. A warm welcome awaited us. Japanese lanterns and other gayly colored hangings decorated the path to the house, and a nice luncheon was spread. It seemed like getting home. We have been here a whole week, and are nicely settled now. We have unpacked our trunks. They came through in fine shape. Only one thing was broken, a thermos bottle in the tray of my large trunk. We can easily get a new filler for it in Calcutta. Everything else was perfect. All our records were in good condition, and we are glad.

Husband and I live in the "brick bungalow" with the Franklins. We have two rooms and a bath. Our living room is of brick and belongs to the bungalow proper. The bedroom and bath are additions to the bungalow, and are of the "chupper" type, i. e., they have bamboo walls and thatched roof. We are well pleased with our rooms, and are glad to have a little place of our own. Miss Gardner lives in another house with Miss Varnedoe and Miss Walter. We have secured a teacher, and shall begin our language study next Tuesday.

THE GOOD NEWS IN KISHORGANJ

By Miss MYRTLEBELLE WALTER

"As cold waters to a thirsty soul, so is good news from a far country."

I AM sure if you could have seen the way the good news was received by your band of missionaries in Kishorganj, you would have thought it was even better than "cold waters to a thirsty soul." After a period of four weeks, during which time we did not receive a bit of American mail, one Sunday night while we were at the dinner table, a servant came in with his arms full of American letters and papers. I tell you, the rest of our dinner went begging that night! We opened the HERALD of HOLINESS first and went right after the General Assembly news; it was the first we had heard. I can not begin to tell you how we acted. We had a "General Assembly spell" in reading about what you folks did. We laughed, and cried, and shouted, and—do I dare tell it?—Mr. Franklin even stood on his head! We were up till away past midnight reading and rejoicing. The raising of the million dollars and the selling of our beloved Dr. Reynolds' suit—these things we seemed to actually experience. We were so delighted with everything. We feel so happy to be a part of such a mighty band of holy people. We received many personal letters, too, telling of the great events; these were a great inspiration. Brother Tracy wrote and said that many people told him how they had prayed for him the years he was on the field, although he did not know them. This gladdened our hearts, because we realized the dear ones were praying for us, even though they do not write often. We do need your prayers; and if you would sit down and write us a good letter occasionally it would do us worlds of good.

These are very busy days for me. I am alone with

the girls for a little while. Miss Grebe is in Calcutta, expecting to sail for home on the 29th of this month. Miss Varnedoe and Mrs. Franklin are there too, doing Christmas shopping, so that leaves me alone on the girls' compound. I have not been alone before, but God has wonderfully helped, and been my wisdom and strength. Even through the long, lonely nights the presence of Jesus has been very real to me. When I can not sleep, and the jackals are howling in my yard, and the night has a thousand weird noises, then it seems as if the angels hover so near I can almost see the brightness of their wings. "He shall give his angels charge over thee," comes to me every night as I crawl under my net; and sometimes I fancy I can see them bending near me, and the little old bamboo house seems like heaven, there is such a holy presence. Every morning I am awakened by some familiar hymn being sung by our girls at their early morning prayers. It is always before daylight, and coming to me through the stillness of the early morning it seems to be a message direct from heaven bringing new courage and strength to me. This morning the song was, "Jesus, keep me near the cross," and as the sweet old refrain came to me I turned my face into the pillows and asked God to keep me so near the cross that my way would be continually lost in His.

"Near the cross, O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me."

A GREAT FAMINE

By Rev. E. E. Wood

MOST of us have never lived in or seen a famine-stricken land. We were stirred profoundly by the pictures of the India famine sufferers a few years ago; but to actually be on the field as some of the missionaries were and see and hear what they did was not ours to experience. It must have been awful to hear the groans and moans of the children as they lay out on the hot ground dying because they were deprived of the necessities of life. America has been blessed in always having plenty to keep soul and body together. No one need to starve in this country.

In God's Word we read of a famine of far greater import and seriousness than a famine of bread or water. Listen! "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, not a thirst for water, but of hearing of the words of the Lord" (Amos 8:11). We have heard and are hearing a great deal about the high cost of living, but we ought not to forget that Jesus said that man should not live by bread alone but by every word that proceedeth out of the mouth of the Lord. Our very life, eternal life, depends on the words that are written in the Book of God.

We have been observing and reading the signs of the times and believe we are correct in stating that this famine has set in all over the land. Note the announcements in the daily papers of the subjects to be treated in the pulpits of the large cities and what do you find? There will not be enough gospel of the Son of God in them to save a Texas jigger. As far as the blood of the Son of God is concerned there will not be enough to stain the corner of a handkerchief. A certain minister in our city is preaching every Sabbath evening on capital and labor while the masses are going to hell.

We recently heard a leading man of the federated church movement address a ministers' meeting in a large city. He told the pastors they must preach on the great social questions of the day more. In other words, they must devote services to sanitation and the housing code and other questions that pertain to the city life. One pastor ventured to ask how much of the time should be given to such themes and he said they should give at least one-half of the year, or twenty-six Sabbaths. Every pastor knows that he is asked to preach on this question and that question by the request of the government or the Governor until, if he doesn't look out, about all his time will be taken on these themes. I never noticed such things; but always flung them into the waste basket and went on my heaven-sent commission preaching the Word.

A pastor was called to a college church and he called his board together and asked them what lines

Get the Vision!

By DORMAN D. EDWARDS

"Precept must be upon precept . . . line upon line . . . here a little, and there a little" (Isaiah 28:10).

THE writer of this article, in the latter part of January, had taken to his bed with pneumonia. On the second day of his illness, God impressed him that he was to go to Portland to the ministerial meeting, 340 miles away, in two days from that time. He knew God would have to rebuke the disease, if this were possible, and like Hezekiah, he turned his face to the wall and prayed. On schedule time, in spite of the protest of a doctor, wife, and congregation, he took a berth on the evening train. Not knowing the reason for this strange summons, but realizing the reality of the call, he arrived in Portland, weak in body but victorious in spirit, and began to "mend from that hour."

The second day of the meeting, he again heard from the Lord. God plainly impressed upon his mind that he was to present the subject that had been on his heart for years, *viz.*, a paper for the nonchurchgoer. After giving his experience along this line and telling the ministers what was on his heart, the entire Assembly immediately caught the vision and passed resolutions that the Publishing Board make provisions for such a paper, and every pastor present promised to take one or more thousand. He is sure that enough were promised to make such a paper a financial success. He further believes that a million circulation is a conservative estimate for the first year.

