

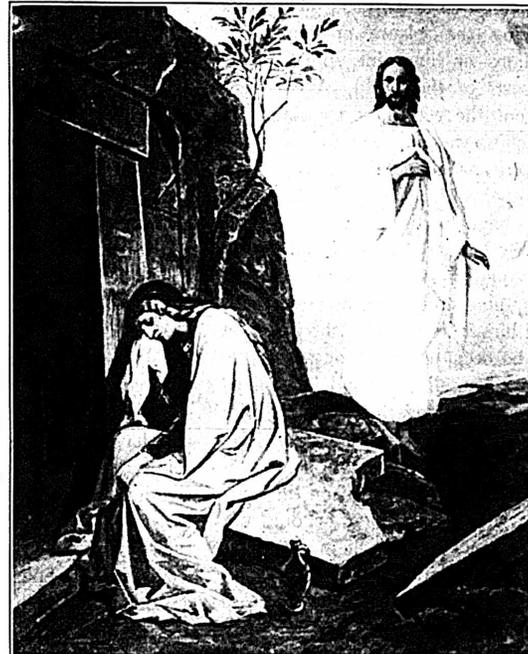
Herald of Holiness

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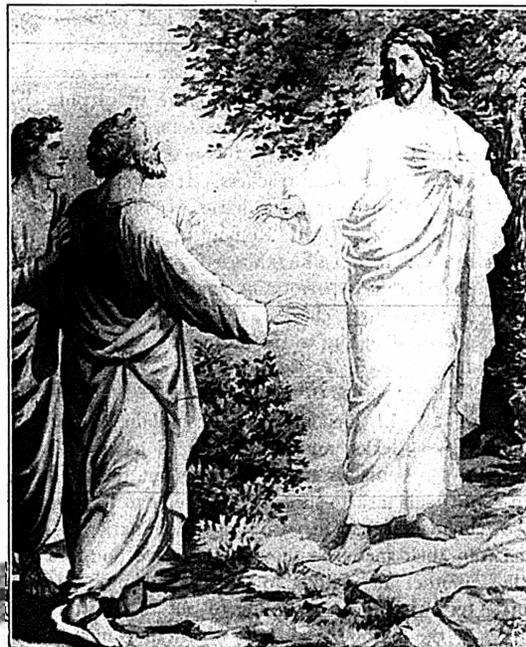
March 23, 1921



I am the Resurrection

JESUS said . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Why seek ye the living among the dead? He is not here, but is risen."



I am the Life!

AND the angel . . . said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said . . . and go quickly, and tell his disciples that he is risen from the dead."

EDITORIAL

PECKING ON THE PREACHERS

THE craze goes on because the crazy won't die. They are still with us. The movies, the magazines, the globe-trotters, the self-appointed critics of all sorts and sizes, continue to criticize and animadvert on the Protestant ministry, tending to undermine their influence and cripple their usefulness. Last in the unknightly order comes W. T. ELLIS, the roving writer, with an arraignment of the ministry. We rise to a point of order at the very outset, and our point of order is that Mr. Ellis is out of order because of all men he is least qualified or authorized to criticize Christian ministers, for he knows least about them or their work or their needs.

Mr. Ellis passes his time on Pullman cars scanning menus on elegant diners or at great hotels, enjoying the leisure of sumptuous steamship salons or limousine spins around the great resorts of the world. We submit that this is not the very best training of a man for preaching the gospel or for assuming the role of critic-general of those who do preach the gospel. Mr. Ellis is a voluminous writer. We have occasionally read some bright things he has written. We can hardly see how he could miss saying some bright things. His ubiquitous roving over this planet brings him in touch with the brightest and best to be seen or found anywhere, so that if he wrote at all he would be obliged to say some bright things. We accord him credit for being a fine sales manager. He certainly has a splendid organization for syndicating and getting his pen stuff on the market. Perhaps, like the movies, he does not find that abuse of the preachers interferes with the sale of his stuff.

