

Herald of Holiness

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“Workers With Him”

FIRST, *workers*.—Not dreamers, but doers; not idlers, but industrious. Not riders in the band wagon, but yokefellows; not being carried, but carrying. Real, whole-hearted, genuine *workers*. Accomplishers! Doers! Constantly engaged; always busy; having His answer, who, when found in the temple, replied, “Wist ye not that I must be about my Father’s business?” Able to realize that there is given a time wherein work must be done—not waiting for a “more convenient season,” but accepting *today* as the chief opportunity, the only assured time in which to labor for the salvation of the lost. Comprehending also that the night cometh when no man can work. That workers are mindful always of the heaven-sent opportunities for doing their appointed work.

Then, “*with Him*.” Not *for Him*. God is able to do His own work. He who brought worlds into existence, by whom all things are made that have been made, can do the work without you. You can not work *for* God. Often the expression is heard, “I did it for Him.” But not so. God wants partners; coworkers. Jesus said, “Take my yoke upon you.” You can not pull without Him. Indeed, only are you successful as a kingdom worker when you pull *with Him*. The disciples toiled the long night through without results. When the morning broke they were empty-handed. But when the Partner spake, they like to have broken their nets with the draught of fish. The reason why? Workers *with Him*.

Lastly, “workers *with Him*.” “Without me ye can do nothing.” No use to call your effort good works. No use to put any label on it unless it bear the name of the firm. God has a work to be performed. He is the Designer, His is the plan. To whosoever will He will reveal His plan and purpose on condition that the partnership is maintained. “I will make you to be fishers of men.” And that means that as fishers you are to observe the rules. That you are to be so closely in contact with the divine Fisher that whatsoever He sayeth, that will you do. Are you a worker *with Him*? If so, you are indeed the most fortunate. For with Him all things are possible.

EDITORIAL

I Am With Thee to Deliver Thee

The mighty God pledges Himself to active participation in our affairs. Only through our own voluntary act of spurning His love, and turning away from His grace, may the Enemy of our souls come at us to harm us. God, in Jesus Christ, is Savior, Sanctifier, Keeper.

Seeing Jesus in Us

There is a very true sense in which the follower of Jesus is hidden with Christ in God. The humility of the saved soul seeks constantly to exalt his Savior, and hide in the dust at His feet. We should never lose that appreciation of ourselves and that attitude before God. There is another side, however, to the Christian life to which we must pay heed, and that is the stupendous fact that the world will be able to see Jesus but in us. To apologists for sin and sinful living the salvation of Christ is a cloak thrown over us whereby the Father is able to see but the righteousness of Jesus, while beneath the cloak our old, fallen nature may be acting as befits the Devil. How poor a conception of God and the power of the salvation of Jesus! The salvation of Jesus does not hide our sins, it takes them away, so that God is able to stand us out in the blazing light of criticism and trial as an advertisement of the power of the blood of Jesus.

A Sample of How God Works

It is true that salvation lies in being rather than in doing; there is no salvation in works, and he who would enter in that way with a nature unchanged will find himself cast into outer darkness from the very gate of heaven. But God puts the be in us in order that we may do. The being in Christ will bring forth the deeds of Christ as surely as the good tree will bring forth the good fruit. How high is the estimate God places upon our Christianity! not to do some good works, but to be a *pattern*, a model of good works. How great a conception has our God of those who have been redeemed by the blood of Jesus and filled with His Spirit.

The Prize of the Race

The runner of the marathon pressed forward to the prize of a crown of leaves—soon to fade and crumble to dust, as do all earthly honors; he who runs the Christian race successfully must keep his eyes fixed upon Jesus, who is our sure and eternal great reward. Take the world and all it holds, but give me Jesus! Jesus, the end of the race as the reward, and Jesus, the Judge of the race, watching our running, encouraging us by His love, assuring us of success if only we keep our eyes fixed upon Him. No matter how hard the

path, no matter how long the way, no matter what obstacles we encounter, no matter how weak, if we keep our eyes on Jesus and run we are sure of the reward.

The Safety of the Garrison

A consciousness of conditions, a realization of the fact and nature and result of sin is necessary to man's salvation. The most difficult part of bringing the salvation of Jesus to the lost is in the unwillingness of men to be led into light. The misleading, fatal optimism of the world shuts its eyes and says there is no real evil; everything will come out all right in the end. But suddenly, without time for their preparation, the reward of their evil life comes upon men, and an eternity of woe and vain regret is theirs. To know the danger—the power and purpose of Satan for evil, and man's inability of himself to save himself—is to maintain a state of watchfulness. No man is saved, in the sense of no longer needing protection from Satan, in this life. He who ceases from constant, vigilant watchfulness over his own soul gives the gate to the never-relenting enemy. A knowledge of the presence and purpose of the enemy is necessary, but is not of itself assurance of safety. It is the walls of the fort and the guns that are the protection of the alert garrison. So is prayer to the child of God. First a knowledge of the nature and immanence of evil, then the absolute protection afforded by the Almighty through prayer. Is it possible that our garrison shall sleep in false security? Is it possible that it should not have received the perfect protection so freely offered by the King? Watch and pray!

Salvation or Civilization

There is too much going to the foreign field for no greater purpose than that of teaching. To "civilize" the heathen is the effort of the church that knows not the Holy Ghost. Not so is the command of the risen Lord; His command is to make disciples. It is to bring a vital knowledge of salvation to those sin-cursed and lost souls. It is to stop nothing short of baptizing these erstwhile heathen with the Holy Ghost. Nothing less is a "going" at the command and in the power of the Christ.

Called to Pentecost

The Church of the Nazarene is called to Pentecosts. Supernatural manifestations of divine power and glory are the very heart of our existence. God will have Pentecosts, and because we chose to let Him have His will done in us, we came forth of Pentecost. The manifestation of Himself to and upon and through the one hundred twenty in the upper room was not an accident, nor was it to be an isolated or exceptional case. It came as a sample ushering in a new dispensation of

dealing with men to last unbroken until the end of the age.

God will have Pentecosts. He has given this as His plan, and somehow, somewhere, He will continue to find those through whom He can show Himself in pentecostal power. It is as truly the mark and peculiar possession of that which is called the holiness movement, which has headed up in the Church of the Nazarene, as was the shekinah which glowed between the cherubims the treasure of the children of Israel. It was this glory which marked the presence of God with them. It is the glory of Pentecost which seals our movement with divine approval.

There is a danger, there will always be a danger with us, as we strengthen and beautify the tabernacle and temple, of losing the sense of the importance of the divine fire. It was not the ark which gave victory to the Israelites, but the fire over the ark; and when the glory was gone from between the angels, the Philistines took the ark. Our ark contains the perfect law, and even the pot of manna and the rod which budded; we have the very doctrine of God—but our victories must come through the glory of Pentecost, the light which is above our ark.

That mysterious, unexplainable but very knowable thing which we call unction is God's seal of the upper room. It is that which we need and must have if we are to make the impression upon the world that these evil days demand, and God expects of us. Nothing can take its place; we are determined that nothing shall take its place. The tent covered with rams' skins, with the glory of God in the midst, we choose rather than the temple upon which Ichabod is written, and whose priests turn away the Holy One of Israel.

Pentecost means a glory upon lives that reveals to the world the form of the Fourth in the midst of our greatest perplexities and severest trials. Pentecost means hearts so broken in the presence of the lost multitudes that barriers are washed away with tears. Pentecost means "This one thing I do," and doing all together. Pentecost inevitably arrests attention and starts the question, "What is this?" Pentecost is its own answer, "This is that."

That Thou Shouldst Be for Salvation

What does the Master mean? That I should be for the salvation of other souls? Stupendous thought! That in this world, perhaps all about me, there are souls whose eternal bliss or whose eternal woe lies in my keeping. What if my light should burn dim, and they lose their way? What if the light within me become darkness and I become a blind leader of the blind—I, who have known the clear light of the Holy Ghost, instead of being a deliverance, to become a snare to the destruction of immortal souls, for whom Jesus died. O Spirit of the living God, keep me luminous; keep me so clean that the light of Thyself within me may shine clear and steady.

Salvation Our Specialty

There is no question as to the loyalty of Nazarenes to their country. Our church stands for patriotism, for obedience to and support of constituted authority. Our doctrines inculcate the very opposite of Bolshevism and disloyalty. So much. On the other hand we recognize the truth that our job as a church and people is to get men and women freed from sin, and that is what we propose to work at. Civics and economics may engross the attention of other churches; salvation is not only our specialty, it is the "this one thing I do." The *Advance* has a word to say along this line:

Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. "The first duty of the church," says a leading review, "is not to make 100 per cent Americans but 100 per cent Christians."

Power to Cast Out Sin

Where the church has lost its power to cast out the demons of worldliness and sin; where the church, instead, is dictated to by the world, and the fight against carnality has ceased from its pulpits, it is because that church has refused its pentecostal endowment. A church may be powerful in politics—the Church of Rome is that; a church may be powerful in society—Protestant churches wield that influence; but the Church of Jesus Christ has *power to cast out sin*. Oh, that the Church of the name of the Son of God would seek the upper room. Dr. JOWETT says:

Without the Holy Spirit we have no power of expulsion. We may give our orders, but they will not be obeyed. Yet "ye shall receive dynamic when the Holy Spirit is come upon you"—and then would the Book of life contain entries of this shining order: "And the church, filled with the Holy Spirit, rebuked the unclean spirit, saying, 'Come out of him!' And the command of the church was obeyed."

The Church a Channel

What ROBERT MACGOWAN says in *The Continent* is true:

Did you ever notice that a young man or woman is part of the home, in proportion to the love which he or she puts into it? To many in these days it is just a place to sleep and eat in, sometimes not even that. They are not part of the inner circle of a mother's heart because their love is scattered abroad outside, among others who very often do not deserve it. Well, they are deserters, traitors, betrayers at the very beginning of life, and their usefulness to the world is already at an end; for they do not understand the common loyalties.

No less is this true as to the church. Each of us is a part of the church in proportion to what we put into it. But alas, so few comparatively are being trained to put anything into the church. Truly, there is a need of pastoral oversight and care here. Indeed, a home is not "just a place to sleep and eat in," neither is the church just a place in which to place one's name. The church is something to be a part of—something which shall be a

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part of you. The church is a channel through which to express our love and loyalty to God, as a home is a place where we may express our love and loyalty to our dearest kindred. Every activity of the church calls for my participation—praise, public prayer, testimony, personal work for the salvation of others, and the gross tithe of my income. Every church member a loyal Nazarene! which means one hundred per cent loyalty to God.

Life After Death

One of the effects of the great war was the swinging of the pendulum of infidelity from crass materialism to the other extreme of spiritism. The inconceivable loss of human life has brought the thinking world wide awake face to face with the blank wall of eternity. The wail from the millions of bereft homes is, "There must be life after death! There must be!" And to these Satan offers spiritism, and as never before in the history of the world is humanity flocking after this Devil's cheap counterfeit of God's eternal life. Oh, what an opportunity of service for the Church of Jesus Christ—He who brought immortality to light and declared, "I am the resurrection and the life." An exchange says:

A New York gentleman interested in measuring the new craze in this country about things occult hired a man to stand all day in the bookshop of the Wanamaker store and take note of all volumes purchased there. Out of every five books sold over those counters that day four had something or other to do with spiritualism. Probably no modern bookseller expected to live to see the day when anything printed would sell better than novels, but now the wonder has come to pass.

A friend of this gentleman who heard of his test imitated him by sending an agent to inquire of the New York public library about the demand for spiritualistic works. The response was that the inquiry for literature of this nature far exceeds the greatest call the library ever had before for any single line of publications. The supply on its shelves is nothing compared to the demand.

A Full and Complete Cure

Unbelief is the secret of all unfruitfulness of the Church. The message of Jesus Christ to the world is so radical, so uncompromising, so stupendous in its scope that it is impossible of delivery to one who knows not, experimentally in his own being, this gospel. The church can not attract sufferers unless it has a knowledge of the cure for suffering, and is in the business of presenting the Remedy. People fail to find the real in the churches because too often preachers have no experimental knowledge of the real. Where men have come into vital knowledge of the salvation of Jesus, when they have themselves

been filled with divine personality, they have indeed something to present which will bear the impress of reality. No longer does such a pulpit become a place of intellectual entertainment or enlightenment, with a casual, apologetic reference to Jesus and His redemption, but the most wonderful message that human lips can repeat rings out with full assurance that there is a full and complete cure for sin in this life through the atonement of Christ. No visitor will ever charge such pastors, such churches, with giving an impression of unreality. The cure for unreality is the baptism with the Holy Ghost. An exchange asks this question, "Are our church services real?"

Students will frankly say, "If you go to church, you don't get the impression that what is happening is very real to those who are taking part." Is this true of the church services in this country? This is not a question that we can afford to pass unconsidered. People are religiously inclined. That is manifested in many ways. Every new "ism" that springs up grows out of the natural inclination of people to be religious. Yes, and every new "ism" is a charge against the Church, indicating that the Church has failed to satisfy. Are our church services real? Not, do they draw the crowd? Are they real? Not, is the music good from a technical standpoint? Has it the tone of reality? Not, is the sermon a good one, gauged by the book standards of sermonizing? but, Does the message have the ring of reality? There should be no conflict between the mystery of religion and the reality in religion. The religion does not satisfy that does not seem real.

Carnality Deceptive

The *Youth's Companion* tells the story of the escape of a chicken-thieving opossum, after a feigned death from a slight beating, and likens this wily animal to that sin which doth so easily beset us. It is an apt comparison. Next to its spirit of resistance to God and good the prominent trait of carnality is its deceptiveness. We are persuaded that the only way to make an end to the possum's thieving is to cut off the animal's head. And, as the *Companion* truly says, there is but the one cure for sin, and that is to "nail it to the cross of Christ," that the old man may be crucified:

We know the wickedness and selfishness and thievishness of sin. And more than that, we know well the deceitful nature of sin. There never was an enemy who has perfected the art of *camouflage* as the Devil has done. Sin knows how to lie low when it suits its ends. And it knows how to be very much alive again when the danger is past or when opportunity to continue its evil work comes. We know that well enough. Why, then, are we satisfied to give our selfishness and pride and lust and bad habits a few resounding whacks, call them some bad names and tell them to begone, then turn back and take up our journey in life satisfied as though sin could be destroyed by any such treatment as that? It is sure to come back. It is only playing possum. It is only lying low and hiding its head till you have forgotten. Then it will be as full of life and as hateful as it was before.

There is one cure for sin, and one only. That is to nail it to the cross of Christ. If we be dead with Him, then the old sinful nature is dead to stay dead, but the new man in Christ Jesus is still alive in Him. Let us then not trust to our own blows at sin but deal it the death blow by nailing it day by day to the cross of Christ. Then we can be satisfied that it can never revive or return to do us harm.