This paper, to be effectual, must have a policy and adhere rigidly to it. It must be readable and attractive. No "Little Willie Stories" must find entrance there; but it must be logical, sane, and scriptural. It must be strictly planned to catch the eye of the unsaved and unsanctified. It must combat the "Isms" of the day. It must emphasize the fundamental doctrines of the Bible. It must handle the popular sins of the day. It must be absolutely fearless in its positions. It must belch forth the lightning and thunders of Sinai as well as the love portrayed by John. It must be filled with what the world calls "Pep."

How often should this paper be published? and what method used in its distribution? will be asked. The writer believes that a monthly paper will be the most effective. It should be taken from house to house by the people that are interested in the salvation of souls. It will take a great quantity of grit and grace to keep at such a job—but it will pay. Every town or city where we have churches should be thoroughly "sown down" with this literature. It will mean work—but for what else are we called?

The writer believes the people are hungry for salvation. They have become disgusted with the essays of the modern pulpit. "My pastors have spoiled my vineyard." Without knowledge they can't distinguish the false from the true. The popular church is trying to "stage" a revival at the present time. We must meet this false effort with the true. We must reach the people! We must do it now!

The writer would suggest that each pastor of the entire connection write to the Board of Publication just how many thousand could be used in his church each month. Don't hesitate about the cost. In six months you will see wonderful results. Get the vision of the printed page!

Write out your order!
Do it now!

he should preach on and what great questions they wanted him to discuss in the pulpit. He asked them what kind of preaching would it take to win the community. One of the board, evidently a godly man, suggested to him to preach the gospel, as he thought that was the newest theme he could present. That's it, exactly! And the quicker we wake up the better for us at the judgment and for the people that hear us here.

Brethren, hear me! We are not commissioned of high heaven to preach on worldly themes. Our business is to obey the Pauline injunction, "Preach the word." In this respect we are to let the dead bury the dead. Let the council and the city attorney, along with the mayor and the rest of the city dads, regulate the town. So many of the pulpits are like the daily newspapers—just catering to the wants of the public. You are not called to preach what the people want, but what they need. "Give thyself wholly to this," is the command. Your congregation will be smaller perhaps than the man around the corner; but, nevertheless, be true to the Master's message.

Has the gospel, the kind our fathers preached, lost its power? Give it a chance and be convinced. The gospel preached with the unction of the Holy One is as scarce as diamonds today. Men call a little talk from behind a pulpit the gospel, and yet it may not be the gospel at all. Because that kind of propaganda has failed they think the gospel has failed—but it has not.

Jonah succeeded because he preached the gospel that he was told to. I do not wonder that it brought the town to its knees. You will have a measure of his success if you will "Preach the gospel he bids thee," and not get your sermons out of the Homiletic magazine or from that book for lazy preachers called "Five Hundred Sketches and Skeletons of Sermons." If Jonah had been following the instructions of some of these blind leaders of the blind he would have paid a visit to the common council at Nineveh and told them how to regulate the fire escape rather than to repent. Brethren, don't let it be said that there is a famine of the Word of God about your premises; but keep at the same stand dispensing the Water of Life to the thirsty multitudes.

HILLSDALE, MICH.

CONVENTION IN JOHN WESLEY CHURCH

One of the best conventions God has given John Wesley Church for years has just closed. Evangelists Jennie V. Cooper, R. H. Whitman, and others from New England were blessed of God in getting a goodly number of men and women to decide for God and come to the altar, where they sought and found pardon and cleansing. District Superintendent Angell had the opening day, as the evangelists advertised could not get here on account of the severe storm. The first Sunday afternoon of the convention, General Superintendent Reynolds and some returned and outgoing missionaries had a great missionary rally. Dr. Reynolds gave us a talk touching the different missionary stations, and showing what God had done for us for the past ten years. Dr. Gibson, who is preparing to return to India, spoke of the needs of that sin-cursed country. Brother Anderson from Central America spoke of how God has blessed his labors there, and of the enlarged work he expects to see accomplished under God soon after his return. Brother Tracy gave an account of the marvelous work God has enabled him to do in India since he began there in 1904. Brother Silverbrand presented the needs of Armenia, showing that there are 250,000 children without parents. Brother Krikorian, outgoing missionary to Jerusalem, thrilled the audience as he told of the awful work of the Turks to the Armenians. Over \$200 was raised for missions in this meeting, besides what many of the other churches were raising that day. The whole series of revival meetings were blessed of God. Sister Cooper preached with unction and power and God graciously blessed her. Not only individuals were brought to God but whole families were saved. There was not a barren altar service. It is safe to say that over one hundred folks got to God and were saved or sanctified in these meetings. Several were anointed for healing and were blessed in body. February 22d and 23d Pastor Norberry and wife celebrated four special anniversaries, the 21st of their marriage, the 25th of Pastor Norberry's ordination,

The World's Slaughter Pen

By N. B. HERRELL

ARMENIA HAS BEEN the world's slaughter pen for the past centuries. The Christian nations have done but little more than give a report of the number slaughtered. It is true that we as a nation have been sending aid to this people to save them from starving, but while we are striving to save them from death the Turks have butchered nearly twenty-five thousand. Why should we continue feeding them for the Turks to kill? It is high time that the Christians go to the rescue of their brother who has fallen among thieves. A united effort on the part of the Christians within the United States would go a long way toward liberating this martyr nation.

The American Committee for the Independence of Armenia, headed by James W. Gerard, former ambassador to Germany, presents the case of Armenia to the American people. It seems that the Allied premiers have tentatively planned partition of Armenia. The committee has issued an appeal asking the Americans to protest such action and also to demand the end of Turkish rule there. The committee also urges churches, civic, commercial, and other bodies to communicate with the President and congress, "To the end that this ancient martyr nation may be liberated and preserved."

The people of Armenia have purchased their freedom as a nation ten thousand times. Their example of Christian fidelity merits the aid of the Christian world. If this nation is given but a chance it can be made the center of evangelism that will affect the whole of Asia. The Turks maintain their devilish religion by reducing the Armenian Christians to a helpless few. As the Church of the Nazarene let us protest to the President and congress fifty thousand strong. Prayer, faith, and works will bring things to pass. Act while you may, my friend, lest your help come too late.

NAMPA, IDAHO.

the 31st of his entering the evangelistic work, the 38th of both Pastor and Mrs. Norberry's conversion to God.

The church and friends of Pastor Norberry and wife presented them with a gift of \$100 and bade them Godspeed as they journey on.

Since then the church gathered together in a business session and called Pastors Hoople and Norberry back for the next Assembly year, and on the second motion made the vote unanimous. Pastor Norberry goes to northern New York to help some Nazarene churches next week. Sister Cooper will fill the pulpit in his absence.

MRS. IDA MURPHY, Reporter.