We can say this much: We have yet to read a line or an article from Mr. Ellis' pen that remotely breathed a zephyr of the evangelistic note. We have read nothing from him that tended to convict men of sin or of the need of a Savior or instructed a seeker for salvation how to pray through to victory or brought solace and comfort to a broken heart. In the absence of such credentials we feel that our point of order is strengthened when we question his title to assume the role of critic of the ministry and to tell us *ex-cathedra* "why the churches don't settle things" charging the fault on the preachers. There are thousands of names of men less in the limelight to whom we would listen with more complacency on this subject than we can listen to Mr. Ellis. These men are real preachers of the gospel who have for generations borne the brunt of battle, who have grappled with ministerial problems, carried the real burden, preached the real gospel, lived in real vital heart-to-heart touch with humanity's needs, struggles, and agonies and whose only employ has been helping men and women, out of sin into salvation, thus helping to settle daily the most momentous issues in God's universe. Quietly and patiently would we listen to these men. Of one such let us speak.

One year of our ministry as a Methodist preacher we spent as presiding elder of a district in Tennessee. Among the pastors serving the charges in our district was an uneducated, one-legged ex-Confederate soldier. He was uneducated because the four or five years which would have been consecrated to acquiring an education were spent in bravely fighting at the front for a cause in which he held a sacred belief. Scores and scores of miles have we ridden with him over rough country roads. With difficulty he mounted and dismounted his horse without aid, fed, and saddled him and waited on himself generally. We believe he never rode without pain. How we have watched him dragging himself around the altar in the straw at revival meetings instructing seekers at the altar! How we enjoyed his preaching! It was simple, earnest, largely hortatory, but punctuated with tears and shouts. But he moved the people. God honored his ministry. Men believed in him. The fire fell, and souls were convicted and flocked to the altar crying, "What shall we do to be saved?"

We remember once saying to him after one of his sermons, "John, your sermon was a great blessing to me this morning. God certainly used you in its delivery." His eyes fell to the ground and in confusion his head leaned forward and his homely face betokened the utmost embarrassment as he made no reply. So full of Christlike meekness was he.

For over forty long years this humble faithful man of God served large circuits on the smallest salaries, always having great revivals and having fine reports at conference. We think he never received as high a salary as five hundred dollars, and often his salary was less than a hundred dollars a year. He had the spirit of a martyr, the zeal and courage of a prophet, the humility and self-abnegation of a saint, the fidelity and perseverance of an apostle. In such a life as this, in such labors and triumphs in such apostolic heroism—in such a life as this, we find credentials entitling one to criticism of the ministry and to whose words we could listen with attention and respect. But such men are too busy in real gospel work to find time to engage in carping criticism of their fellow-ministers.

Let us have done with this needless pecking at the Protestant preachers. It accomplishes no good but does much harm. It pleases nobody but the Devil, Romanism, and infidelity. A man calling himself preacher is in poor business performing for the deflection of these three classes. We are certain God never called him to the business.

—STOP THE LEAKS

ALL denominations complain of the leaks, and resort to various expedients to stop the waste but find it a difficult task to succeed. We refer to the loss of members incurred by all denominations—in their members moving from one point to another and failing to take their church letters with them or failing to put their letters in the church nearest to which they moved. The initial mistake here is in a lack of indoc-

trination at the time of receiving church members, on the sacredness of church membership. People coming into the church should be taught at the very outset that they are entering a solemn, sacred covenant, one that can not be broken except by death or by voluntary, definite withdrawal in writing. They should understand that joining the church forms an alliance which can not be broken save by one of these two methods. We might have mentioned the third of course which would be by expulsion by the church itself. But this is understood. Even after this precaution is taken, however, there will be left large room for diligence on the part of pastors in hunting up these non-affiliating church members who reside within their pastorates with church letters buried in their trunks or drawers somewhere. Among the expedients employed by denominations to control this evil one of the best of which we have knowledge is a clause in the pledge which Northern Baptists require their new members to solemnly take. The final clause in that solemn covenant which these Baptists require their members to take reads as follows: "We moreover engage that when we remove from this place, we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word."