"To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. 1:11, 12).

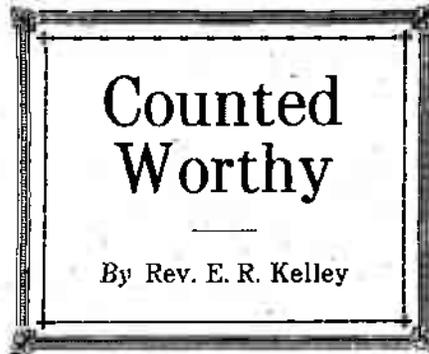
IT would seem, from a human standpoint, that one man would run out of prayers containing thoughts of such depths and heights as are given expression to by the apostle; and I would judge, that an ordinary man would do so, but when we study the character of Paul and get an insight into his strength and nobility; and all brought about by the Holy Spirit's indwelling, then we need no longer be surprised at the vastness and sublimity of his faith as expressed in his petitions.

The prayer from which we have selected the text at this time is not as lengthy as some of his other prayers, but its worth can not for a moment be questioned. So full and so tender are the desires expressed, showing fully and clearly that the man who utters them is a true Christian friend and teacher. For only a full-orbed Christian can pray as this man prays.

"We pray for you that God would count you worthy of your calling." Does not the "counting worthy" refer to the future—a future estimate being placed by God himself upon His people? Of course, we are aware that God has here and now an estimate of His people's worth, but there is also a future estimate that we will know of at the close of our earthly life. So, then, we are brought face to face with the thought of an actual judgment which God is to apply to our lives and characters. This same writer, in 1 Corinthians 3:15, presents this thought in connection with God's judgment of His saints. "If any man's works shall be burned, he shall suffer loss; but he himself shall be saved: yet so as by fire." The eternal God is to judge His people as well as those who are not His people. We ought to receive this truth more than we do. It is neglected and forgotten too much, and thought of too lightly these days. Yes, it is true that he who has been born again; has passed from death unto life, and it is equally true that "judgment shall begin at the house of God," and, too, that the "Lord will judge his people." We should lay this truth to heart more than we do. Let none fancy that we shall escape the righteous judgment of a righteous God. And when such a statement is made there is nothing therein to make the soul tremble with fear before God; for we will appear before God exactly as we are, and if we have the assurance that we please Him here we are sure to pass muster. "Perfect love casteth out fear, for fear hath torment; and he that feareth is not perfected in love."

Now then! If what I have said be true; if there is an actual Divine judgment passing upon us day by day, and if there is to be a most solemn Divine judgment for us after we have finished our course here, then, pray, what sort of lives ought you and I live? What sort of characters should we have?

Again! The text further conveys the idea of a calling, "your calling." The word "calling" does not mean here, as some would suppose, an avocation or some job given us to



perform. Its meaning is further reaching than that. When we consider who it is that calls we at once recognize that He is not calling us to an avocation, *but to a life*. The apostle, in another of his letters, tells us something of this call which God gives unto us. "God," says he, "hath not called us unto uncleanness, but unto holiness." Or, again, "Unto salvation through sanctification of the Spirit." I am not going to enter here into any theological discussion, but I will say, with all the emphasis at my command, that if you and I are not living a holy life before God then we are not living a life that is pleasing unto Him; and if we are not pleasing Him here how can we expect to pass muster before Him in "that day"?

"Well, my brother, I do not understand what you mean by being holy. I have been converted and I know that Jesus saves me now, but I can not say that I am holy."

That's an honest confession. And, beloved, if you are conscious of God's saving grace I want to say that you have a good experience. We would not discount your experience for one single moment. But, honest now, don't you believe God desires to take you deeper into His will, and into Himself? Don't you at times feel the stirring of evil passions, unrighteous anger, evil tempers, and base passionate desires? Well, listen! God can take all of that out of your heart and life and make you the man or woman you ought to be, through the sanctification of His Spirit. By all that the sacrifice of Jesus Christ upon the cross means to us we are

called to a life of self-crucifixion; and by the life He is now living we are called to a life of holy living. Here and now does God summon us to a life of self-sacrifice and righteousness and holiness. The same invitation that calls us to Him through the regenerating power of the Spirit calls us also to a life of holiness through the sanctification of God's Spirit. Therefore considering who it is that calls us, and to what He calls us, does there not lie in the fact of that divine call to which we as Christian men and women say we yielded, *an obligation resting upon each one to live a life that is above reproach; a life of complete consecration, which has resulted in the conscious sanctification of spirit and soul and body?*

Oh, my brother, how much this should mean to us all! Yet, in the face of such a truth, is it not true that we have amongst us men and women, professing to be followers of their Lord and Christ, whose lives are in the most outrageous discord with the teaching of God's Word and a life of righteousness and holiness? Then how about my life? That is a question each of us should personally apply. Is my life fully yielded to Him and His will? Does my life correspond to God's purpose concerning it? Can I now say that self is banished and that "I am crucified with Christ, and the life I now live, I live by the faith of the Son of God"? Apply these questions to your own heart and life.

An absolute conformity to Him, and an absolute perfection may be impossible; but our lives can please Him if we will become what He desires us to be. And, brothers, if it was the apostle's supreme desire for people then, should it not be our supreme aim to "walk worthy of the vocation wherewith we are called"?

"But," some one asks, "is such possible?" No; in our own strength it is not possible! Who of us could reach such a height of conformity by our own might or strength? Not one. But, thanks be unto God! we have a God who can and will lift us up to the heights. Have you ever thought that we have a Father who tells us to be good, and then looks on, with a whip in His hand, to see that we are good? That is not a true picture of our heavenly Father. He is a Father who brings to us all the aid at His command to enable us to obey Him and be what He would have us be. God not only calls us, but He puts out His hand to aid us also.

"And fulfil all the good pleasure of his goodness." In other words, the apostle means this: God will see to it that every desire for goodness and righteousness and holiness is fulfilled. What right have you to be called "good" if there is no desire in your heart to be better? I have heard more than one give a testimony of this sort: "Thank God! I am glad that I can say that I am saved, sanctified, and satisfied." But are you satisfied? Yes; you are satisfied that God sanctifies you wholly; but the human soul—in a broader sense—is never fully satisfied. The more goodness we possess the more goodness we desire. The more of God we have the more of God we want. "This is the very signature of a life—yearning after an unaccomplished perfection." Not that one's soul is not perfected

He Satisfies My Soul

By HALDOR LILLENAS

*If nights are long and days are drear,
It matters not if Christ is near,
He fills the lonely hours with cheer;
He satisfies my soul.*

*If songs I sang in bygone days
Are hushed amid a tear-dimmed haze;
It matters not, for Christ always
Will satisfy my soul.*

*If skies of gold have turned to gray,
If mists enshroud the toilsome way,
My heart shall sing from day to day;
He satisfies my soul.*

*Let earth recede and pass from sight,
It matters not, the portals bright
Swing open to the land of light;
Christ satisfies my soul.*

PENIEL, TEXAS.

in love; but that one, growing in grace, is reaching out continually for more and more and more of God and His love and holiness.

Some of you have been converted twenty-five years or more. Some of you have been "in the way" for that length of time or longer. During these years how has the battle gone with you? Have you had a real desire in your soul to become better men and women as the years have come and gone? Have you not at times cried from the depth of your soul, "Oh! wretched man that I am, who will deliver me from the body of this death?" Ah! my brother, if you have never been conscious of such desires as these; if you do not know what it is to follow after the life that Jesus has held out to us with an infinite longing within your soul, then pray how can you claim to have the experience you once enjoyed when God saved your soul? The very essence of the Christian life, my brother, is longing for a restfulness of spirit and a calm of soul that God alone can give, as in His perfect nature He fills us with Himself. The soul of God's child is ever crying out:

"More like the Master I would ever be,
More of His meekness; more humility;
More zeal to labor, more courage to be true,
More consecration for work He bids me do.

"More like the Master I would live and grow;
More of His love to others I would show;
More self-denial, like Him in Galilee,
More like the Master I long to ever be."

But God himself can not make you better if you do not care to be better. There is no point in your life that God can lay hold of to enrich and empower if you have no desire for Him to do so. *God will force Himself into no man's life.* "Open your mouth wide," God says, "and I will fill it." But how can God fill the mouth, or feed the soul, or perfect one in holiness if, like many of us are doing, we close our lips and keep our teeth locked? If God is to feed us we must open our mouths to Him. In other words, there first must be aspiration before there can be satisfaction. "Blessed are they that hunger and thirst, . . . for they shall be filled."

"And the work of faith with power." The faith we have toward Jesus Christ, or the faith we have in Him is bound to influence our lives and aid us in crystallizing our characters. Of this the apostle is sure. He is fully satisfied that if the soul trusts itself to God fully and completely that all the work of holiness flowing from His love-heart will find its way into our own heart and life. And this will be accomplished *with power.* "Ye shall receive power after that the Holy Ghost is come upon you." "Tarry ye . . . until ye are endued with power from on high." A powerless life is a sub-normal life. A powerless church is a dead church. God pity us!

"That the name of our Lord Jesus Christ may be glorified in you and ye in him." Here we have presented the thought of the glory there is to be found in Jesus Christ by men and women being made perfect in love through the sanctifying grace of God in the heart. And the reason is: They are Christ's workmanship. Probably some of you have read of the artist entering the studio of his artist friend and leaving upon the canvas one

single completed circle with one master stroke. That was sufficient. Nothing more was needed. The fellow-artist admired the skill of his friend and gloried in it. Jesus Christ, brothers, presents perfected men and women

to an admiring world as specimens of what His grace and power does for the soul, and His name become thereby glorious. *You and I ought to be samples of His highest work.*
LATHROP, MO.

Backsliding

By W. R. GILLEY

BACKSLIDING is a word used to denote a Christian's falling away from the truth, from the experiences of grace and from Christ. Technically it means to go backward by degrees from that which has been gained. In Isaiah 1:4 the Lord said of His chosen people, "They are gone away backward." In connection with this statement He said they had forsaken the Lord. So it means to turn away or apart from Christ. There is a difference between the words "apostasy" and "backsliding." Apostasy usually means a total and final turning from Christ in the sense of going back on the whole of Christianity, both experimentally and doctrinally, and considering it not of God.

There are various degrees of backsliding. Following Christ afar off by one who has walked close to Him is backsliding. Losing one's experience of holiness or of regeneration is backsliding, though these may not mean a giving up or falling from the doctrine of Christ. Giving up any of the true doctrines of Christ and turning to error by one who has believed and taught them is backsliding. Any form of backsliding is bad, though perhaps this last form is the worst where vital fundamental truths are concerned. The Bible does not teach backsliding, but it gives us examples of those who did backslide and faithfully warns us against it.

Some people have claimed to believe it was not possible to backslide but have found by their own experience their mistake. I advise you, dear reader, not to experiment to see if it is possible to backslide but let the Bible teach you. This is one thing it is better not to learn by experience.

Backsliding if not confessed at once soon becomes very hard to confess. Many people are willing to admit they are not as far along in grace as they once were, but are not willing to confess they are backslidden. But according to the meaning of the word any who have been farther along in the Christian way, graces, or truths than now are that much backslidden. Though they may not have lost much ground, if they have lost any they are that much backslidden.

It is especially hard for preachers to confess to backsliding. If they backslide in doctrine they usually say they have gotten more knowledge of the truth. If they backslide in practice they say they have more light on those things. If they backslide in experience they say they do not believe in emotional religion, or they believe in working in the valley rather than being blessed on the mountain top, with the emphasis on the valley.

Because backsliding is so generally practiced these days it has come to be considered as not such a bad thing. Nevertheless the Bible teaches it is an exceedingly *dangerous thing* practiced in any degree. Backsliding lays one open to the temptation to discourage-

ment. Backsliding puts one on the Devil's territory and makes it harder to overcome him. Backsliding encourages the Devil to believe he will yet own you forever. Backsliding gives the sinner an excuse for reproaching the cause of Christ. Backsliding discourages the convicted sinner from seeking Christ. Backsliding puts one out of touch with God. And even though it is not for a very long time, yet a soul which you might have saved, had you been in touch with Christ, may be lost forever. Backsliding hurts one's influence even though we confess it. It hurts more when it is not confessed.

Backsliding in the first degree is dangerous because it is a long step in the direction of the last and final degree. Backsliders usually do not know how much ground they have lost. When they have gone back ten yards (I speak after the manner of men) they have really lost twenty yards. Because the time used in losing the ten ought to have been used to gain ten more.

It is possible to be backslidden in heart, *i. e.*, in experience, and not in practice. It is possible to be backslidden in heart and not know it. Samson was, and had to shake himself to discover the fact. He had played with the thing so long he did it without any feeling in the matter.

There are three root causes of backsliding: the world; the flesh—carnality; and the Devil. There are also three cures.

"This is the victory that overcomes the world, even our faith." So with all thy getting, get faith. Faith in the invisible, eternal God will overcome the material things about us and enable us to rightly use the things of time, *i. e.*, live in this world as in a tent like Abraham who sought a city that had foundations and that would abide eternally.

The baptism of the Holy Ghost will burn out the carnal mind and destroy the roots of sin. So seek on, seeker, until the holy fire touches your heart and your soul is full of the divine life and power.

The Devil is not so easily gotten rid of as the other two, though none is easy. I only speak comparatively. To overcome the Devil we are told to put on the whole armor of God and then take the sword of the Spirit and go out and make the attack on his territory. In other words, we are to fight an *aggressive warfare*. As long as the children of Israel fought an aggressive warfare in the land of Canaan they were victorious. But when they settled down, became contented with what they possessed, and began to fight on the defensive they were soon defeated and under tribute to their enemies.

Dear reader, if the Devil can get you to consent to fight only on the defensive he will soon have you paying taxes on some form of worldliness or evil.

The sword is not for defense but for offense.

The armor is for defense. The sword is for attack. The armor to repel an attack. He who fights in the offensive must also be provided for defense, but his safety is in the offense. This is what Peter tells us in his sure cure for backsliding after sanctification: 2 Pet. 1: 3-11.

LANSING, MICH.

Christ in the Eternal Ages

By Mrs. HATTIE LIVINGSTON.