JUNIOR SOCIETY IN GRAND JUNCTION

What is a pastor to be more proud of than a band of spiritual young people, ready to do service for the Master? If we expect to have a band of young people ready to take the place of the fathers and mothers of Zion when they step off the stage of action, and take the place of pastors, evangelists, and missionaries, we must not neglect the children. The boys and girls of today will be the men and women of tomorrow. Wesley urged his followers to not neglect the children.

We do not know what is wrapped up in a child. When a meeting is reported and most of the converts are children, many think it a failure. But when a child is saved it has not wasted its life in sin, therefore does not offer God the fragments of a wasted life, but a bright future decked with glittering jewels of success.

If we want loyal Nazarenes we must not neglect our children, and one of the best ways we know to do this is to organize a Junior Young People's Society. Get the children saved, and indoctrinated.

We have a society here that we are proud of. A goodly number of the children are saved; some sanctified, and they are living good lives. We have been

only organized a few months. We use the church catechism, also chalk talks and object lessons. The children enjoy them and remember the lessons real well. It is nothing unusual to see children kneel and weep their way to the cross, some of these fourteen years of age. Some have restitution to make, but they pay the price.

The children are now piecing a quilt. Already they have two nice sheets and nice pair of pillow cases, and will add to these some wash rags and probably other things, and send a nice box to our Orphans' Home at Peniel, Texas. They are always ready to do anything that they can.

I have never seen a nicer lot of children than these in Grand Junction. We meet each Sunday afternoon and have real spiritual meetings. Pray for us.

MRS. FLORENCE DAVIS.

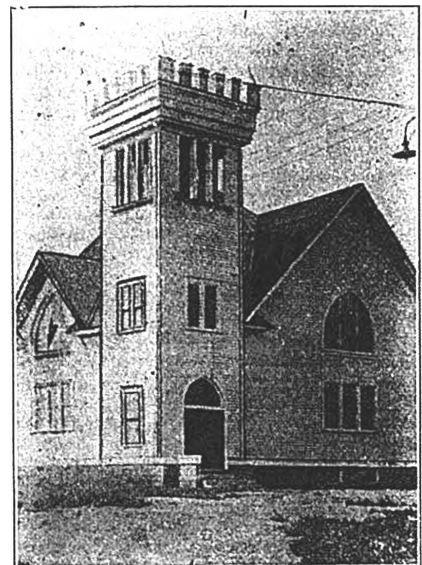
NEW ENGLAND DEACONESS MEETING

The New England District Deaconess Association held a meeting at the Lynn (Mass.) church March 2d. Our District Deaconess, Sister Jennie Sleeper, was unable to be with us on account of her husband's illness. Sister Effa Schurman was elected to preside over the meeting. God was with us from the early morning hour of prayer until the close of the day's services. In the afternoon a Bible reading on "Prayer" was given by Sister Emma Hadley, deaconess of the Lynn church. Sister Hadley, being a Bible student, and a woman of prayer, with the help of the Holy Spirit made us to see and feel the importance of prevailing prayer if we would see souls brought to God. The evening service was characterized by a display of God's power and glory, as Sister Waldie of Beverly brought the message. Eternity alone will reveal the entire result of this day's service.

CORA M. HUDSON, Secretary.

THE PARMA (IDAHO) CHURCH

Twenty-four miles west of Nampa is Parma, a town of 1,000 population. In September we were sent here by the District Superintendent to start a church. We bought a building which had been vacated by the United Presbyterian congregation, for \$4,000 on easy terms. When it was built it cost \$10,000, and could not be built today for less than \$15,000. Rev. W. P. Jay held a revival for us, and on February 8th a fine class of twenty-one members



was organized. As soon as a pastor can be secured we plan to move to new fields. At present we are changing off, going to Mountain Home and Parma on Sunday and teaching at Nampa during the week. —HENRY and IRENE BELL.

WESTERN INDIA

Vasind had a revival the first week in January, with blessings from God. Miss Carpenter has not been well recently, partly because of overwork, but

is keeping up. Miss Caudle, an independent missionary, is with her.

Misses Seay and Muse have been stationed at Khardi, where Misses Basford and Willison are for the present because of plague at their station, Murbad. Miss Basford is recovering from her fall from the train. The new missionaries have a good pandit and are studying the language. The older missionaries are opening the medical work and pushing on for Christ in general station work.

Buldana is still on top, and so am I. Glory be to God. I haven't got the blues, nor am I homesick. The field looks good to me, and I wouldn't come home if I could. Brother Fritzlan is proceeding with the work of building the Workers' Training School. No one greater blessing could come to our work in western India just now than this school.

We are making plans for forging ahead, and are believing for a Holy Ghost revival as a result of special evangelistic efforts that we hope to put forth in western India.

K. HAWLEY JACKSON.

THE MISSOURI HOLINESS COLLEGE

The intense missionary interest of our school and people received a decided impetus in the Foreign Missionary convention with which we were favored last week. The services of the convention were well attended, and were greatly enjoyed by those who had the pleasure of hearing the messages delivered by the speakers. On Wednesday evening Rev. S. C. Krikorian gave one of his touching addresses on conditions in Armenia, which he knows so well how to depict. His address was of peculiar interest just at this time, owing to the recent massacres of Armenians by the Turks. On Thursday morning Rev. R. S. Anderson gave an interesting and helpful talk to our students at our chapel service, and gave his principal address to an appreciative audience on Thursday afternoon. He gave a graphic description of conditions existing among our South American neighbors, and told us of the needs of the field, and of the work of our church among that needy and sadly neglected people. The pictures taken on the field were of special interest to those who had the pleasure of examining them. Brother Anderson is a pleasing and earnest speaker, and his address had a telling effect upon his hearers. The closing address of the convention was delivered by General Superintendent H. F. Reynolds on Thursday evening. His extensive travels in the interests of our Foreign Missionary work have made possible the splendid address he gave us in the way of a general survey of the work of our church in the various mission fields of the world. His address was prefaced by extensive Scripture reading and exposition, and closed with a vivid presentation of the needs of the work and a stirring appeal to the people of God to rally to the support of the great world-wide missionary enterprise that God has committed to our care. He also gave us some cheering statistics concerning the rapid development of our church and its work. Our choir sang "Over the Top" and Miss Mildred E. Weber favored us with a solo on Wednesday evening. Rev. Theodore F. Harrington rendered efficient help in the service of song during the convention.

H. O. FANNING.

LITTLE ROCK DISTRICT

The work on the District is moving on to victory. The fifth Sunday rally at Bells Chapel church with Pastor Hughes and his good people was blessed with glorious victory. Several pastors and preachers were in attendance at the rally. The closing service was the climax, when souls bowed at the altar and found God. We raised between \$75 and \$100 for Home Mission work.

We are to have an Easter rally with the Bethel church beginning Thursday night before the first Sunday in April. Let every preacher and worker who can attend this rally be present to make it a glorious success in every way. Those coming by rail will come to Prescott and a conveyance will be furnished you, if you come on Thursday. We are planning and going in for the greatest revival campaign the Little Rock District has ever had.

A. F. DANIEL, Supt.

"I am so glad to get the HERALD of HOLINESS, as the Bible and the Herald are my only fellowship. So I look forward eagerly each week to its appearance." JACK GAMMAGE, Bull Creek, Texas.

International Sunday School Lesson, April 4, 1920

Easter Lesson

Lesson, Luke 24:13-35. PRINTED, Luke 24:13-31

By Rev. C. E. CORNELL

The enemies of Jesus were assiduous in their desire to make the death of Jesus sure. There is a very strange providence here, for if there had been any loophole left some one might have said the resurrection was a deception. But this could not be said, for the facts of His death and resurrection are incontrovertible. There is no fact in all history so well authenticated.

Here are the recorded facts:

1. The soldier pierced His side with a spear, and there came out water and blood from the wound, a proof of death (John 19:34, 35).
2. The centurion, who was accustomed to executions, said that He was dead and so reported to Pilate.
3. Joseph's tomb was a new tomb, and no one had ever been buried in it before, so that the body of Christ could be easily identified.
4. A great round stone was placed at the door of the sepulcher, and to make doubly secure, it was sealed, and then a Roman guard placed about the tomb, so that no one could take the body away.
5. His friends believed He was dead, for they brought spices to wrap Him in. They had no expectation that He would rise in the way that He did.
6. The story and falsehood of the guards, paid for by the Jewish rulers, is stupid, contradictory, and absurd. If any one came while they were asleep, how would they know it? If a Roman soldier slept on duty the penalty was death. With such a penalty hanging over them, these Roman soldiers would hardly go to sleep. The disciples did not know about, or for that matter, believe in, His resurrection; then why should they venture among the soldiers?

Jesus was three days in the tomb, but it could not hold Him. An angel—with a body dazzling with splendor—rolled away the stone and sat upon it. "Conquered it, and made it his triumphal throne." The keepers became as *dead men*. Whedon remarks, "It is very probable that the splendor of a glorified body is always sufficient to overwhelm the senses and prostrate the strength of a living mortal. Such was the effect of the transfiguration on the disciples."

It will make an excellent practical teaching point to note the eleven appearances of Jesus after His resurrection.

1. He appeared to Mary Magdalene (Mark 16:9).
2. To the women returning from the sepulcher (Matt. 28:9, 10).
3. To Simon Peter alone (Luke 24:34).
4. To two disciples going to Emmaus (Luke 24:13-31).
5. To the apostles, excepting Thomas (John 20:19-25).
6. To the apostles, Thomas being present (John 20:26-29).
7. To seven disciples fishing (John 21:1-13).

8. To the eleven disciples on a mountain (Matt. 28:16-20).

9. To about 500 brethren at once (1 Cor. 15:6).

10. To James only (1 Cor. 15:7).

11. To all the apostles, at His ascension (Luke 24:50, 51).

Here is indisputable proof that He arose from the dead, for five of these appearances were when all the apostles were present; three only were private; one to two disciples, and one to a group of women. These, no doubt, were personally acquainted with Him, and a number of them saw Him die upon the cross.

McLaughlin remarks, "If the great miracles of Christianity were so misrepresented and lied about how do we expect men to tell the truth about entire sanctification which this typifies? There has always been intense opposition to any phase of supernatural religion whether at the fact of the resurrection, or of the saving grace of God in any degree, in the human heart. But God keeps the truth before men in spite of the slanders that are uttered against it."

Jesus declared, "I am the resurrection and the life." His resurrection is the assurance that death does not end all existence. The soul is to be clothed with another body like unto His own glorious body.

Christ is the living Savior at the right hand of God. He ever liveth to make intercession for us; He is the ruler over all things. He came that we might have life and that we might have life more abundantly. He is the first fruits, and because He lives we shall live also.

The resurrection proves that we shall live after death of the body, and that we will be actively engaged in another and better world. Every Christian has this buoyant hope.

Rev. W. C. Gordon says, "Easter declares that the only significance of death is in its relation to all life. Today is a part of the only eternity we shall ever know: God's law of progress makes of the life beyond a life of greater opportunities, of nobler achievements, and of more highly developed powers than any we have known. Every tomorrow being determined by today, this hour has an eternal significance to each of us."

Philip Brooks well says, "The great Easter truth is not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever."

The last divine command is, "Go ye, . . . lo, I am with you alway." This is enough for any man, "My presence shall go with you." This makes Christianity a missionary religion, and its devotees missionaries. We are not to magnify results, but to obey orders. "Go ye . . . preach the gospel to every creature."

AMONG THE CHURCHES

CHICAGO, ILL., FIRST CHURCH

—We have no evil report to bring. The last three Sabbaths have been well spent. Our pastor, Rev. W. C. Schurman, has been giving us good, practical truths. Sunday, March 7th, was a day of special blessing. The atmosphere was sweet and mellow with Christian love from the opening of the Sunday school, through the blessed communion service following, on through the afternoon mass meeting, and until the close of the day. The afternoon mass meeting is increasing in interest and attendance and God pours out His glory in the "good old-fashioned way." Many strangers come in for this service. The leaders, singers, prayers, and testimonies have all been helpful and inspiring. The Young People's meetings are a source of encouragement and are well attended. Good reports are coming in from the cottage prayer-meetings held each week in several different homes. The Nazarene brass band gives a fifteen minutes' concert each Sunday evening before the service, which is a great attraction. How proud we are of these young men who love the service of the Master!

The Sunday school is improving; especially in the increased number of teachers and scholars out on time for the singing of the first hymn. We have been making a special effort along this line and find that it pays. Our children's meetings are good. The boys and girls are growing in grace and in the knowledge of the Lord. The friends of Mrs. Emma Trail were glad to welcome her back after the close of her work in Olivet. We were glad also to see Dr. Swain, of Kewanee, Ill.; Rev. and Mrs. Hanks, of Kentucky; Rev. Mrs. Fitkin, of New York, Brother and Sister Brown, of Texas, and others who have visited us during the last month. We congratulate our young friends, Albert J. Obrecht and Miss Emily Young, for whom wedding bells rang January 22, 1920. The wedding took place at the church, Brother Schurman officiating. These young people have long been members of our church, and Mr. Obrecht is now pastor of the Morgan Park Church.—Mrs. J. A. Berry, Reporter.