AS we sweep through the mighty cycle of the universe, ages upon ages, during which the heavens have been forming, unfolding, and transforming, and judge from the millions of years that must have passed away, and the countless ages yet to come, we get some faint idea of the lifetime of the high and holy One that inhabiteth eternity. He lives not as we do in one moment at a time, but in all eternity, either way, constantly. Both the past and the future are present to Him. In the eighth chapter of Proverbs, Solomon, through divine inspiration, draws aside the curtains, puts to our eyes the celestial telescope, and we catch a vision of the Father and Son in the remotest ages of the past eternity:

22 The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth;

28 When he established the clouds above; when he strengthened the fountains of the deep;

29 When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

It was in those eternal ages that the plan was projected, and the covenant of redemption was made between the Father and the Son. In those unnumbered ages, before a seraph sang, before the firmament was stretched on high; when there were no depths, no fountains of water; before the mountains were brought forth, "then" He says "was I with him, and I was daily his delight, rejoicing always before him." Then, with unutterable tenderness, He adds, "rejoicing in the habitable parts of his earth, and my delights were with the sons of men." It was then—before the foundation of the world—we were chosen in Him.

From this it is plain to be seen that redemption was no afterthought, no hasty provision to remedy the direful effect of the fall. It was a great original and eternal thought in God's heart of love.

Paul repeatedly affirms the fact that the atonement was eternal, "Who hath saved us

and called us with a holy calling, not according to our works, but according to his own purpose and grace; which was given us in Christ Jesus before times eternal."

Peter declares that we are redeemed with the precious blood of Christ "who verily was foreordained before the foundation of the world."

"Redemptive Trinity precedes creative Trinity," says Dr. Pope in his Systematic Theology.

Christ our Lord, the eternal Son of God, the great Head of the covenant of redemption loves us with an everlasting love. Eternal in its beginning as in its duration.

Christ swung this little world out into immensity and hung it upon nothing. He spoke it into existence to be the habitation for the people of His love, He planned for us every conceivable necessity, comfort, and luxury. He made provisions for our eternal destiny long before Satan entered Eden and brought the curse upon the race.

THE REDEEMER

In the fullness of time Christ left the old homestead, amid the adoration of angels and archangels. Divesting Himself of heaven and honor He assumed the nature of man and became incarnate in human flesh with all the temptations "that flesh is heir to." The Son of God becomes the servant of man.

The cross of Calvary; the emptied tomb, the risen and ascended Lord; the great Intercessor at the right hand of the Majesty on high are all the predestined consummation of that eternal covenant.

But this is only the beginning of the mani-

festation of His everlasting love. We are standing between two eternities. All that infinite love could do for a fallen race has been done in the eternal past. But His love is from eternity to eternity.

THE PRESENT AGE

God's mighty plan for us in this present age is to blot out all transgressions and to justify us freely and to account us righteous for Jesus' sake because God expiates sin by an adequate penalty on the head of our Savior. We are accepted in the Beloved and treated as sons. More, it means we are not only saved from God's judgment against sin, but the very power of evil has been cut at the root.

Accepted in Christ we become like Him, identified with His person and with His name, clothed with His righteousness, covered with His blood we become—

"So dear, so very dear to God,
Dearer I can not be;
For in the person of His Son,
I am as dear as He."

IN THE FUTURE AGES

In the ages to come He has mansions, crowns, and diadems of unimaginable splendor awaiting His redeemed. Infinitely sweeter and more glorious and precious, beyond words of expression. He will lift us above the highest archangel and we shall sit with Him in the very center of the universe of glory and ineffable love as the sharer of His throne and the very Bride of His heart.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

The Last General Assembly

By HENRY C. ETHELL

I DO not mean the General Assembly of the Church of the Nazarene, lately held at Kansas City. I mean the last General Assembly of the general Church that shall ever be held.

St. Paul, I think, sets such an assembly before us in the twelfth chapter of the Epistle to the Hebrews. He first draws a sharp contrast between the Mosaic dispensation and the Christian (let us not mar the picture by hair-splitting here), between the great gathering of the people of God around Mt. Sinai to receive the law in that early day and the greater gathering of the last day; between the only goal which the Israelite of that day could see and the ultimate goal on which the Christian's eye is fixed. The contrast is indicated in the words, "Ye are not come," of verse 18 and the words "but ye are come" of verse 22. It is a contrast between the materialistic features of the old and the spiritual character of the new.

Mount Sinai was a "mount that might be touched" and yet the people were forbidden to touch it. Moses was commanded to "set bounds unto the people round about" (Ex. 19:12). In verse 21 the command is, "Charge the people, lest they break through unto the Lord to gaze, and many of them perish." They must keep a respectful distance. There was to be no drawing nigh. The way was not yet prepared for them to "draw nigh." But when we "are come to Mount Zion" which seems to be carried up, figuratively, from the old Jerusalem to the new, we are invited to "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience" (Heb. 10:22). Brethren, do we not bless God in our hearts that we live in this day of blessed privilege? Even this foregleam of what is to come is glorious.

We need not dwell particularly on Mount Calvary, which looms midway between. But it is shad-

owed forth in the text, verse 24, in the reference to "Jesus, the mediator of the new covenant, and to the blood of sprinkling," by which "our hearts are sprinkled," as noted above; and by which we have "boldness to enter into the holiest" (Heb. 10:19); and all the other free and glorious privileges of the sanctuary of God.

The meeting place of this great assembly is described by three terms: "Mount Zion," "the city of the living God," and "the heavenly Jerusalem." That two of these terms at least include the uncollected Church of God on earth, as indicated above, is strengthened by comparison with Revelation 3:12, where it is said that the overcomer on earth shall bear "the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." The Church of God on earth is of heavenly origin, and bears the stamp of God even here below.

"I apprehend that the apostle, in the words 'ye are come to Mount Zion,' means to make the picture recognizable to human eyes, and that there are certain features in the foreground which represent only the antechamber of the heavenly glory. But just beyond, and as we gaze intently seeming not so far away, the main field of the picture stands vividly outlined before our eyes, insistent with a life and glory that are not of this world at the best it shall ever know. We have had pictures of District and General Assemblies (I speak as a Nazarene) taken after the event. They were never complete. Perhaps you or I were not there. But here is nothing less than a picture, taken before the event, of such a gathering as the world has never seen and never shall see. It is a picture of the great and final gathering, I think, of all the worshipers and servants of God from all the universe.

"We are come." We are brought face to face

with it, that we may begin to make due preparation for it. Here are the personages into whose presence we shall be ushered when we are admitted into that vast auditorium:

First, "Innumerable hosts of angels." The word "innumerable" prepares us to appreciate, if we can not comprehend, the immensity of the assemblage. The whole phrase shows us that it is not a gathering of the redeemed of our own race above, as great a company as that would be, that the apostle is describing.

Second, "The general assembly and church of the firstborn, which are written in heaven." This can point to nothing less than a general gathering of the whole Church of Christ from the earth. None will be there except those whose names were written down on the rolls of heaven while they lived here on the earth, and all will be there who "are written in heaven."

Third, the one commanding figure, if we may use the word "figure," towering over all: "God, the judge of all."

Fourth, "The spirits of just men made perfect." Perhaps we should understand this word "perfect" to mean men who were not only perfected in love, as necessary to fit them for their proper earthly state, but appearing in their finished and glorified state.

Fifth, "Jesus, the mediator of the new covenant," by whom our admission was made possible.

Matthew Henry seems to think that the term "firstborn," in verse 23, refers to those saved in the old dispensation, with perhaps the first fruits of the new. This seems to me a strange idea. I think it means Christ. Paul says, in Romans 8: 29, "Conformed to the image of his Son, that he might be the firstborn among many brethren." Steele inserts this note here, "firstborn of the Spirit." In Colossians 1: 15 Christ is spoken of as "the firstborn of every creature." (R. V., "of all creation.") In the 18th verse, "He is the head of the body, the church; who is the beginning, the firstborn from the dead." Shall we say, The author or beginner of the new life, which springs out of death? I think "the church of the firstborn," in the text, means the Church of Christ, redeemed from earth—"saved to sin no more"—translated into heaven, and forming part of this great general assembly.

Let us imagine some features of that general assembly. The reality will be beyond anything that any of us have ever conceived of.

Those whose names are "written in heaven," when the recording angel makes up his final roll in preparation for the great assembly, will hear something that we never heard in all our experience of assemblies on earth: every one answering to the first roll call.

There will be no expressions of sadness or disappointment because of the absence of some one we expected, on account of sickness or lack of means to go. We shall all be carried there in golden airships provided by the King himself.

There will be no competing for a place on the floor. The gentlest whisper from the feeblest member in the farthest seat will receive recognition from the King, and his speech will come in in just the place where it will be most effective and receive due credit.

There will be no fixing the bar of the assembly, and no three-minute limit on personal reports.

Those who forsook Christ and left us in the lurch here because they thought the crowd was going the other way, if they have a chance, where they are, to read reliable reports of this assembly, will learn that such a company is gathered there as the world never dreamed of. Think of the "innumerable hosts of angels" whom they never took into their account at all. When a heavenly accountant gives up enumerating and calls it an "innumerable host" that means a good many. Oh, friends, we are on the side of the great things after all.

And the music! The delightful harmony and fitness and propriety of it all. There will be no sitting down in the midst of a crowded assemblage where you can not get out, and finding some one sitting just behind you who imagines she is in an opera house and she an opera singer. We shall be alone forever with attempts to impart operatic music into a worshipping congregation. Thank God! The abandonment of a song leader playing tricks with a serious-minded congregation will be left behind with all the "beggary elements" of this world. There will be no fussing over a place on the piano stool

or in the choir. I never learned to play with any degree of proficiency on any musical instrument but a jew's-harp. Any Jew who thinks he can use it to the glory of Jesus may have the one I have at second-hand rates. I expect to have something better. I expect to be able to sing and play in the grand orchestra.

Here we have looked forward to a good visit "at the assembly" with a friend we had not seen for years only to find that he was too busy to talk to us. There we can sit down with a friend on the shady bank of the river of life, and talk over all the things we had wished to say for years, and never found time to say, with no concern for a dinner bell or a railroad timetable.

There will be no adjournment of that assembly. It will be perpetual and eternal. It will have been declared beforehand "that there shall be time no longer"; and yet we shall find no lack of time. We shall be in a land

*"Where congregations ne'er break up,
And Sabbaths never end!"*

Salvation and Healing in China

By REV. L. C. OSBORN

Praise God for salvation, full and free. These are busy, but very precious days. It will be only a little over two weeks until our quarterly meeting and station class, so we are very busy getting ready.

The first week of the Chinese new year, beginning February 21st, will be spent in touring. All our workers go out then, and a special effort is made to reach as many villages as possible at that time. It is called "the week of evangelism."

This afternoon God blessed us in a personal interview with one of our Christians, an old gentleman of seventy-two years, a Chinese doctor of the original type. He came to our room with the desire to be helped. We talked over a few verses of Scripture, prayed, and sang songs. God blessed in a special way. Our public preaching is very necessary, but it takes the personal conversation to really get into the heart of the individual.

I have in mind to tell you about the healing of one of our student preachers. Mr. Yen Hsing-chou. He was taken sick last spring with enlargement of the spleen, and in the late summer went to a foreign hospital for treatment. After a stay there of two months without being helped, he came home rather discouraged. In a short time he was afflicted with tuberculosis in a very bad form, spitting blood and coughing terribly. It looked as if he could not live long. Calling upon him one day to see how he was, we asked him if he was sure that God had called him to preach. He said he was. We then told him that if God had definitely called him to preach, we fully believed that He would heal him, for as yet he had fulfilled that call only to a very small extent. Then turning to his anxious and troubled father and mother, we asked them if they would promise God and us to faithfully serve Him the rest of their lives if God would heal their only son. They said they would. We announced special prayer to be made in three places that evening. Our church was to have a song service, but they turned it into one of prayer for this young man. At Liang-chuang, an outstation, also special prayer was made. We foreigners also gathered together and claimed victory in Jesus' name and for His glory. No meeting of this year was marked by a more vivid manifestation of the nearness of God than this one. God blessed in a peculiar way, and from that night the young man began to improve. Soon his cough was gone, and each day he became stronger. Two weeks ago he walked to church, and on the platform, before nearly a household of people, some Mohammedans, some Buddhists, some Confucianists, but mostly Christians, he witnessed to the mighty power of God manifested in the healing of his body. He is now able to come every Sunday. His testimony was one of the best things that we have experienced since coming to China. His mother has become very earnest and sincere since then, even going out in the country in a bad storm to witness; and just today this young man's wife, who would not come to listen to the gospel though she had been the subject of much prayer, prayed and wept her way through to God. Hallelujah! We are now looking for the father to come out four-square for God, making the whole family a unit for Christ.

LEAVES FROM THE DIARY

of MISS PEARL DENBO

"I was gentle among you, even as a nurse cherisheth her children" (1 Thess. 2: 7) was blessed to my heart this morning as I was wondering how best to deal with the women. A good burden for souls. Mrs. Chang came to our 3 p. m. prayermeeting to seek the Holy Ghost, and did not get off her knees until her soul was satisfied after 6 p. m.

JAN. 24th—Mrs. Yen prayed yesterday, but not getting the witness to her salvation she prayed on after going home until "the burden rolled away." So also did Mrs. Li pray through during the still hours of the night.

FEB. 6th—A very good cottage prayermeeting. Mrs. Yen so burdened that her daughter-in-law might come to church next Sunday and be saved. I believe God will surely answer her heart cry.

FEB. 7th—Cook sick. Baked bread, made ice cream for all the missionaries at the station, baked a cake, cleaned my room, and at 4 p. m. we all met at the Fraley Memorial Home for a social hour and refreshments. Miss Sims's letter, telling of the Indiana missionary campaign, was read, commented upon, exclaimed over, and thoroughly enjoyed by all. "As thy days, so shall thy strength be."

FEB. 8th—Called the Yen daughter-in-law for church, seated her just across the aisle, and kept my eye on her throughout the service lest she get away without giving us a chance to deal with her personally. However, she accepted the invitation to my study and seemed quite willing to respond as I talked with her. She wept and confessed her sins, and I hope was really saved. Their home has been very unhappy.

The old year (Chinese calendar) was passing. We were just getting ready to step across the threshold of the new and as I lingered for a moment I looked up for some special promise on which to rest my feet. Then I slept but was awakened with the familiar words, now so full of special meaning, "Let us not be weary in well doing; for in due season we shall reap, if we faint not." It was "the voice of my Beloved."

The reaping began at once, and for three Sabbaths my class closed with seekers, nearly every one in the class being definitely blessed. Also there has been a quickening among the women. In all there have been perhaps a dozen professions of pardon or purity the past month, and we are encouraged by these as the "first fruits" of the harvest that we are expecting in 1920.

INDIAN HEAD PENNIES WORKING

By R. E. BOWER

We have read with great interest the article in the HERALD OF HOLINESS of March 31st entitled "New Converts, New Witnesses," by Rev. J. D. Franklin, missionary at Salama, Guatemala. The buildings at this place, costing \$450 United States currency, were principally purchased with Indian Head Penny funds sent from the United States. In that article Brother Franklin states that the richest man in Salama had been saved and sanctified, also that the richest man in San Jeronimo was saved.