VINCENNES, INDIANA

—The First Church of the Nazarene closed a very successful revival Sunday, March 14th. Although the revival fires have been burning ever since the

church was organized two years ago, yet this meeting was one of the best and "the end is not yet, praise the Lord." We had with us Rev. R. L. Morgan, of Anderson, Ind., as evangelist. He came to us in the "fulness of the blessing of the gospel" and did not shun to declare all the counsel of God. God honored the Word in convicting, converting, and sanctifying power and there was seldom a barren service. It is thought about one hundred bowed at the altar and the majority prayed through to victory. One Saturday night after the congregation was dismissed the convicting power of the Holy Spirit fell upon the people so that here and there all over the house the convicted ones fell upon their knees, calling upon God for mercy and were heard. The glory of God seemed to fill the house and soon the shouts of the redeemed mingled with the cries for mercy, which lasted until nearly midnight. It was a time long to be remembered. The next day (Sunday) was also marked by an unusual manifestation of God's presence. At the close of the first week Brother Peyton, the pastor, became ill and was unable to be present during the remainder of the meeting. Our District Superintendent, Brother Short, was with us one night to help. The last night of the meetings ten united with the church and others are coming. We are expecting a missionary convention soon. The pastor and people are working together in harmony. The church and Sunday school are on the upgrade, but best of all "God is with us" and give Him the glory.—Ada Gillespie, Reporter.

GRAND SALINE, TEXAS

—We are still pushing the battle here and God is placing His seal of approval upon our services. The interest in general is looking up. We have a splendid Sunday school and are looking to God to send us a gracious revival soon. Pray for us.—C. W. Johnson, Pastor.

INDIANAPOLIS, IND., WEST SIDE CHURCH

—Undoubtedly Sunday, March 14th, was one of the greatest days of this church. The day opened with an exceptional attendance in Sunday school, and as it was our first meeting in our new church, we had a good attendance at the morning service. Rev. J. W. Crawford, a former pastor who was instrumental in the organization of this church, preached with unction and power from heaven and the glory of God pervaded the congregation and all felt it was good to be there. At the night service Brother Chatfield commenced a revival and the Lord honored us with seekers at the first service. This preliminary revival will continue until April 7th. We must have an old-fashioned revival and we request the prayers of all God's people.—Amos Griffin, Reporter.

SIDNEY, ILL.

—Rev. J. E. L. Moore of Olivet University and the Aeolian quartet of Chicago were with us last Sunday, March 7th. The quartet did some wonderful singing, and Brother Moore talked Sunday evening on the progress of the Nazarene movement. Thank God for the old gospel route. God is blessing the work in this place and we are encouraged to keep pressing the battle for souls.—Mrs. T. C. Grigsby.

NORMAN, OKLA.

—We have just closed our revival with Rev. Lee L. Hamric, of Merkel, Texas, as evangelist. We had a good revival with twenty or thirty saved or sanctified, among the number a Methodist preacher and wife. We have had four definitely sanctified since the revival closed, making twenty-one in our regular services since we came on the work. Have received seventeen into the church. God is blessing us here in our work, for which we are praising Him.—R. E. McCain, Pastor.

COLEMAN, OKLA.

—On February 23d we began a revival with Rev. F. C. Savage, pastor at Madill, in charge, and God gave us great victory. Brother B. H. Haynie was with us on March 14th and organized a Church of the Nazarene with sixteen members. Numbers have prayed through in the old-time way and are shouting the victory. A number of visiting brethren were with us. The finances came easily and we gave our District Superintendent a good offering. As a church we have a vision of great things.—Rev. Mrs. Julia Standridge, Pastor.

FT. TOWSON, OKLA.

—Our District Superintendent was with us recently and his visit proved a great blessing. The Lord wonderfully blessed the services, especially on Sunday night. The blessing of the Lord is upon the work and some new members have recently united with the church. Our Sunday school is good and moving on. Our pastor, Harley Hanselman, and wife are a great blessing to us.—A. L. Trimble.

SIOUX CITY, IOWA

—We are glad to report a good missionary convention held here with General Superintendent Williams, Brother E. G. Anderson, and Brother E. A. Clark, beginning March 5th and continuing over Sunday. The people were delighted with Brother Williams and enjoyed Brother Anderson's sermons. Over \$1,500 was raised for Home and Foreign Missions in cash and pledges. On the last evening a purse was presented to Brother Clark. Our people are doing fine under Brother N. J. Hepburn's pastorate. He surely feeds the sheep and tells sinners what they will have to do to get saved and believers to get sanctified wholly. There have been some good cases of both under his ministry. Our Sunday school and Young People's meetings are very interesting and spiritual.—S. M. Doeblner, Deaconess.

MARSHALLTOWN, IOWA

—The Lord is still blessing at this station. The anchor to our souls holds sure and steadfast, and God is helping us to give out the true plan of salvation as never before. Our Sunday services are good and the Wednesday night prayer meetings are exceedingly fine. The attendance is increasing, a spirit of oneness is manifest by nearly all. The church is keeping all the bills paid up and we are coming up fine with all the apportionments of the church, and best of all we are planning for a real revival May 30th to June 20th, with Rev. J. E. Aycock and wife as evangelists.—J. H. Vance, Pastor.

ROSWELL, N. M.

—Our meeting here came to a close Sunday night, March 7th. The Lord gave us a good meeting, not a great landslide, but twenty-one souls prayed through to victory; some for pardon and some for purity. Three joined the church with more to follow. Rev. J. E. Threadgill, our District evangelist, did all the preaching and God honored His Word. Our band here is small, but they are faithful and stand by the evangelist and pastor. Pray for us.—P. C. Ramsey, Pastor.

ARTESIA, N. M.

—While our church membership here is small and badly scattered over several states, yet we have the victory and God is blessing us. We have been praying for a revival for about four months and God is hearing our cry. Our church voted to have our revival to begin March 28th, D. V., and we covet your

earnest prayers. At our last business meeting we had subscribed for Foreign Missions \$236 and our Sunday school offering to the same cause Sunday makes it over \$240. Last year "this church paid \$26.24, an increase of over 800 per cent. We have \$72 subscribed for Home Missions. Last year we paid \$9, which is exactly 800 per cent increase. Last year we paid nothing to Church Extension, this year our subscription already reaches to \$44.60, an increase of 4460 per cent. We have paid to the Publishing House \$10, District Superintendent \$14.54, furnishing our parsonage \$36.20, orphanage about \$15, Sunday school and current expenses about \$60, pastor's support a little over \$500. This for thirty members scattered over four states is an excellent showing. We give God all the praise and take new courage to press on for greater things. God is giving me far more than I deserve. He has most wonderfully blessed us (my family) in health and kept us from sickness when in the midst of it. Several have been saved and we are looking forward to a great harvest of souls. New Mexico is one of the neediest fields in the United States. Please do not forget us in prayer.—J. A. Chenaault.