Sister Sarah Cox, writing recently about this work, states that several Indians have been saved through it, and she adds that it would do your heart good to see this work and to look upon their shining faces and hear their testimony.

About two years ago two little girls were discovered abandoned in the brush to die. They were picked up and carried fifty miles and placed in the school at Coban in charge of Sister Eugenia Phillips. First Church of the Nazarene, Philadelphia, took the support of one of these little girls, Maria Dolores Bendfeldt. Word has been received that she became saved and sanctified, and is already a soul winner. Brother Franklin, writing about this little girl last month, states that Maria Dolores has made good in her work and won first honors in all her classes at the examination held by the federal authorities. We give the Lord all the glory. Amen.

"I think the HERALD OF HOLINESS gets better every issue, and you can sure count on me as one pastor among the many others on the Dallas District that will push our great paper." W. B. PRINSON, Whitesboro, TEXAS.

Dear HERALD OF HOLINESS Young People.

YOU all know that the city of Milan is in Italy. A young girl was telling me of her visit there, and of its magnificent cathedral, one of the finest in the world.

The great church is in the shape of a Latin cross. It is nearly 500 feet long, 252 feet wide, and the immense dome in the center is over 350 feet high.

It was begun in 1386, and in the long years it was being built, the finest architects and artists of Europe contributed plans to beautify it. It is built of pure, white marble, and is carved exquisitely. Besides the big dome, a forest of very tall, slender spires spring from the roof. There are one hundred and six of these shafts, carved in such beautiful, delicate patterns that they look like lace work. Inside the building are long rows of marble columns. The walls, ceiling, altars, and doors are so richly carved that the cathedral is unsurpassed in beauty.

Long years ago, a wealthy Italian nobleman gave valuable marble quarries to the church, and the beautiful furnishings of the cathedral are made from its own marble yards.

A TOWN OF MARBLE MEN, WOMEN, AND CHILDREN

Can you imagine a town of marble people? There are 1,500 life-sized statues on the inside of the building, and 3,000 adorn the roof, 4,500 in all, and no two of them alike. You see then that there is quite a little town in population on the roof alone.

Studying a picture of the great building, we can get some idea of this immense crowd of stone people. Facing outward, a band of them encircles the large dome, and each of the one hundred and six steeples. They look up toward heaven from the topmost point of these lofty shafts. They kneel as if in prayer in the carved niches. They stand with folded hands, in rows across the facades.

It was this multitude of marble people which interested me most, as I listened to the story of the Cathedral of Milan.

First of all, they must have a great deal of attention. One hundred workmen are employed daily in caring for the building and its marble population. Every foot of space from foundation to tallest spire is examined each day.

Sun, moisture, and frost play havoc with the delicate Italian marble, and each statue is carefully looked over lest there be a crack somewhere in the stone. If there is a tiny break in the polished surface the figure is taken down at once and a new one put in place. The keepers know that a slightly damaged statue might crack into pieces and, falling, ruin a dozen others.

Still more workmen are busy the year round carving statues, and it is not unusual for two or three new ones to be hoisted into place in one week. You see then that neither labor nor money are considered in giving the little town of stone people the best of care.

It has taken millions of dollars, thousands of workmen, and many, many years of labor to build this cathedral. Now it requires a fortune to keep it.

Do you suppose that this costly pile of stones, these thousands of statues, this great outlay of money for that which has neither life, nor heart, nor soul, is Christ's idea of religion for those who call themselves His followers?

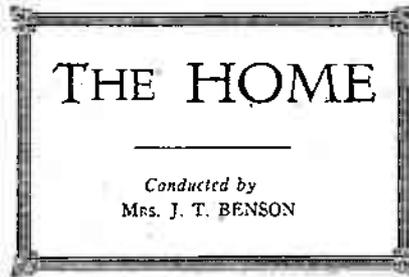
LIVING MEN AND WOMEN

The cathedral is situated in a square. It is a favorite gathering place for beggars who hope to receive alms from those who come to visit the noted building.

Such miserable creatures, blind, lame, diseased, filthy, degraded. She had never before seen such terrible specimens of humanity, the girl told me. And there were so many of them! They lay on the sidewalks, and swarmed about the doorways, scores and scores of them.

All that sin, and ignorance, and poverty could do, had been done in these poor, wretched beggars, and no man cared for their souls.

High above them, on roof and spire, in well

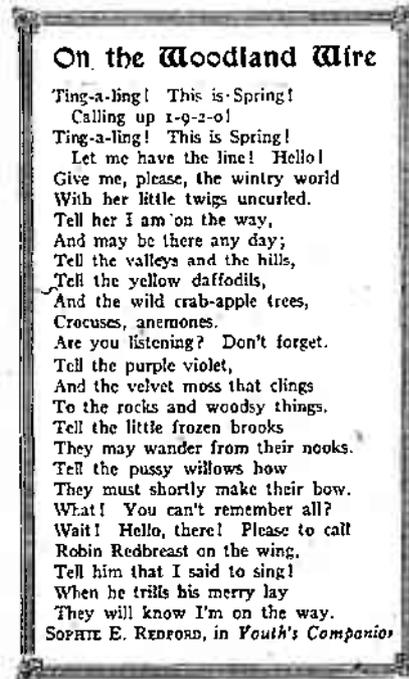


kept safety, while marble people stared out over them in stony indifference.

Who, do you think, would interest our Lord, if He lived in the city of Milan? Would He spend hours of work and large sums of money that these senseless marble forms might be kept in dazzling purity and beauty?

We know better than that. The hungry, miserable beggars in the street below—these living men, and women, and children, who had beating hearts, and immortal souls, these would claim His attention.

Jesus is interested in people. He died that they might be lifted up out of sin and wretchedness. Jesus believes in costly temples, temples of dazzling purity, exquisitely ornamented. But these



temples are the bodies of living men and women, and the altars are human hearts. He loves to wash them in His own precious blood, making them whiter than snow within and without. And then He delights to adorn them with the beauty of holiness.

This is the work our Lord is doing. It is the work He left for His church to do.

MISSPENT MONEY AND TIME

Suppose all the money and care spent on make-believe men and women should be spent on flesh-and-blood beings who need it. The ignorant of the city of Milan could be taught, the unfortunate helped, the sinful lifted up. Little children could be saved from lives of vice, and given a chance to become good men and women.

Do you think Jesus is ever pleased with costly churches, and rich furnishings, when those for whom He died are left in poverty and sin?

The marble figures of the Milan cathedral recall to us the words of the psalmist, "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not."

Then think of the people of this earth, its millions of boys and girls, of men and women. They can see, and hear, and speak. They can see, and hear, and learn the things which will ruin them forever, or lift them up toward God. Jesus is interested in them. Are we?

The Cathedral of Milan stands as a great object lesson, though not many of those who gaze upon its splendors are able to understand. It is this: When a church cares more for things than it does for souls, it has lost the spirit of the Master, and has ceased to do His work.

SHALL AMERICA FOLLOW EUROPE'S EXAMPLE?

"The friends of liquor are putting forth some curious arguments, as to why congress and the legislatures should repeal the eighteenth amendment," says the *American Issue*. "We are told that Europe has had liquor for hundreds of years, and that is given as a reason why America should have it also."

Every bright American boy and girl has sense enough to answer that argument.

"Huh, we don't have to do what Europe does," says our American schoolboy.

"Europe has had kings, and kaisers, and czars for hundreds of years, too, but we don't want any of them. And European governments practice secret diplomacy and make contracts with each other which the balance of them don't know anything about, and it keeps them squabbling among themselves. They have been doing this for hundreds of years, but we don't want any of it in our country. No, sir, the reason Europe is in such a bad way is because she has been governed badly for hundreds of years. And the reason America is as well off as she is today is because we haven't been trying to do what she has been doing for hundreds of years. Guess we are all pretty glad of it, too, by now.

"And we are not going to follow her about the drink question any more than we have about these other things. Why, she is finding out some of the mistakes herself which she has been making for hundreds of years, and is doing away with her kaisers, and kings, and czars, and is trying to better her governments.

"The eighteenth amendment is America's law. It suits us allright, and we are going to stand by it. Maybe after awhile poor old Europe will wake up to another mistake she has been making for hundreds of years, and will wipe liquor off the map like America has done."

STORY OF ELEVEN POOR BOYS

John Adams, second president, was the son of a grocer of very moderate means.

Andrew Jackson was born in a hut in the pine woods of South Carolina.

James K. Polk, in his early life, helped to dig a living out of a new farm in North Carolina. Later he was a clerk in a store.

Millard Fillmore was the son of a New York farmer, and his home an humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Allegheny mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a very poor farmer in Kentucky and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten by his widowed mother. He was never able to attend school, and picked up all the education he had.

Ulysses S. Grant lived the life of a village boy in a plain house on the banks of the Ohio river until he was seventeen years old.

James A. Garfield was born in a log cabin. He worked on a farm until old enough to use carpenter's tools, when he learned the trade. He afterwards worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a large family and a small salary. The boys had to earn their living.

William McKinley was reared in a plain home, but his father was able to keep him in school.—Selected.

RIGHTEOUSNESS

By J. WARREN SLOTE

RIGHTEOUSNESS is a heart quality. "Is thine HEART right?" (2 Kings 10:15) the prophet asked; and Peter divinely inspired tells us that Lot vexed his righteous SOUL from day to day in seeing the unlawful deeds and hearing the filthy conversation of the Sodomites (2 Peter 2: 7, 8).

The question as to whether or not a person is righteous depends, not upon birth or station or human rank, but upon whether or not that person has been made righteous.

God's Word teaches us that in our natural condition we are not righteous. "There is none righteous; no not one" (Rom. 3:10). "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside; they are altogether become filthy; there is none that doeth good; no not one" (Ps. 14: 2, 3). These are a few of the passages telling us that no one is righteous in his natural state.

But God also tells us that we may become righteous through Jesus Christ, who died and was resurrected from the dead that, through His atonement, His righteousness might be imparted to those who accept Him as a personal Savior. "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 4, 5). "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6: 22). These are a few passages in which God teaches us the possibility and plan of our being made righteous. The first of these (Rom. 4: 4, 5) does not mean or teach that we are not to do good deeds, but that if we attempt to make ourselves righteous and consequently entitled to the blessings provided for God's children by our own good works, we can not succeed. This statement is confirmed by God through the Prophet Isaiah (64: 6) when he says that "all our righteousnesses are as filthy rags." The second of these (Rom. 6: 22) teaches us that after we have been made free from sin and become the children of God, the fruits of righteousness and holiness will appear in our lives. This is but natural, for after we are converted and a new heart has been given us, a new life will logically follow.

Let us remember, too, that righteousness is not obtained en masse. It is a personal and individual matter. If we, as parents are to be made righteous, we, each and all of us, personally and individually, must accept Jesus Christ each as his or her personal Savior; and if we desire our children and Sunday school scholars and our neighbors' children to be made righteous, they, each and all of them, personally and individually, must be led to accept Jesus Christ each as his or her personal Savior.

What then shall a person do to accept Jesus Christ so that he may be made righteous? The answer was made by Jesus himself as He began to teach and preach. "Repent ye, and believe the gospel" (Mark 1:15). To repent means to renounce all known wrong and to make such wrongs as we may have committed right as far as possible. The gospel is the good news of the coming to earth, and of the death and resurrection of Jesus to provide salvation for mankind, and to believe the gospel means to appropriate the death of Jesus as the basis for asking for God's forgiveness for our sins, and furthermore as a basis for asking for adoption into God's family. Faith that God will pardon and accept the individual thus appealing completes the transaction and brings the assurance that what has been sought has become a glorious reality, with righteousness bestowed and Christian character and useful citizenship a sequence.

CHARACTER

By Mrs. FANNIE M. GANTT

JUST a short time ago many parents experienced the sending of sons and daughters to serve our country. As they went from home we were intensely interested in their equipment. We were proud they qualified physically and rejoiced in their education, which would make them more alert and resourceful, but the greatest joy and comfort came

We present three articles on this page, prepared for and read to a meeting of parents and members of adult classes of the Sunday school (Chicago) March 7th.—MANAGING EDITOR.

when we felt we could rely on their strength of character.

In all our hopes and ambitions for our children integrity of character has first place.

What is this Sunday school doing to develop character?

Are we acquainted with the provision for character building our church has made in the graded lessons of our Sunday school?

Men and women of broadest experience in child development, and of highest mentality, and of deepest spiritual insight have evolved this wonderful plan of instruction; beginning with our youngest children in the beginners' department and carrying through primary, junior, intermediate, and senior departments, the lessons taught corresponding to the traits and natural interests of the age of the pupil.

In the beginners' department children under six years of age are taught God's care of the birds, animals, flowers, and children. The story of Moses; God using the mother, the sister Miriam, and the princess in protecting and caring for baby Moses and providing for Moses' education and training is an illustration of the teaching our children receive in God's care of the individual life, deepening to the love of the child for those in the home who minister to his comfort.

God's provision of day and night, seed time and harvest brings the child closer to the heart of God the Father.

At six years of age our children enter the primary department. Here in a three years' course among other things they memorize the Easter story; the Christmas story; the twenty-third Psalm; the Lord's Prayer, and many verses from the Bible which create a desire to know more of God and His Word.

Graduating from this department each child is given a Bible and enters the junior department.

The junior's motto is "Be ye doers of the word not hearers only," and their verse for the first year is "Blessed are they that hear the word of God and keep it."

They learn the divisions and books of the Bible, and find and read their lessons and special verses of Scripture, thus becoming familiar with the Bible as a whole.

The study of biography is recognized as a great incentive in character building. In the junior and intermediate departments the minds of our children are stored with the strongest and most noble Bible characters—together with heroes and heroines of our present day. Jacob Riis, a servant of the city, Clara Barton, Dwight L. Moody, and many, many others.

In studying the lives of missionaries the attention is called not only to preaching but the ministering to every need.

Great friendships are studied. David and Jonathan, Ruth and Naomi, Elijah and Elisba, then naturally leading up to the study of the great friend of all, Jesus.

Our children are taught to love and worship God, to love one's neighbor, to do one's duty to others and to one's self. Are taught of love that envieth not, and to hate dishonesty, swearing, lying, covetousness, and to love honesty and truth.

How splendidly all this instruction leads to the study in the senior department of "The World—a field for Christian service."

Is not this a great training in character? In the parable of the sower we read some seed fell on hard ground, some on stony ground, some among thorns, and some on good ground. We parents have the precious privilege of preparing the soil of our children's hearts so that the seed sown by the painstaking, time-giving teacher may fall on good ground.

And when a child comes home filled with a desire to put into practice the lesson taught we can do much to help that seed grow by appreciation and encouraging the new desire to help with home tasks, or to be kind and thoughtful to others in the home or to break a bad habit.

How wonderful it is our characters need not stop developing when we cease growing in stature.

The adult classes of our school give excellent opportunity for all adults who wish to grow more like the Master.

Then the teacher training class is another department of this great plan.

To illustrate this character building may I give you a real true story of a Sunday school boy?

At five years of age he started to Sunday school in a town in Iowa. He lived in one of the worst possible homes, but his mother had this redeeming trait, she sent her children to Sunday school. The teacher recognized her opportunity to help this boy grow to noble manhood, and besides teaching him the half-hour each Sunday encouraged him to walk home with her, see her Christian home, and persuaded him to take part in Sunday school entertainments.

The teacher's influence extended over eight years, though a part of that time the teacher lived away from that town, however, always finding the boy and soliciting his help when, as occasionally, she returned to her home town and helped prepare the Sunday school entertainment programs.

On one of these occasions the boy, then thirteen years old, was given a recitation, in which he saw depicted all the strength of character he admired. He put his whole soul into that recitation.

The great appreciative applause he received inspired the boy to become like the character he had portrayed.

Realizing he couldn't do this in his home environment he went to Canada and worked his way through school.

When our country called our young men to war he was a student at Madison University.

Since returning from service he has visited his Sunday school teacher and made her heart rejoice in giving her all the credit for his achievements.

He has an excellent position in the business world today and is much interested in welfare work, living a life of gratitude to God and man.

CITIZENSHIP

By LLOYD S. BAILEY

THE questions of citizenship and character are so intimately related that everything Mrs. Gantt has said about character applies with equal emphasis to citizenship, especially to good citizenship.

Character is what we are. Citizenship is what we do when we come in contact with other people, and their rights, as defined by law.

Character is our relationship to God, and to right and duty. Citizenship is our relationship to other members of society, and to the laws of the land in which we live.

How we act, and what we do when we go out into the world and meet other people, depend largely upon what we are; that is, depend upon our character. Good men make good citizens. Conversely, evil men are always bad citizens.

So we conclude that character is the basis of citizenship; at least the basis of the quality of citizenship, whether it be good or bad. Men and women of good character, that is, good citizens, will always obey the laws. They will be honest in their dealings with other people. They will be courteous and polite, and truthful, and upright, and peaceful. They will work for the best interest of the community in which they live; for good schools and churches; for good men to make good laws, and good men to execute these laws; for just taxes; for wholesome surroundings for the home life; for healthy, happy children, and against every evil and baneful influence that would tend to destroy the health, happiness, or morality of the members of the community. In short, a good citizen will always work to make this a better and pleasanter world in which to live.

On the other hand, a bad man or woman is a bad citizen, and a bad boy or girl is in danger of growing up to be a bad citizen. A dishonest person is a dangerous citizen. Evil minded men and women break the laws and have no respect for the rights of other people. They are the burglars, the hold-up men, the profiteers, the liquor dealers, the swindlers and confidence men, the gossipers and tale-bearers, etc., and so on down through the whole list of evil-doers; of everything and everybody that "worketh iniquity and maketh a lie."

TRAINING FOR CITIZENSHIP

In this country there are two classes of persons who are being trained for citizenship. They are (1) the boys and girls; (2) people who come here

from other countries. Those who come here from other countries should be made acquainted with our laws, our traditions, our customs, our history, our institutions and purposes, and somewhat with the history of our great men and women. They should be compelled to know our language before they become citizens. If they are proper persons to be admitted to this country in the first place and are afterward made acquainted with the best that the country affords, instead of the worst, they will become upright citizens; a credit to themselves, and a blessing to society.

The training of children for citizenship must necessarily be carried on largely in the home. "Train up a child in the way he should go, and when he is old he will not depart from it," is just as true now as it was in the days of the patriarchs. It is needless to say that the home training should be such as tends to good citizenship. What a child gets at home will largely govern its habits and inclinations outside of the home. If home influences are what they should be, the child will naturally be attracted to other children who are surrounded by the same kind of home influences. Thus the child is led to shun evil companions. Suitable books, papers, music, and games are wonderful helps in the training for good citizenship. A mind that loves good reading and good music will not go far wrong as a citizen.

If, in addition to this, the child has the advantage of Christian example and training, he or she should be well equipped at maturity for the duties of citizenship.

The day school, the church, and the Sunday school are aids in the training for citizenship. The children should have proper associates. They should not spend their time on the streets, or in questionable places of amusement among the idle and vicious. "Evil communications corrupt good morals."

In the Sunday school they find proper associates, besides learning the way of life and of God. In the Sunday school they come in contact with those whose influence is for the best, and not with the idle and the vicious.

Character and citizenship are a growth. Every day the boys and the girls are forming habits which tend to fit them for the duties of citizenship. In the home, in the day school, at church, on the street, or in the Sunday school they are making themselves what they will be when they reach manhood and womanhood. As parents, as teachers, and as friends we can assist them in the all-important duty of becoming men and women; that is, good citizens. But let us not forget that our lives and example must be in keeping with our teaching. Like the good preacher in Goldsmith's "Deserted Village," we should not only point out the way, but should lead to it.

"And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

KEEPING THE TEMPLE FIT

Caught up in the enthusiasm of their renewed purposes after the confusion of the world war, the individual churches should not overlook a duty which they owe themselves, that of keeping the temple an orderly, attractive, and well appointed place. One of the things that many churches have been obliged to neglect temporarily has been the interior of the house of worship. It is now opportune that such churches should enter upon the work of rehabilitation.

Shabbiness or lack of equipment for the orderly and dignified conduct of services is entirely out of place in a building dedicated to God. To neglect the interior furnishings is a mark of disrespect. Scriptural record shows how the devout fathers of the ancient faith considered the furnishings and equipment of the temple a first essential. If the minds of the worshipers are to be attuned to divinity their senses must realize as they enter a house of worship that here is a well appointed place where every thought and care has been given to making and keeping the temple fit.

The decoration of the walls, the carpeting of the floors, the cushioning of the pews, are not simply a matter of esthetic taste and bodily comfort. People attending worship are supposed to have consecrated their bodies to the Lord just as the church has been dedicated to His service, and due care for the body requires that it be housed for worship in a place of comfort and beauty. It is simply a matter of estab-

lishing harmonious relations between the people and their deity that the people make special effort to make their houses of worship complete in every particular and as near perfection for its purposes as human ingenuity can devise.

EYESORE TO PEOPLE

Faded and threadbare carpets in a church are an eyesore to the individual and to the public; how much more must they be an offence when it is considered that they are a part of the offering to the Lord. Neglected pews, rickety and squeaky chairs, all things of the sort that tend to lessen personal comfort, cause annoyance or disturbance, or in any way detract from the absorbed attention of the worshiper, are a distinct flaw in the perfect jewel which every church deserves to be.

With what delight have many generations of Bible readers pictured in their mind's eye the beauties and glories of the ancient temples described in Holy Writ. In these modern times Christians have every personal opportunity for contributing to the construction and maintenance of temples as nearly ideal as their means will admit.

Making and keeping the temple fit is a duty not difficult of achievement if the individual members of the congregation will but heartily and steadfastly co-operate. It is simply another phase of stewardship, that vital spark without which the altar fires burn with too feeble fervor. The people must recognize that a house of God which is deficient in beauty, comfort, and appurtenances is not simply an eyesore to humanity, but indeed an offence to the Throne before which it is laid as an offering.

HOUSES TO FURNISH CHURCHES

Out of the natural human desire to perfect the house of worship have arisen substantial and trustworthy houses whose aim is to simplify the problem of decorating, furnishing, and equipping churches. These houses by years of devotion to their ideals have become masters in the art of providing churches with all the essentials. Through them churches may readily obtain not only the finest products of the most skillful craftsmanship, but also the most expert advice to meet all such problems that may confront any church.

Some churches that are amply able to afford improvements are not availing themselves of various conveniences and attractions which are offered by manufacturers, those things which not only call attention to the church, but which also make it pleasant as a place to go to and which stimulate interest in worship and the study of the gospel and make instruction much easier.

Non-church-goers walking the streets of the average city of a Sunday evening will find a very small minority of churches calling attention to themselves by any electric sign or illuminated bulletin board. The windows may be lighted up, but there is seldom an announcement to attract the eye and interest of the general public.

A stranger entering the average Sunday school will be surprised at the lack of complete conveniences. He will see some chairs standing around, but no special chair for the teacher to make her work easier. There are excellent types of special chairs for teachers. Some of them have an arm that furnishes a place to put books or magazines or anything else that the teacher may desire to show the students in illustrating the lessons. Too often the chairs in Sunday schools are of such a nature that the Bibles and hymn books get crowded to the floor. Too often there is no bulletin board in the church as well as none outside. Churches should not only be made thoroughly attractive and comfortable, but they should have every facility for teaching and preaching.

No longer should any congregation put off-attending to the needs of the sanctuary. Every member should have a part in seeing to it that the house of worship is adequately supplied with the things needful to maintain a proper spirit of reverence and a perfect fulfillment of the purposes to which the edifice was consecrated. Every church should be so thoroughly equipped and maintained that whenever the people enter the house of the Lord they will realize that here is a temple which is a triumphant tribute.—*New Era Magazine*.

"I am sending \$1.50 for subscription to what we consider the best paper we have ever read." HARRY J. WILKIN, Salem, Ore.

BIBLE STUDY IN OUR SCHOOLS

By H. O. FANNING

The growing interest in Bible study among our people and in our schools is gratifying to our entire church, and to all lovers of truth everywhere. We are living in an age of Bible study such as the world has seldom if ever seen. This is a time of exalted privilege when so many of the master minds of the age are devoting their powers to the acquisition of knowledge of the Word of God. The infidelity to the truth manifested in so many directions has created alarm in many quarters, and a reaction has set in which has resulted in bringing to the front a great host of staunch defenders of the inspiration and infallibility of the Scriptures, and such a devotion to Bible study as has resulted in the clearest understanding of God's Word that the church has enjoyed for centuries. It is especially gratifying to see our schools swinging into line with this great movement, backed by a growing sentiment among our leaders that a better knowledge of divine truth is our paramount need as a church and people.

Among the leaders of this modern Bible study movement holiness in the sense of the instantaneous eradication of sin by the baptism of the Holy Spirit, subsequent to regeneration, is not recognized. Without this great central truth of divine revelation this epochal revival of Bible study would be incomplete, and it is fair to infer that no small part of the purpose of God in raising us up will be the supplying of this imperative need. In no part of our work may we expect greater blessing than we may look for in rising to our exalted privilege and doing our part in perfecting that which is lacking in this noble work.

With the growing regard for truth among the mighty host of God's people who are being touched by this stupendous movement, and the heart hunger for holiness that is characteristic of the regenerate soul, a door of opportunity is opened to us to do an effective work in the spread of scriptural holiness that we will do well to enter. Manifestly God expects us to meet this need and supply this lack in an otherwise splendid work. Other things of great import are lacking, but this lack is vital. In the supply of the one we can supply the others. God has committed unto us this precious truth, and we be to us if we come not up to the help of the Lord against the mighty. Humanly speaking, if we do not supply this need it will not be supplied. By the help of the Lord we can do this work and we will. And let all the people say Amen.

CLARENCE, MO.

SAVE YOUR 1919 PENNIES FOR INDIA

Last year many saved their Indian Head Pennies for a memorial fund for a native worker in India in memory of our baby who went to heaven the 21st of February, 1919. We had planned to take her with us to India in 1919 and train her to be a missionary of the gospel to those darkened hearts.

Now we have placed a native worker on the field in her place, and it was accomplished last year through the Indian Head Pennies that were saved by many from February to May, and we are using this means this year to keep this worker on the field another year. But in place of Indian Head Pennies we are asking this year that you save your

1919 LINCOLN PENNIES

as this was the year in which we had hoped to go to India, and also the year in which our baby died. Save your pennies and send them or the equivalent to Rev. E. G. Anderson, 2109 Troost avenue, Kansas City, Mo., stating what the remittance is for. If you will do this along with those who are already started in this blessed work, write us a card at 816 N. Main street, Kewanee, Ill.

LEWIS and NELLIE BACHELLER.

"The HERALD of HOLINESS has been a great blessing to me during my illness. May the Lord greatly bless Dr. Haynes and Brother Chapman, with all the men and women of God who wield the pen in His blessed service." NELLIE J. BARRITT, El Paso, Texas.

"I can not get along without this good paper. It is getting better all the time." GRACE EDWARDS, Benton, Ill.

Brother Bud's Good Samaritan Fund



To the Readers of the HERALD OF HOLINESS: I want to greet you this week and notify you that I am now taking up the work for the HERALD OF HOLINESS to raise a fund known as the Good Samaritan Fund.

I want to place the HERALD OF HOLINESS in the hospitals, old folks' homes, orphans' homes, rescue homes, county

and city poor farms, insane asylums, city and county jails, penitentiaries, reform schools, public libraries, Y. M. C. A., Y. W. C. A., Women's Christian Temperance Union, army camps, and navy yards.

For these and numbers of other charitable institutions we want to raise a fund to help them through the hard places of life and give them some good reading matter. It will be my business to circulate the HERALD OF HOLINESS, raise funds, and to write a general report each week to be published in the HERALD OF HOLINESS.

Many of my friends will remember I used to write Bud Robinson's Corner for the *Pentecostal Herald* and we made it a great blessing to our friends over the land. And why not have our regular corner in the HERALD OF HOLINESS to revive the fellowship of my old friends and to carry on the good work that we used to work at so faithfully?

I will expect many of my friends over the land to send to the HERALD OF HOLINESS a contribution at once to help me place the HERALD OF HOLINESS in all of the above institutions that it is possible to reach.

Many of my friends will remember that I once raised a fund while I was connected with the *Pentecostal Advocate* and put this paper in more than one thousand jails and we reached hundreds of the boys weekly with a fine paper.

Why not the HERALD OF HOLINESS undertake

such a work? We have many friends who will gladly help us and many more that would if they knew about it.

Now I am going to expect every friend of mine that reads the HERALD OF HOLINESS to help me to boost this great campaign. The HERALD OF HOLINESS in the next twelve months ought to be placed in twenty-five thousand new homes. No reason why it shouldn't be placed in that many. It is worthy of a great circulation. No finer paper is published and we owe it to ourselves and to our many friends to make it one of the best papers possible. We are expecting our friends up and down the land to help us to carry on this great work.