MONTROSE, IOWA

—It was my pleasure to be with this church for three Sabbaths. It is a small church, but as good in quality as any place I have been. It was a hard battle, but we had some victories. The town people are much hardened toward full salvation. Mormons, infidels, etc., abound here. The pastor, Rev. Wilkinson, and wife showed me every kindness.—F. W. Cox.

POZONA, CAL.

—Last Sunday, March 7th, was a good and profitable day for our church here. It had been announced as a day especially for the young people. A goodly number of them were present and the writer preached two sermons especially to the young folks. They had charge of and furnished the music for the day; and surely favored us with a fine selection of special and appropriate songs. The young people's class in our Sunday school has an enrollment of between thirty and forty and they are a great help to our Sunday services, as they form the choir.—J. N. Hampe, Pastor.

BLACKWELL, OKLA.

—We have just closed a gracious revival here. As best we could tell there were about one hundred professions. A nice class joined the church and others are expecting to come in soon. We organized a titling band of twenty-three. This church, of which Rev. V. P. Drake is the pastor, has a beautiful brick building two blocks from the business section of town. Sister Drake is a great blessing to the church, being the teacher of the young people's class. The coast to coast convention is being held here now in the city auditorium.—John and Grace Roberts.

HUSTON, IDAHO.

—We have just been appointed by the District Superintendent to take charge of the work here. The first Sunday we had an all-day meeting, with eleven seekers in all. One man said he did not believe in holiness, but had \$500 to pay any man who would preach the truth. His daughter was saved and sanctified and says she is going as a missionary. Last Sunday, March 7th, we had two good services with seven seekers at the evening service. I covet the prayers of all that we may be able to organize a strong Church of the Nazarene at this place. This is a beautiful valley, climate ideal, thickly settled, and the people seemingly hungry for salvation.—Newton Kendall.

GALESBURG, ILL.

—We are holding a series of meetings here in preparation for the organization of a Church of the Nazarene. The Lord has been blessing us with victory in a small measure at least. To date we have had six at the altar seeking the blessing of holiness, who also testified to receiving same, also three conversions. True Bible preaching is a scarcity in this city and the folks seem very hungry. We are looking to God for complete victory.—A. J. Glanz.

BOISE, IDAHO.

—God is blessing in the work here. Dr. A. L. Whitcomb, of University Park, Iowa, gave us a fifteen days' meeting beginning February 15th. His

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work is constructive and he preaches the Word in the power and manifestation of the Holy Spirit. There was great heart searching and crying out to God for pardon and sanctification from the time the first altar call was given until the meetings closed. One noticeable fact was the number of members of other denominations who were seekers. At the last Sunday afternoon service seventeen members of the Boise church declared God had called them to some definite line of Christian work and signified their willingness to obey. The church has been greatly blessed and wonderfully strengthened because of Dr. Whitcomb's presence among us. The writer felt that she was somewhat at a disadvantage because she had only had this pastorate less than two months and had hardly an acquaintance with the field, but God used even that to His glory, and with Brother Franklin to lead the singing at all services and Miss Carter at the piano we had a wonderful time in the Holy Ghost and the hand of the Lord is with us. Several families and other individuals are ready to unite with this church, a number of others are looking this way, and will help to push the battle against sin. The attendance is increasing and interest deepening. One thousand dollars has been pledged toward building a new parsonage.—(Mrs.) M. J. Dickinson, Pastor.

RED DEER, ALTA.

—Feeling the drawback of our church location, which was much to one side of our little city, we were confident that it was the Lord's will to move it closer in, and accordingly we undertook it for His glory. A good central location was secured providentially at a very moderate figure and the work begun. The extremely cold weather hindered some, but at last the task is done. Now we have a nice, neat little church in the very heart of the city, just two blocks from the postoffice. A property worth at least \$3,000, with only \$500 against it, which we hope to raise as soon as possible. Praise the Lord. But, better still, the Lord is giving us a gracious revival. The meetings began February 22d. Brother Mathews, from Calgary, was with us part of the first week and over the second Sunday. His ministry was truly a great blessing. So far (March 8th) there have been about forty seekers at the altar and most of them have gotten through to real victory. The meetings continue this week with Rev. C. M. King as evangelist and we are expecting to go over the top with the best revival that the church has yet seen.—A. C. Metcalf, Pastor.

AUBURN, ILL.

—It is a pleasure to report the progress of the church here. The District advisory council met with the Auburn church March 2d and 3d and the evangelistic services at night, as well as devotional services at the opening of each session, were a real blessing to the church. Following the council Rev. F. M. Messenger, associate pastor of Chicago First Church, came to us for a four days' prophetic conference. Too much could not be said in praise of the excellent lectures and sermons by Brother Messenger on the second advent and the events of today that indicate the soon-coming of our Lord. These services were signally honored of the Holy Spirit in the salvation of souls and the entire sanctification of believers.—H. S. Hester, Pastor.

ORPHANAGES IN SERBIA

TEN NEW ORPHANAGES have just been opened in Serbia through the co-operation of the American Relief Administration and the American Red Cross. The orphanages will care for about 2,000 children.

This American assistance has come at a vital hour for Serbia, for the country today has about 300,000 orphans and 150,000 of these are still absolutely destitute. Thousands will probably die this winter of exposure, as the children of Serbia have died every winter during the last seven years.

The American Red Cross has taken the responsibility of providing clothes for these orphans out of its stocks of second-hand garments from America. It is also setting up in each orphanage a medical and dental clinic.—Red Cross Bulletin.

"You will find inclosed check for \$1.50 for one year's subscription for the HERALD of HOLINESS. A sister gave me one of her papers to read. I found it a clean paper." Mrs. O. B. NORRIS, Bonita, Texas.

TELEGRAMS

GREENVILLE, TEXAS.

HERALD OF HOLINESS:

Revival campaign and Bible conference closed with great victory at Peniel. Dr. Goodwin preaches with power and much acceptability. Large congregations. Great altar services. New members to be received. Liberal offering for evangelist. Fifty dollar gift to pastors.

HALDOR LILLENAS.

DECATUR, ILL.

HERALD OF HOLINESS:

Wonderful revival in Decatur First Church of the Nazarene, L. G. Milby pastor, closed in blaze of glory. One hundred seekers in two weeks. Four hundred dollars raised for expenses; fifty dollars given pastor as birthday present; sixteen hundred dollars given for Olivet University. Aeolian quartet captured people with singing. M. E. Borders with us last Sabbath. This church is on fire and doing things.

J. E. L. MOORE.

BLOOMINGTON, ILL.