We will expect the prayers and love and sympathy of our people everywhere. At a glance a spiritual mind can see that it will be a great work to send the HERALD OF HOLINESS to the above institutions. What better work can we do than to allow the afflicted ones in the great hospitals to read a good paper every week that is full of spiritual reading matter? And if it is so with the hospitals it would be so with all these other institutions.

Last year I spent three months in a great hospital and never heard of a religious paper being sent to any of the people there. Some may have been sent, but I never saw or heard of them, and it has been in my mind and heart for months to do something of this kind, and now the Lord has opened the way.

So in this issue of the HERALD OF HOLINESS we want to open up this great campaign, which is one of the richest and most glorious outlooks to me that I have thought of in years. This is a great field if we will cultivate it, and it will produce the largest crop of any field that we have yet plowed and sown for the word of truth.

May the richest blessings of heaven rest upon every reader of this notice.

Remember now that my corner will be published regularly and you may look for it weekly.

The grace of the Lord Jesus Christ and the love of God the Father and the blessed Holy Spirit abide with you all forever. Amen.

BUD ROBINSON.

ALABAMA DISTRICT

We have been very busy since our last report and have met with good encouragement over the District. The influenza and so much falling weather through the winter greatly hindered our work, but despite these things our pastors report splendid progress. We very much appreciate the class of pastors that we have on the Alabama District. The most of them seem to do their best to push forward the work of God.

The Home Missionary Board has a splendid program arranged for the summer and much interest is shown in and many prayers are being prayed for the success of this great work. There will be from three to six tents in constant use on the District throughout the summer and fall.

Rev. B. H. Edwards and workers are conducting a series of campaigns in Pensacola. We expect a strong church as a result. Rev. J. A. Manasco is with Pastor Rushing at Florence. A great revival is the expectation.

Rev. J. W. Heathcock, my wife, and I are in Fairfax. Conviction is on and a number have already prayed through. We will be here over May 2d. Revs. P. M. Covington and A. D. Kembrell are to begin at Gorgas May 28th, running over three Sundays. Rev. A. B. Anderson and Professor Patrick begin a series of campaigns in Huntsville, May 6th.

Our Field Secretary, C. B. Jernigan, and his band will be in Birmingham June 17th to July 11th. We feel that this is God's time to plant a strong church in this great city. May we all pray to this end.

Let every Nazarene on the Alabama District fall in line in this mighty offensive, and let us, under the leadership of the Holy Ghost, put our District

over the top for Jesus. All things are possible to him that believes.

H. H. HOOKER, Superintendent.

MISSOURI HOLINESS COLLEGE

Brother and Sister B. D. Sutton, song evangelists, of St. Louis, have been with us for a few days. They were just from a meeting in Mexico, Mo., with District Superintendent Deboard, where a new Church of the Nazarene was organized last week at the close of a gracious revival. We greatly enjoyed their singing at our Sunday services, and Monday and Tuesday morning chapel services. God blessed them and made their visit an inspiration and a help to us all. Brother and Sister Sutton are firm friends of the Missouri Holiness College, and are doing all in their power to advertise it, and interest people in the work of the Lord in this place. The Lord is blessing their efforts and giving them success in this work. This is their first visit to Clarence, and they are delighted with our school and its location. We were glad to have them here, and assure them of a warm welcome when they come again. It is a source of great inspiration and help to us that the Lord is raising up so many warm friends of our school among our evangelists, pastors, and people everywhere. We want them to know that we appreciate their friendship and prayers, and that we are sure that their loyalty is a large factor in the success of the work of the Lord in Clarence.

CLARENCE, MO.

H. O. FANNING.

A MISSIONARY BAPTISM IN PASADENA UNIVERSITY

We had waited for the downpour. It came yesterday morning. Thursday morning is our regular Missionary day. On that day Miss Pearl Dixon, one

Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

FOUNDATION STONES

THE great scientist Hackett once said, "Clever men are as common as blueberries, but good men are very rare." The former is the ground for greatness that comes through achievement, the latter, greatness that comes through true manhood or womanhood. It would seem from the words of the Lord to Samuel on his journey to choose Israel's second king that such a distinction as this was made between Saul and David. Compare 1 Samuel 9:12 and 1 Samuel 16:7. Saul possessed ability to do exploits, but lacked in true manhood, while David, apparently lacking in ability, possessed a quality of heart-life which the Lord desired above the ability of Saul. What was this in David more essential than ability? It was principle—those laws and beliefs which order our lives, govern our conduct, and become the foundation of true manhood.

President Wilson in a recent survey of John Wesley unhesitatingly places him in the front ranks of the great men of the eighteenth century. When we recall the momentous happenings and great leaders of that period, then remember Wesley's rather ignoble station, we may wonder how a historian could come to such a conclusion. The answer can be but one, Wesley's loyalty to principle. Tyerman says of him, "He was a man of one idea, his sole aim was to save souls. This was the philosophy of his life." And yet it can be said of him in more than a military or political sense, "He saved a nation, and turned the tide of the centuries." The greatness of, and his loyalty to, this one principle must ever be regarded as the foundation of Wesley's place in history.

In the course of the ages no century has passed without some one breaking away from the mere thought of doing and staking his all on some great principle, has been borne on its wings far above his fellow-men. But we turn aside from these to holy men of old, who "subdued kingdoms, wrought righteousness, and out of weakness were made strong," to endeavor to ascertain some of the principles which ruled their lives.

We turn first to David. We have stated above that by reason of a principle of his heart-life God chose him to be king. We would now note what this principle was. In 1 Samuel 17:26 we believe it is indirectly stated, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" It was not any example or exhortation that stirred David on this occasion, but a principle of his heart-life, a supreme concern for the cause and glory of Jehovah. Guilty at times of sin, but the principle which prevailed, which triumphed, and which made him a witness and a leader unto the people was this, his jealousy for God.

Next we cite that unique, outstanding figure in Israel's mighty line of prophets, Elijah. Possessing but meager ability, reared in the wilds of Gilead, and unschooled he nevertheless achieved single-handed the greatest moral victory of the northern kingdom. We find the principle of his life in the first verse of his recorded history, "As the Lord God of Israel liveth, before whom I stand" (1 Kings 17:1). A king or a drying brook, an iniquitous queen, or a widow of Zarephath, Mt. Carmel with its threatening host or Mt. Horeb's lonely waste, a raven to bear him food, or a chariot of fire to bear him upward were all the same to this man of like passions with us. One principle ruled his life, he lived in the presence of the Eternal.

Study the life of Moses with Exodus 33:15 as the key; Daniel's life with the first clause of Daniel 1:8 as the key; and Paul's life with the last clause of Philippians 1:20 as the key. Principles are not the fruitage of a moment, "they must be lived out as well as thought out."

British Isles District Assembly

By common consent the Assembly just passed was the best yet. The brethren hoped and the delegates anticipated that this Assembly would have been presided over by one of the General Superintendents. The time was not yet, but all agree that such an event will stand out in the history of the District. The special preacher during the Assembly was the Rev. J. D. Lewis, of Wales. He blessed all our souls with his ministry of the Word. The Manual was the law of our business sessions and helped to smooth out difficult problems. Our licensed ministers at the close of the Assembly were as follows: David Hynd, Mrs. A. K. Hynd, J. H. Hynd, J. A. Cunningham, James Jack, and Kenneth McRitchie. On the ordination of Brother Edmund Roach the elders on the District were as follows: Peter Clark, H. E. Jessop, George Sharpe, Mrs. J. B. Sharpe, W. L. Telford, William Turnbull, and Edmund Roach.

The District Missionary Board gave a fine report. The amount raised for Home and Foreign Missions came to over \$1,100. A beginning has been made with Church Extension fund and between \$70 and \$80 since the inception of the fund was reported. The Assembly stood by the promises made by the District Superintendent at the General Assembly to the Home Mission and Church Extension efforts. The churches will meet these amounts. Plans are under way for the extension of our work to different cities in both Scotland and England. We mean to make the most of the wonderful gift made by the General Assembly in extending our work during the next four years.

It will please the church at large to know that the District Superintendent at the annual meet-

ings of the churches prior to the District Assembly brought up the question of the change of the name from the Pentecostal Church of the Nazarene to the Church of the Nazarene, and without a dissenting vote the change of name was confirmed and agreed to.

The stability of our work is being reassured by the purchase of property. Our Ardrossan church has long worshiped in the building where we first preached holiness in Scotland. The congregation had either to buy or leave the premises and die. They preferred to live and are facing the problem of paying \$2,000 for the building. The Uddingston church from its beginning has been greatly hindered through the lack of hygienic and comfortable quarters. They have now purchased a site for a new building. The site alone, which is much larger than they need, costs about \$1,700. They hope to erect an edifice this coming summer. Morley has expended \$750 or more on alterations and decoration of its fine property. Gildersome is the only church that does not own its own property. The congregation worships in a rented building. Parkhead has reduced its indebtedness by \$875.

The following churches have recently increased their membership: Morley, Uddingston, Ardrossan, Blantyre, and Paisley. Indeed this last year has been the best of many years.

On adjournment of the Assembly the following pastoral arrangements were announced:

Ardrossan, James Jack; Blantyre, James Walker; Gildersome, Edmund Roach; Morley, J. Hutton Hynd; Paisley, Peter McLeod; Parkhead, George Sharpe; Perth, W. L. Telford; Uddingston, Peter Clark.

GEORGE SHARPE, Dist. Supl.

of Pasadena University's own missionaries, who is now principal of the academy, but who will go out to South America as a missionary, leads the forces out for missions.

But God's time this week was Monday morning. One of our girls, when left to select a hymn, chose the familiar one, "Ready to Go." During the second stanza Brother Runquist, who was leading the meeting, asked those who felt the mission call to come forward. There were thirty-five young people who responded, including several members of the faculty. The Spirit of the Lord fell upon the whole body as they continued singing.

Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do His will!

A special burden of prayer for the heathen world came upon us as Miss Mangum led us to the throne. After these had returned to their seats, the meeting was open for testimonies. It was indeed blessed to hear how definitely God had spoken to hearts concerning His great commission. We purpose to be true to the vision in Pasadena University, and shall give of our number to help make us the one thousand missionaries to go out in the next few years. We praise Him for His abiding presence!

R. MYRTLE MANGUM.

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AMONG THE CHURCHES

AUSTIN, TEXAS.

—We have just closed a blessed revival with Dr. J. W. Goodwin. God gave us the victory, and the last day was one never to be forgotten. The last night of the meeting we had to bring out our extra chairs to seat the people. The crowds were made up of the representative people of the city, and best of all was the way Dr. Goodwin blessed our people. His great messages shall never be forgotten. He encouraged us to go down into the city with the other churches and God being our helper we are going. Since the closing services of the revival God has been blessing us in our regular services. We are planning to take a tent and move it about over this city through this summer and have revivals, assisted by the local church.—E. W. Wells, Pastor.

MARION, OHIO

—The work here is going on. We are glad we can report that all departments of the church are in a healthy condition and we are gaining new ground for God and the cause of holiness in this city. There have been twenty-eight new members added to the church since last October and more to come very soon. The church will show a good increase along all lines at the Assembly which will convene at this church May 12th-16th. The members are standing by us in a loyal manner and we find them some of the best people we have ever labored with. They have called us back unanimously and raised the salary for another year. All finances seem to come very easily and we are looking forward for a great year. We desire your prayers for a great revival all through the Ohio District Assembly.—J. W. Henry, Pastor.

LYNN, MASS.

—We closed on Sunday, April 25th, a successful revival campaign with Rev. Wm. O. Nease as evangelist. God's blessing was upon the evangelist and upon the meeting. God's message through Brother Nease was deeply spiritual and the plow went in deep. The church was greatly stirred and caught a new vision of her great responsibility and blessed possibilities allowed her as the Church of God. There were about one hundred seekers at the altar. A goodly number of subscriptions were taken for the HERALD of HOLINESS. Brother John Gibson, of Boston, led us in song and was a blessing to the meeting. Our church is on the advance grade and looking for greater victories in the future with God's help.—S. W. Beers, Pastor.

CHICAGO, ILL., WOODLAWN CHURCH

—Our special meetings with Miss Alpha Cochran, of Olivet, Ill., as evangelist have been in progress over a week at the time we write with mounting interest, increasing crowds, and seekers at the altar at almost every service. The messages have been filled with a definite call to both the sinner and the Christian believer for repentance and salvation in the first case and to consecration and sanctification in the other and have taken good effect. A very efficient advertising campaign has been conducted by the pastor, Rev. H. B. Wallin. Good crowds have attended practically all the services, rainy weather during part of the time notwithstanding. Sunday night, April 25th, the church was filled by a respectful, intelligent audience. As we write, the meetings are still in progress. Deepening interest. Souls seeking and finding God.—Warren Farson, Reporter.

CHASE, KAS.

—We are glad to report that the Lord is still with us and has been blessing us in a special way of late. As a result a Methodist pastor from a neighboring town has been gloriously sanctified. After days of struggling and giving up three lodges the Holy Ghost came. As a result a real revival has broken out in this pastor's church. Many souls have prayed through, and the end is not yet, hallelujah! We plan to begin a revival here May 20th with Rev. Bud Robinson as evangelist and Professor Kenneth and Eunice Wells as song leaders. We are praying and believing for an old-fashioned revival, a real outpouring of the Holy Spirit. Pray for us and the revival meeting.—A. L. Hipple, Pastor.

DELBURNE, ALTA., CANADA

—We are glad to report victory in Jesus' name. The Lord's cause has been gradually developing since our revival meetings last August. On Easter Sunday we received into membership a fine class of fourteen members, and April 6th the organization was completed. This loyal band of Nazarenes are pressing forward on every line and the prospects before them for a growing church are good. A Sunday school will be organized next Sunday, April 25th, and plans are now under way for another revival campaign this coming summer. Since this work began we have had to worship in a private house and have just recently been able to secure a hall, which will be an asset to the work. The church at Cumberland, six miles west of town, is reporting victory. We have a good Sunday school, a good congregation, and best of all the presence of the Lord. Our Assembly year is drawing to a close; we have had a good year.—W. W. Barker, Pastor.

NEWBERG, ORE.

—Some weeks ago we closed a very good meeting with Rev. Fred Suffield and wife. There were some real clear instances of regeneration and holiness. The singing was excellent and the preaching was in the Spirit and with power. This is a good people and we have enjoyed our year of labor with them. Our motto, "We will row together," is proving an inspiration and the work is moving on. They have unanimously called us for another year and have raised our salary. Pray with us that this year may be one of great victory.—C. D. Norris, Pastor.

RIMBEY, ALTA.

—God has graciously visited us and given us a goodly number of souls during the last four weeks' revival. Brother King, our evangelist, was at his best. His stirring messages were full of fire, uncompromising, and heart-searching. I don't remember of ever being in a revival where I saw more of the

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spirit of love, unity, and self-sacrifice than was manifested here. Our people were so faithful and untiring in their efforts to win souls. Conviction was on from the very beginning and such scenes as we witnessed around the old mourners' bench we shall never forget. Nearly all that came to the altar prayed through in the good old-fashioned way, which caused the saints to weep and shout for joy. But the end is not yet. We have reinforced our army by taking in ten new members at the close of the meeting and we are going in for greater things. Conviction is on the town and community and we do not expect the revival to cease because the evangelist is gone. We are looking forward to great things with this splendid band of young people that are enthusiastic and ready for the fight.—E. Eby, Pastor.

BRENTWOOD, PORTLAND, ORE.

—As we look back over the last two years we have much to thank God for. Many hard battles have been fought, the Enemy defeated, and victory has been ours. Souls have wept their way through at the parsonage as well as at the altar and several good members have been added to our membership. Through our pastor's effort the church debt, which has been an embarrassment for many years, has been paid off. They have given unflinchingly of their money, prayers, and love and there has existed a sweet fellowship between them and the saints here. This is a hard place, but we feel that we are miles up the road through the precious ministry of Brother and Sister Fowler, and if we stay true God will continue to bless. Will the HERALD of HOLINESS family remember Brentwood in their prayers?—Reporter.

CHICAGO, ILL., FIRST CHURCH

—Our revival with Rev. and Mrs. C. E. Roberts and Rev. Blackman closed Easter Sunday. Eagerly have the people listened to this "John the Baptist" type of preacher who fearlessly hurls his message to the congregation. He exhorts the people to seriousness, to prayer, to holiness. Sister Roberts is ready to help anywhere, in sermon, song, or prayer. Her zeal and earnestness have stirred many hearts. Brother Blackman will never be forgotten in Chicago. His gospel in song, his marvelous voice, and his Christlike spirit have drawn men heavenward. In the last morning service an offering was taken by our pastor, Rev. W. G. Schurman, for the evangelists and expenses of the meeting. In less than three minutes over \$400 was raised. Rev. B. S. Taylor was with us during the last days and on Easter afternoon preached a great sermon on Job. People came through a blinding snowstorm to hear him and were blessed, helped, and encouraged. Many prayed through to victory in this meeting and in the evening service which followed. The wildest blizzard of the season raged throughout the day. Considering this, the congregations were good in all the services. God's power was felt and where God moves who can count the gain?—Mrs. J. A. Berry, Reporter.

LOS ANGELES, CAL., FIRST CHURCH

—The special revival services with Rev. C. H. Babcock, evangelist, were greatly blessed of the Lord. About two hundred bowed at the altar during the two weeks and many were happy finders of pardon, reclamation, or purity. The church was greatly blessed and refreshed and many are rejoicing in full salvation. Brother Babcock preached the best we ever heard him. The Lord greatly anointed him as he poured out his soul in great prophetic and gospel truths from day to day. We never saw him more tender than in these services. Tears often trickled down his cheeks as he pleaded with the people to turn from sin and seek salvation. How he lifted up the living Christ as a perfect Savior and honored the Holy Ghost. Oh, for more such mighty preachers of the gospel. On the closing Sunday we received twenty-five choice people into the church, among them Rev. C. H. Babcock and his beloved wife and adopted daughter. Our brother has contemplated this step for some time and felt clearly led to take it now. The congregation shouted with a great shout as he came up in front of the altar and as the ministers and members of the church board marched by and welcomed the class into the church. It was a great occasion and will long be remembered by those present. To Him be all the glory and praise now and forever.—A. O. Henricks, Pastor.

BETHANY, OKLA.

—The missionary spirit is growing in Bethany church. A Woman's Missionary Society has been organized and we now have twenty-two members. We are very glad to have among our members Mrs. R. Fitz, who with her husband and two little girls, Erma and Elizabeth, is expecting to sail for China in the fall to take charge of the hospital to be built there. We have also organized a Young People's missionary prayer band, which is being blessed of God. We have several young people who are preparing for the mission field, and as we gather together semi-monthly to pray for the outgoing missionaries and those already on the field heaven's glory puts us all in the spirit of our motto, "Here am I, Lord, send me." In our college the young people have made great advancement spiritually. They have organized a girls' gospel team and a boys' gospel team. The girls' gospel team went to the State Industrial Home in Oklahoma City one Sunday and God gave them a very gracious service. When the call was given for any who wanted to become Christians and wanted prayers about seventy-five out of the ninety-six inmates of the home raised their hands and many of their eyes filled with tears. As we looked into the faces of our own happy school-girls our hearts spontaneously cried out, "Behold! what God hath wrought!"—Anna M. Logue.

GRAND JUNCTION, COLO.

—We are glad to say that the spiritual condition of the church is good. Most of our people are really making spiritual progress. We recently conducted a fifteen days' meeting in the west side of town that resulted in the salvation or sanctification of about thirty souls. This has been a source of strength to our church, and now we plan to have services in that part of town once a week. We held a convention in our church April 20-23. There were a goodly number of delegates from Montrose, Delta, and Palisade. Brothers Hunter, Ransom, and Munns did the preaching, which was blessed of the Lord. Also the special singing was a great blessing. The convention was a great blessing to our people and a real success. Yesterday was a good day with us with the largest attendance at both the Sunday school and preaching services that we have had for some time. Four seekers at the altar last night and one united with the church. There was also a real salvation time in the children's meeting in the afternoon. God has given us a fine class of children. To God be all the glory and praise for His blessings upon us.—Chas. W. and Florence Davis, Pastors.

MITCHELL, IND.

—We have just closed a very successful meeting with Minnie Morris in which seventy-five prayed through to pardon or purity. Thirteen fine young men and women united with the church. This gives us a total increase of fifty-six in the last seven months. We praise Him for victory up to date.—M. F. Crose, Pastor.

CHICAGO HEIGHTS, ILL.

—We are still in the battle, few in number, but God is with us. Sunday, April 25th, was a most blessed day. The Spirit of the Lord was felt throughout the day. Brother Clarkson of First Church, Chicago, was with us in the absence of our pastor and preached two soul-stirring messages. Two precious souls found their way to the altar for sanctification. Our folks nearly all take the HERALD of HOLINESS and enjoy reading of the blessing of the Lord in other places.—Reporter.

ARTESIA, N. M.

—A real good meeting lasting three weeks just closed here. A few were saved and a few sanctified and much prejudice was broken down. The meeting was far-reaching in its influence. We took in six members. Our church here is hopeful and beginning to build up. Revs. Cagle, Powell, and Fretwell assisted in the meeting and all did good work for God. Pray for us.—J. A. Chenault.

SHAMROCK, OKLA.

—The revival here has come and gone. The Devil did his utmost in every way, but our God was in our midst. We were closed out of the high school auditorium on account of the practice for an entertainment. A dance hall was turned into a church house with a lease for six months, carrying an option of purchase if desired, so we are in Shamrock to stay. Sunday was a great day. At night some twelve souls prayed through. An offering amounting to \$2,150 in cash and subscriptions was taken toward the building of a new building. Total amount raised for all purposes was \$2,400. Evangelists G. F. Owen and party are a great team. Some sixty souls found Jesus either in pardon or purity. Our Sunday school, Young People's Society, and prayer meetings are increasing in numbers and interest.—F. N. DeBoard, Pastor.

CEDARVALE, N. M.

—We have just closed a good meeting here. Brother J. H. Crawford did the preaching, being assisted by his wife. About ten were saved and one sanctified. We feel that much good was done amongst the sinners and the saints were greatly blessed. Brother Crawford did some fine preaching. We need the prayers of the saints in this needy field. The HERALD of HOLINESS is a great blessing to us. It grows better all the time.—W. K. Twyeffort, Pastor.

THE PLAINS, OHIO

—We want to report a blessed year of victory and harmony in the church. We have not added many to the membership, but thank the Lord we have the quality if not the quantity. We have only fourteen members at present, but they are the best pray-ers and payers we ever met. Total amount raised for the year will run over \$1,500. Last Sunday, April 18th, was a gracious day. The saints shouted and laughed in an ecstasy of holy joy. One old brother, eighty-two years old, danced and skipped around like a boy. We have accepted the unanimous call of the church for another year.—W. W. Loveless, Pastor.

ROSWELL, N. M.

—Our meeting is starting off well. Had three good services yesterday. Several seekers at all three services. The special workers have not yet arrived, but we have the tent in a good location and are going on with victory. Rev. S. D. Stocum, of North Little Rock, Ark., was with us over Sunday and preached a good sermon Sunday night. Roswell is a rich little city of perhaps 10,000 population and

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one of the best openings for our work in New Mexico, but our church is yet very small and not one year old. We have a good Sunday school, but out of doors, with no place to worship. We are praying for a great time here.—J. A. Chenault.

CARNEGIE, OKLA.

—We are praising God for an old-time revival of religion. We had Brother I. M. Ellis with us and he did some fine preaching. God honored His Word. Folks prayed through in the old-fashioned way. The evangelist is gone, but the revival is still here.—F. A. Smith.

EAST WAREHAM, MASS.

—The Cape Cod Union Camp Association just closed a ten days' revival meeting at our church here. From the first prayer to the closing service the blessing of God was on the people. Rev. G. G. Edwards was the evangelist. Five prayed through to victory. The last Sunday was a great time for the church, which has been greatly revived and have a greater vision. One new member was taken into the church.—Rev. Jas. P. Haddie, President.

HOWE, TEXAS

—We have just closed a ten days' revival at Davis Chapel near here, and the Lord gave us some very blessed services. A very fine people here. It is an independent church, but they are ever ready to help push the great cause of holiness.—Frank Daniel, Evangelist.

HUTCHINSON, KAS.

—Our revival with Brother Allie Irick closed last night in a blaze of glory. Each service seemed to be a little better than the last until the climax was reached in the last service. God wonderfully blessed his preaching and untiring work. His forceful presentation of the simple gospel, his communion with God, and his untiring work in the altar call all combined to make him loved by the people. On the last Sunday when the call was given for all who had gotten through during the meeting to come to the front a line of persons extended from one side of the church to the other. To add to these twenty-five more came forward at the night service, most of them finding the blessing they sought. In the afternoon a healing service was held, at which a large number were anointed and prayed for. The church was greatly strengthened and helped by the revival. Fourteen were received into membership, with a number of others to follow soon. We are marching on to greater victory in the church and school.—Raymond Hodges.

AUSTIN, TEXAS

—We have just closed an inspiring revival under the preaching of Dr. J. W. Goodwin. Quite a few souls were saved and sanctified and the entire church was lifted heavenward. Our church is, especially concerned about Foreign Missions this year and the Sunday school has been making unusually good contributions to the cause. The Y. P. S. takes a special offering for missions every Sunday. Under the influence of this missionary atmosphere one of our young ladies has received a call to the foreign mission field. God has been blessing this church in an unusual way this year and we have a vision of still greater blessing in the future.—Birdie May Smith, Reporter.

CORNING, CALIF.

—We just closed our revival with Evangelist O. E. Goettel, with hardly a barren service. We had the old-time preaching, the old-time power, the old-time conviction, and the old-time results. On Saturday night there were ten seekers, eight of them young people, all of whom got through in the old-fashioned way. On Sunday morning we partook of the Lord's Supper and the glory of God filled the place. The saints were strengthened and some sanctified. The finances came easily. Five united with the church.—James Dole, Pastor.

AKRON, OHIO

—Sunday, April 18th, was a great day for the church here. Brother F. W. Cox, of Lisbon, Ohio, was with us for an all-day meeting and the attendance and interest were splendid. The evening service closed with seekers at the altar.—H. B. Macrory, Pastor.

KIRK, COLO.

—After much prayer the church asked me to secure an evangelist to be with us for a meeting, while we met the Bible conditions for an old-time Holy Ghost revival. Upon the arrival of Rev. R. E. Gilmore we called a church meeting to find out more definitely if all would meet the requirements and all became of one accord. Then we began to fast and call on God. We prayed until the assurance came that God was answering our heart cry. I have not language to picture the church when

the glory of God shone round about. Truly God was there to such an extent that every unsaved soul knew it and stood or sat in awe. The revival ran on and on for about five weeks in the midst of snow and storm. One very remarkable evening we saw the altar filled with men. There were those without doubt who got just what God had for them from the manifestation of the Holy Ghost we felt and saw. God did not only pour out His Spirit upon men, women, and children, but they too poured out over \$2,000 in the cause of Christ while the revival went on and on. Back tithes were given by the hundreds of dollars. A District tent was given by the church and community, which was made up during one of our fast days. We want to give God all the glory for what was done.—H. J. Brown, Pastor.

FT. TOWSON, OKLA.

—God is leading on to victory in the meeting here. Sunday was a great day. The altar was full of weeping souls and a number prayed through. We are looking for great things yet.—J. M. Messer and V. B. Atterberry and Wife.

BROOKESMITH, TEXAS

—The meeting closed here Sunday night and truly God was with us. Rev. J. W. Montgomery is a man full of the Holy Ghost. There were twenty-eight who got to the Lord in the old-time way, and one young man was called to the ministry. A goodly number came into the church and others to follow.—E. R. Gentry, Pastor.

NOTES AND PERSONALS.

Evangelist Corlett is engaged in a meeting in Yuma, Colo., practically a new field, but he reports that "God is breaking through and giving victory." Also adds, "I am much pleased with some of the new features of the present volume of the HERALD of HOLINESS, especially the Young People's Department. I am sure it will be a great blessing to our Young People's Societies."

We were very glad to have Brother Bud Robinson spend the day with us at General Headquarters last Tuesday. He was enroute to the campmeeting at Lyons, Kas. Though not yet able to have the full use of his arm, he reports that his general health is good, and is slated for a full summer's work.

Brother J. A. Chenault is in the midst of a tent meeting in Roswell, N. M., and reports a good opening for our work there. He earnestly desires the prayers of our people for the work there.

Rev. Lewis H. Bacheller, writing from Grand Rapids, Mich., says, "Are having a blessed good meeting here. Souls are praying through to a definite experience, for which we are truly thankful."

Brother C. E. Roberts, now Zone Secretary of the Southwest District, was a caller at General Headquarters last week.

Brother B. L. Patterson, District Superintendent of the Tennessee District, writing from Tracy City, says, "We have a Presbyterian church rented that has been thrown out for lack of a crowd, but it is in the center of town and a nice church. We are hoping to do something here. Pray for us, as we need your prayers in this great and needy field."

Evangelist Frank Daniel, 701 East Forty-ninth street, Los Angeles, Cal., writes that on account of his wife's health, he will be prevented from carrying out his plan as missionary on the Arkansas District, so will be open for revival work in Texas, Oklahoma, or the West.