HERALD OF HOLINESS:

The churches visited by our missionary party since March 10th have joyfully obligated themselves for the million-dollar foreign mission fund: Ogden, Illinois, \$100; Clarence, Mo., \$200; Danville, Ill., \$500; Georgetown, \$600; Bloomington, \$900; Olivet, \$1,600; Mansfield, \$2,000. Closing with altar full of seekers at Bloomington.

H. F. REYNOLDS.

OSKALOOSA, IOWA.

HERALD OF HOLINESS:

Sunday, March 21st, another great day at Oskaloosa, Iowa. Dr. R. T. Williams closed splendid re-

vival. Score of seekers at altar. Big rally in afternoon. Five thousand two hundred dollars raised for Home Missions. Iowa District moving forward along all lines. Big things ahead.

E. A. CLARK, Supl.

"You will please find enclosed check for \$1.50 for which please set my subscription one year ahead. Thank you for continuing the paper. I want you to continue each time unless you are notified to the contrary. I can not afford to be without the best paper in the world." Rev. Mrs. SUSIE (PLATT) EAGAN, Jester, Okla.

ANNOUNCEMENTS

SPECIAL NOTICE

The gratifying increase in the circulation of the HERALD of HOLINESS necessitates an earlier closing date for the following items included in its columns: All contributions to be printed under the headings

ANNOUNCEMENTS,
DIRECTORIES,
WANTS,
PRAYER LIST,

and all matter for DISPLAY advertisements must be in our office not later than the first mail of Saturday preceding date of issue.

This rule will become effective with the first number of the new volume, April 7, 1920.

CHARLES A. KINDER,
Managing Editor.

NOTICE—The Washington-Philadelphia District Assembly is to be held in the Norfolk, Va., church April 14 to 18, 1920. The Norfolk church is getting ready to entertain all who come. We would respectfully ask all pastors to send the number of delegates coming from their church as soon as possible. Also, please take up an offering that will cover the food question of the delegates; everything else will be provided for by the Norfolk church. We do not want to take an offering during the Assembly for this need, so let every pastor attend to this before the 14th of April. Address J. A. Ward, P. O. Box 322, Berkley, Va.

General Orphanage Board Installs Efficient Workers

We herewith present the likeness of Mr. and Mrs. Lee. Mrs. Lee is matron of Peniel Orphans' Home, and her husband, who is a trained nurse, in addition to looking after the sanitation of the institution, is in care of our garden, poultry, and rabbitry.

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OSCAR HUDSON, Secretary

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NOTES AND PERSONALS

We would appreciate it very much if all who send in reports would bear in mind that all reports must bear the name of the writer. If you desire only "Reporter" to be printed at the close of the report, we will be glad to publish it that way, but we must know the name of the person writing the report.—
MANAGING EDITOR.

Evangelists John and Grace Roberts have accepted a call to evangelize on the Western Oklahoma District, so have cancelled all other dates, and will give the rest of the Assembly year to that District.

Sister M. J. Dickinson, pastor at Boise, Idaho, writes that there is an excellent opportunity for a number of young women wishing to take nurse's training prior to going to the foreign field, to enter St. Luke's hospital in that city. Young women from the Church of the Nazarene are in demand by this hospital and are given every advantage. For full

particulars write to the pastor of the Church of the Nazarene, rooms 632-634 Empire building, Boise, Idaho.

Brother Amos Griffin of the West Side Church, Indianapolis, Ind., reports the completion of their new building. They expect to have a convention April 7th-11th, with Dr. J. W. Goodwin, Rev. U. E. Harding, Rev. J. W. Short, and the Aeolian quartet, dedicating the new church on April 11th.

Rev. J. E. Brasher, commissioned evangelist of the Georgia District, would like to get in touch with any needing a holiness evangelist. He is willing to go anywhere.

Rev. W. E. Smith, who has been pastor of our church at West Somerville, Mass., has asked to sever his relations as pastor at the coming Assembly. He will enter the evangelistic work and is unanimously recommended for this work by his church board. Address, 242 Elm street, West Somerville, Mass.

A recent letter from Rev. E. A. Girvin states that Rev. A. O. Henricks, pastor of First Church, Los Angeles, Cal., is seriously ill, being threatened with pneumonia.

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REQUESTS FOR PRAYER

247. A brother in Indiana requests prayer for a daughter who is unsaved.

248. A mother in Arkansas desires prayer that she may be healed, and that herself and husband may ever live true to God.

249. A sister in Oklahoma requests prayer for the healing of her daughter who is in a very serious condition, also that the daughter may give herself to the Lord. She also desires prayer for herself that she may be healed and that a revival may come to her town.

250. A brother in Indiana requests prayer for his father who is gradually going blind.

251. Prayer is requested for a sister in Saskatchewan, Canada, who is passing through very deep trials, sickness, and affliction, that she may be healed, also for her husband and daughters who are sick.

EVANGELISTS' DATES

(Address given is for mail.)

M. C. ADAM and wife, 529 Armstrong, Columbus, O.
Delphos, Ohio.....March 14-April 4
JARRETTE AND DELL AYCOCK, 833 Kensington Road,
Los Angeles, Cal.:

Fresno, Cal.....March 14-April 4
LEWIS H. AND NELLIE BACHELLER, Michigan District, care of Dist. Supt. C. L. Bradley:

Jackson.....Beginning March 4
Grand Rapids.....Beginning April 4
W. R. CAIN, 616 So. Vine avenue, Wichita, Kas.:

Cornell, Wash.....April 4-18
Everett, Wash.....April 25-May 9
JAMES B. CHAPMAN, Bethany, Okla.:

Elkhart, Ind., 220 W. Marlon.....March 15-April 4
Roswell, N. M.....April 27-May 16
D. S. CORLETT and wife, 1326 N. Hill avenue, Pasadena, Calif.:

East San Diego, Calif.....March 29-April 11

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| South Manchester, Conn., March 19-April 4 | |
| Lynbrook, L. I., April 11-25 | |
| Flushing, N. Y., May 18-31 | |
| DONA FLEMING, Ashland, Ky.: | |
| Normal, Ky., March 26-April 4 | |
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| Turkey, Ohio, April 30-May 9 | |
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| St. David, Ill., March 21-April 11 | |
| RALPH C. GRAY, Olivet, Ill.: | |
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| Walla Walla, Ore., May 11-28 | |
| H. B. LEWIS, Parma, Idaho: | |
| Thurman, Idaho, March 14-28 | |
| THEODORE AND MINNIE E. LUDWIG: | |
| Guide Rock, Neb., Indefinitely | |
| GEORGE AND EFFIE MOORE, 1133 Holliday street, Indianapolis, Ind.: | |
| Pialaville, Kas., April 2-18 | |
| R. L. MORGAN, 2206 Central avenue, Anderson, Ind.: | |
| Princeton, Ind., March 21-April 4 | |
| WM. O. NEASE, Olivet, Ill., No. 42: | |
| Lynn, Mass., April 4-18 | |
| Beals, Me., April 24-May 9 | |
| C. F. AND BYRDIE OWEN, accompanied by Miss MAE PELLIUM, Bethany, Okla.: | |
| Shamrock, Okla., March 26-April 11 | |
| Conway, Ark., April 13-25 | |
| Atkins, Ark., May 2-16 | |
| C. E. AND MAX ROBERTS, 2109 Troost avenue, Kansas City, Mo.: | |
| Chicago, First Church, 6645 Stewart, M. 14-A. 4 | |
| Indianapolis, Ind., 1015 Bellevue pl. A. 11-M. 2 | |
| Newton, Kas., May 5-23 | |
| C. W. RUTH AND BUD ROBINSON, KENNETH WELLS AND WIFE, SINGERS: | |
| Calro, Ill., March 30-April 4 | |
| Louisville, Ky., April 6-11 | |
| Indianapolis, Ind., April 13-18 | |
| Cincinnati, Ohio, April 20-25 | |
| FLORA N. RUTH, 526 Welsh street, Kane, Pa.: | |
| New Philadelphia, Ohio, March 24-April 4 | |
| W. D. SHELTON: | |
| Jansen, Neb., Indefinitely | |
| W. SHERMAN, 1811 Young street, Cincinnati, Ohio: | |
| Mohawk, Ind., March 23-April 1 | |
| WILDE-KNIGHT EVANGELISTIC PARTY, 876 N. Chester avenue, Pasadena, Cal.: | |
| Portland, Ore. (First Church), April 4-25 | |

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| Office 2109 Troost Ave. | |
| Residence: 10 Summit Ave., Haverhill, Mass. | |
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| Southern California, June 16-20 | |
| Colorado, June 23-27 | |
| Dakota-Montana, June 30-July 4 | |
| South Dakota, July 7-11 | |
| FALL ASSEMBLIES | |
| Missouri, September 1-5 | |
| Tennessee (Nashville), September 8-12 | |
| Kentucky, September 15-19 | |
| Alabama, September 22-26 | |
| Florida, September 29-October 3 | |
| Georgia, October 10-14 | |
| Mississippi, October 20-24 | |
| All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The Assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced. | |
| R. T. WILLIAMS, Nashville, Tenn. | |
| 947 W. Greenwood Ave. | |
| SPRING ASSEMBLIES | |
| Wash.-Phila. (Norfolk, Va.), April 14-18 | |
| New York (John Wesley Church), April 21-25 | |
| New England (So. Portland, Me.), April 28-May 2 | |
| Pittsburgh (Warren, Pa.), May 5-9 | |
| Ohio (Middletown), May 12-16 | |
| FALL ASSEMBLIES | |
| Chicago Central (Olivet, Ill.), September 1-5 | |
| Michigan, September 8-12 | |
| West. Oklahoma (Guthrie), Sept. 29-Oct. 3 | |
| East. Oklahoma (Medall), October 5-10 | |
| Arkansas (No. Little Rock), October 13-17 | |
| Little Rock, October 20-24 | |
| Louisiana (Shreveport), October 27-31 | |

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DEATHS

FEWELL—J. E. Fewell passed peacefully away the
evening of February 13, 1920. He was sixty years
old. He was converted when just a young boy,
sanctified some seventeen years ago and has been a
loyal Nazarene for these years. He was faithful
to the church. We will miss him, but our loss is
heaven's gain. Pray for dear Sister Fewell. The
funeral was conducted by Rev. S. W. Hampton, of
Ballinger, Texas.—J. O. West.

BAILEY—Henry Bailey was born near Magnolia,
Ill. in 1859. He went home to glory January 8,
1920. The funeral service was conducted by his
pastor, assisted by Rev. Darn, president of the
Holiness Association, in the Church of the Nazarene,
Edmonton, Alta. He was a truly sanctified man, a
faithful husband and father, and a devoted Na-
zarene. He kindly remembered our educational, mis-
sionary, and local interests in his will.—Ernest S.
Mathews, Pastor.

HARRINGTON—Douglas D. Harrington departed
this life February 19, 1920, from his home at Morse,
Sask., at the age of sixty-five years. He leaves to
mourn his death a wife, two brothers and a host of
friends. He was a member of the Morse Church of
the Nazarene, from which the funeral took place,
the pastor officiating. He suffered greatly during

his last days, but his faith never faltered. He felt
at all times that Jesus was very near, and his
desire was to depart and be with his Redeemer.
The remains were laid to rest in the Morse cem-
etery to await the summons on that great day.—L.
G. Brown, Pastor.

MILLER—Rev. R. C. Miller, one of our Nazarene
preachers, of Wickes, Ark., has gone to be with
Jesus. He was born August 22, 1885, and died Feb-
ruary 20, 1920, of pneumonia. He served faith-
fully in preaching until his departure. He leaves a
wife, five children, and a large number of friends.
His body was placed in the Duckett cemetery to
await the resurrection of the just. The funeral ser-
vices were conducted by the writer and assisted by
Rev. A. M. Gilbert, the pastor.—E. G. Winfield,
Evangelist.

WOODHEAD—Albert Woodhead was born in Hall-
fax, Yorkshire, England, February 6, 1865. He
passed from this life at his home in Calgary, Alta.,
December 31, 1919. He was a typical Nazarene, a
kind husband, a faithful father, a good tailor, and
a sanctified saint. We miss him, but can not wish
him back. The funeral was conducted by the pas-
tor.—Ernest S. Mathews, Pastor.

HACKER—Sarah Ann Hacker, wife of Mr. David
F. Hacker, passed to her heavenly home February
19, 1920. Sister Hacker was born July 3, 1863. Was
converted to God some twenty-five years ago, and
united with the Methodist Episcopal church. In
1898 she sought and found the blessing of a clean
heart, and walked in the light of that blessed grace,
until God said, "Enough, come up higher." Her
life was one of victory, and her end was peace.
Sister Hacker, with her husband, united with the
Church of the Nazarene in Huntington, Ind., last
year when the church was organized in this city.
Seven children—one a daughter, Hattie, in India;
one a son, Thomas, a missionary; a minister in
North Dakota; with her husband suffer their loss,
with her four brothers and many friends.—T. H.
Agnew, Pastor.

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A Sermon by C. H. SPURGEON on the
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March 8, 1920.

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terest increased and my very soul was stirred to
its depths as I saw the hand of God upon the
movement and read of the power of God being
manifest among His people. The book should
by all means have a large sale. I wish I were
able to place it in the hands of every holiness
preacher with whom I am acquainted.

In holy love,

EDWARD R. KELLEY.

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