Clarence King and Miss Anna Clevenger, two of our splendid young people of Lawson, Mo., were married on April 17th at the home of the bride's parents.

J. W. Heathcock, writing under date of April 10th. from Fairfax, Ala., says, "Rev. H. H. Hooker and I are here in great revival. Ten prayed through last night. Pray for our continued success."

The following telegram from O. P. Clayton, Waco, Texas, was received too late for publication in our issue of April 28th: "Great revival on. E. W. Wells a terror to Devil. Pray."

Rev. J. Glenn Gould, our pastor at Haverhill, Mass., writes, "The Lord is with us in our work and sets his seal upon it. We expect to stay with these people another year, the third year of our pastorate with them."

Evangelist Lum Jones writes that Rev. Arthur James and wife, who recently came into our church, are good workers for evangelistic meetings, Brother James being a good preacher and his wife a good musician. Their address is Bonham, Texas.

In a letter to the Managing Editor, Brother A. M. Bowes, our pastor at Yakima, Wash., says, "While I am writing I would like to add a word regarding the HERALD of HOLINESS. The increasing interest in the program of the paper is making it more fascinating right along to all its readers."

Rev. D. H. McGonagill and wife of Vilonia, Ark., will spend three months in evangelistic work, beginning June 1st. Any one needing their help, address as above.

Evangelist H. J. Elliott paid a visit to Headquarters, stopping over on his way to Shelbyville, Ill. He is engaged by the Chicago Central District for May and June. Brother Elliott reports a successful meeting at Enterprise, Ore. May God bless his work in the Chicago Central campaign.

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What, really, has been your thought as you see books advertised in the columns of this paper or by means of a special catalog? If you have given any consideration at all to these things you may have felt that an advertisement of a book was a mere attempt of a book publisher or dealer to separate you from your money, giving you something in exchange the value of which was more or less indifferent.

If we expressed an opinion on this question, you would at once say that we were prejudiced and this was nothing more nor less than a specious argument given for the purpose of enhancing our sales. Therefore, we choose to let greater and wiser men speak for us, while we content ourselves with appending, "Our sentiments exactly."

"A good book is the very essence of a good man. His virtues survive in it, while the follies and faults of his actual life are forgotten. All the goodly company of the excellent and great sit around my table, or look down on me from yonder shelves, waiting patiently to answer my questions and enrich me with their wisdom. A precious book is a foretaste of immortality."—T. L. Cuyler.

"God be thanked for books; they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages."—Channing.

"Books are masters who instruct us without rods or ferules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you."—Richard de Bury.

"Except a living man there is nothing more wonderful than a book! A message to us from the dead—from human souls we never saw, who lived, perhaps, thousands of miles away. And yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers."—Charles Kingsley.

"Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter."—Paxton Hood.

"When I get a little money, I buy books; and if any is left, I buy food and clothes."—Erasmus.

"In good books is one of the best safeguards from evil. Life's first danger has been said to be an empty mind; which, like an unoccupied room, is open for base spirits to enter. The taste for reading provides a pleasant and elevating preoccupation."—H. W. Grout.

"When a book raises your spirit, and inspires you with noble and manly thoughts, seek for no other test of its excellence. It is good, and made by a good workman."—Bruyere.

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His work are not known and received, the Devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."—Daniel Webster.

"A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows upon it. And the love of knowledge, in a young mind is almost a warrant against the inferior excitement of passions and vices."—H. Mann.

"We ought to reverence books; to look on them as useful and mighty things. If they are good and true, whether they are about religion, politics, farming, trade, law, or medicine, they are the message of Christ, the maker of all things, the teacher of all truth."—C. Kingsley.

"As well almost kill a man as kill a good book; for the life of the one is but a few short years, while that of the other may be for ages. Who kills a man kills a reasonable creature. God's image; but he who destroys a good book, kills reason itself; kills, as it were, the image of God."—Milton.

"For the past three years and a half that I have been out of the Church of the Nazarene (not by choice, but my work has taken me to places where there are none) I have had a longing to be back; but of late a deep burden has come both to Mrs. Swanson's and my own heart to be in a church where the salvation of precious souls has the pre-eminence. As the first step to get back at the battle front again, we wish to avail ourselves of the church paper, which has no equal among denominational publications." DAVID SWANSON, Anaheim, Calif.

TELEGRAMS

CINCINNATI, OHIO

HERALD OF HOLINESS:

Cincinnati campaign closed with altar filled with seekers. Rev. Ernest G. Roberts and wife of Columbus, evangelists. Church organized amidst waves of glory. Thirty substantial charter members with more to follow. Great outlook for the future.
E. E. WORDSWORTH, District Superintendent.

PORTLAND, ME.

HERALD OF HOLINESS:

New England Assembly in real epoch making session. \$22,000 pledged for Foreign Missions. Assembly indorses plans of General Board of Home Missions and Evangelism, pledging \$7,675 for that work. Voted to purchase new District campgrounds of twelve acres, located at Reading, Mass. Rev. S. W. Beers elected District Superintendent. General Superintendent Williams presided with usual acceptability.

Later: HERALD OF HOLINESS circulation to equal District membership. Complete Christmas Love Offering. Closed in victory. General Superintendent Williams preached Sunday morning and afternoon. L. Milton Williams Sunday night. Many seekers at altar.

C. P. LANPHER.

LACONA, IOWA.

HERALD OF HOLINESS:

Great convention in the Nazarene church. Dr. J. E. L. Moore did some great preaching. The singing of the Aeolian quartet indescribable. Crowds too large for the church; \$500 pledged for Olivet and the end not yet.

F. K. SMITH, Pastor.

CHICAGO, ILL.

HERALD OF HOLINESS:

Unparalleled victory at Woodlawn Church. Miss Cochran's message has gripped the people. Church crowded. Morning service beyond description. Many pray through. Collection easy and liberal. Can not close meeting, continue another week.

H. B. WALLIN.

WANTS

WANTED—Evangelistic work of any kind for the summer and fall months. Can play cornet, piano, and preach. Any one wanting the help of a saved and sanctified worker, address Rev. Andrew Whitaker, 215 Fourth avenue E., Hutchinson, Kas.

WANTED—Purchaser for beautiful farm of 160 or 320 acres of good wheat land in wheat belt of Kansas. Nazarene family wanted. Three miles from Nazarene church and town. Address P. O. Box 786, Chase, Kas.

WANTED—Two young men (Christian men preferred); one to help milk and do milkhouse work; wages, \$35 per month and board. One to help milk and do stable work; wages, \$35 per month and board. Also a driver (Christian man about 30 years of age preferred), wages and commission, \$150 per month.—H. E. Howland, Venice, Cal.

WANTED—A Nazarene, married man preferred, to work good dairy farm on shares. For further particulars, write Mrs. Lydia Seymour, Lyons Falls, N. Y.

REQUESTS FOR PRAYER

252. A sixteen-year-old boy in Colorado requests prayer that he may be healed.

253. A brother in Arkansas, afflicted with bronchial trouble, requests prayer that he may be healed.

254. A sister in Texas desires prayer for her boy that he may be healed.

255. A sister in Indiana requests special prayer for the healing of her boy.

256. A sister in Tennessee asks prayer for her fourteen-year-old boy, that he may be brought to Christ.

257. A sister in Indiana, who is a shut-in, asks prayer that she may be made stronger in body.

258. A sister in Oklahoma requests prayer that she may be reclaimed, also be healed of heart trouble.

TITHING TRUISMS

A tither is akin to God. God himself has set aside a part of His wealth, to be devoted to our service. Without us He makes no use of it.

He is a proud father who says of his boy, "My son is associated with me in my business." Is it not likely that God feels that way about His children?

The silver and the gold belong to God—so everybody says. But saying it means nothing; acting as though it were true means a definite something.

If we give alms unto the poor, and give not otherwise, what shall we do when wiser folks than we have abolished poverty?

The Church is not the only agency for the investing of God's tenth. But it happens to be the best of all agencies for the investing of most of it.

Did you ever know a Christian who began to keep accounts and who found he was giving more to the work of God than he had thought?

Certainly the tithe may become a mere legalistic trick. But a Christian who is paying to God less than a tenth is not equipped to pass judgment on the results of tithing.

After one is sure he is paying the tithe, he may enjoy the luxury of giving to many good causes without letting his right hand know—and so forth. But let him get the tithe idea right first, or what either hand is doing may be not worth the other's finding out.—*The Epworth Herald*.

New Books

Every Christian should read and circulate these Recent Publications

SOUND DOCTRINE. By William E. Fisher. A scriptural treatise on the statement of doctrine as set forth in the Manual of the Church of the Nazarene and contained in the Word of God. 175 pages; pebble cloth, 40 cents; cloth boards, 75 cents.

THE MODERN SAMARITAN. By C. J. Kinnic. The why and wherefores of Medical Missions are presented in this new book. It brings the needs and claims of Medical Missions with a force and simplicity that can not fail to stir the hearts of many to realize this need. 96 pages; paper covers, 25 cents.

PIONEER DAYS OF THE HOLINESS MOVEMENT IN THE SOUTHWEST. By C. B. Jennings. Dr. James B. Chapman in the Introduction writes: "The book is full of human interest and will be read, not merely for its valuable history, but also for its devotional merit." 157 pages; illustrated; neatly bound in cloth covers, \$1.

AN INVISIBLE PARTNERSHIP; OR, THE FACULTY FAMILY. By H. J. Chambers. A series of heart-to-heart talks on Conscience, Will, Affections, Memory, Reason, Judgment, The Body, The Family, Satan's Confederates, The Family Benefactor. Good reading and intensely spiritual. 79 pages; pebble cloth, 20 cents; cloth boards, 35 cents.

THE MAN FROM NAZARETH. By J. M. Nicksel. A treatise on the Deity of Jesus Christ. A timely little book published to help stem the tide of anti-Deistic teaching that is sweeping the world. Paper covers, 10 cents; a dozen, \$1.00.

A WRONG CHOICE. By M. Edward Borders. This little book will bring conviction to many a hardened sinner's heart. It is especially valuable to Christian workers for free distribution. Paper covers, 5 cents; a dozen, 50 cents.

APOSTOLIC TEACHING CONCERNING TONGUES. By Wm. E. Radford. A sane and logical treatise on this vital subject. By Scripture; by reasoning; by illustration, and by analogy this much mooted question of "the gift of tongues" is discussed from every possible angle and viewpoint. Ten chapters; sixty-one pages; paper covers, 15 cents; a dozen, \$1.60.

A MIRACLE OF GRACE. The life story of George W. H. Russell told by himself. This little book demonstrates beyond a doubt that the age of miracles is not past. Paper covers, illustrated, 15 cents; a dozen, \$1.60.

CHURCH ORGANIZATION. By J. W. Oliver. This subject is here treated in a remarkably clear and logical manner. Paper covers, 10 cents; a dozen, \$1.00.

FROM SINKING SANDS. By Harry J. Elliott. In a simple heart-to-heart fashion that can not fail to stir the heart, the author tells the story of his life in a thirty-six-page booklet. He tells of his childhood days and God's faithfulness in leading him out from sin into a life of usefulness and blessing to others. Paper covers, illustrated, 15 cents; a dozen, \$1.60.

MUST WE SIN? By Howard W. Sweeten. A newcomer in the ranks of holiness books; one that has been written to fill a real need. A book that will be welcomed by all lovers of the truth. Have you friends, relatives or neighbors who claim that it is impossible to live without sin in word, thought and deed? This book will give them the truth by reason and revelation. Eight chapters that cover every phase of the sin question. 184 pages; bound in cloth boards, \$1.00.

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ANNOUNCEMENTS

HOLINESS CONVENTION IN TEXAS

Revs. Bud Robinson and Carl Dautel, of California, with the Berachah singers, will conduct the Berachah anniversary, in the large closed-in tabernacle on the Berachah Home grounds in Arlington, Texas, May 12-17.

Notice—Northwest District: Our Assembly will be held at Walla Walla, Wash., June 2d to 8th, inclusive. Those taking examination in the preachers' and deacons' courses will present themselves before the examining board at 8 a. m. on Tuesday, June 1st.

Notice—May probably schedule a few meetings in the Northwest, as I have had several calls from that part of country.

Notice—Would like to get in touch at once with some real Holy Ghost-filled Nazarene man or woman who would like to spend the summer in one city.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo. Office 2109 Troost Ave. Residence: 10 Summit Ave., Haverhill, Mass.

SPRING ASSEMBLIES

San Francisco (Santa Rosa), June 9-13 Southern California (San Diego), June 18-20 Colorado (Delta), June 23-27 Dakota-Montana (Minot), June 20-July 4 South Dakota (Sioux Falls), July 7-11

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 Greenwood Ave.

SPRING ASSEMBLIES

Pittsburgh (Warren, Pa.), May 8-9 Ohio (Marion), May 12-16

J. W. GOODWIN, Pasadena, Calif. 309 W. Dakota St.

SPRING ASSEMBLIES

Northwest (Walla Walla, Wash.), June 2-6 Idaho-Oregon (Nampa, Idaho), June 9-13 North Pacific (Salem, Ore.), June 18-20 Alberta (Calgary, Alta.), June 29-July 4

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker, Jasper, Ala. ALBERTA—James H. Bury, Coliholme, Alta., Can. ARKANSAS—J. E. Moore, Prescott, Ark. BRITISH ISLES—George Sharpe, Glasgow, Scotland

DAKOTA-MONTANA—E. C. Pounds, Van Hook, N. D. EASTERN OKLAHOMA—B. H. Haynie, Ada, Okla. FLORIDA—C. B. Jernigan, Donalsonville, Ga. GEORGIA—C. B. Jernigan, Donalsonville, Ga. ILLINOIS—F. Walter, Hamilton, Texas. IDAHO-OREGON—N. B. Herrold, South Nampa, Idaho

HOME MISSION ZONE SECRETARIES
SOUTHWEST—C. E. Roberts, 2109 Troost Avenue, Kansas City, Mo. CENTRAL—U. E. Harding, 930 New York, Newcastle, Ind.

EVANGELISTS' DATES

M. C. ADAM, 529 Armstrong, Columbus, Ohio: Marion, Ohio, May 11-16. A. B. ANDERSON, 6211 Centennial Blvd., Nashville, Tenn.: East Huntsville, Ala., May 6-23 West Huntsville, Ala., May 26-June 13

Connersville, Ind., May 9-30 Modoc, Ind., June 6-20 GEORGE AND EFFIE MOORE, 1133 Holiday street, Indianapolis, Ind.: Franklin, Ohio, May 16-June 6 Auburn, Ind., June 11-27

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