OUR BEST THE LEAST WE SHOULD OFFER

A SHIP had gone down in Lake Michigan. The unfortunate victims from the wrecked ship were carried about by the merciless waves, screaming for help. A student from a nearby university was a noted athlete, had carried off the honors on many a field and was a brave swimmer. Going to the shore the scene stirred him most profoundly. He felt that God had called him to the hour for a signal service and he must do his best. Plunging into the surging breakers he succeeded in rescuing seventeen men. His comrades gathered around him on the shore and begged him not to risk another trip. Already numbed with cold, they feared if he ventured out again he would never return alive. Looking out on the roaring sea again he saw the drifting men and heard their piteous shrieks for help. He could not resist but tore himself away from his companions and struggled on till he saved seventeen more men, and finally falling unconscious on the sandy shore he was carried to the hospital. During the night in his wild delirium he cried to his room-mate, "Oh, Will, did I do my best to save the other men? Did I do my best?"

Reader, does this not stir your heart? We confess it stirs us and makes our heart beat more rapidly. All about us, out on the sea of life are scattered the victims of the shipwrecks of sin. One by one they are going down to their eternal doom. Almost with every heartbeat of ours a hapless victim sinks down without God and without hope, to endless woe. Countless multitudes in heathen lands and multitudes all around us

Resurrection--Easter--the Printed Page

at our very doors are thus adrift. They are being lost hourly, and lost for the want of a simple personal endeavor on your part or mine which would bring them to the shores of eternal deliverance: Is not the Christ enthroned within us if we are His equal in potency to the moral heroism of the student on Lake Michigan, to stir our hearts to the uttermost at the awful vision of lostness pictured before us on the sea of life. Can we rest a moment if we are conscious of having done anything less than our best for the rescue of the perishing? Shall we not search our hearts narrowly? Shall not the question, have we done our best, root itself in our consciences until we are able to answer it truthfully in the affirmative? We press home the question upon every reader. Have you done your best? Have you prayed your best? Have you given your very best? Have you served your best? Are all your activities in response to gospel appeals made in the superlative degree?

Rescue was a passion with this brave young student. It was his consuming passion to save men. And his rescue reached only the bodily salvation and could only span a brief human life. Is there not a millionfold more reason why salvation should become a passion with us? We deal with immortal souls. We rescue from an endless hell as well as from a life of despair in sin. How these thoughts should thrill us and fill us with seraphic fire until we can scarcely rest or sleep in our passionate zeal to rescue immortal souls from sin and death and hell. Shall we not push on and on, in this holy passion until we have done our very best in such rescue work, of the frightful wrecks of sin so that at last, when we stand in the white light of His presence we may hear Him say, "Well done, good and faithful servant." Till that welcome plaudit breaks upon our ears let us keep asking continuously, Am I doing my best to save men?

EDITORIAL SURVEY

THE UNHEARD MULTITUDE

While all kinds of deputations are being heard before committees of congress in opposition to the enforcement of the prohibitory laws, in this, that, and the other direction, the unheard multitude, numbering millions, of those most profoundly interested, can not and will not be heard. We refer to the wives and mothers who are most benefited by it and most cursed by whisky sale. On this point we quote the following from the *Christian Advocate* (New York):

We must accustom ourselves, we suppose, to the appearance of subsidized deputations before both committees of congress demanding relief from the onerous action of prohibition laws. The steamship

WE present on the title page of this issue three halftone reproductions of the resurrection—that wonderful event of which the great apostle wrote, "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." With clear reasoning he proceeds to show the Corinthians that Jesus' lives, closing his presentation with these exultant words, "But now is Christ risen from the dead, and become the firstfruits of them that slept."

All of which we know through the *printed page*. Yea, even the Corinthians read these words as they were penned at the dictation of Paul at Philippi and forwarded to Corinth by faithful messengers. Not only were these words of hope read to the church and by the church at Corinth, but translations were made into English and many other languages from the Greek and Hebrew, and the nations of earth heard these same words to their own great good.

Imagine, if you can, the result if Paul had not dictated, if his devoted coworkers had not written, if others had not carried these messages. Imagine yourself without these messages. And then bring the same great need of God's Word down to your day and appreciate your responsibility to use the printed page in giving forth the Way of Life.

Paul appreciated the power of words written down. His letters were himself. Physically he could not be in Corinth; but his *thoughts* could be, and with great diligence he saw to it that they were.

How true this can be today! You can not be present, physically, to plead His cause, to promote His kingdom; but *you can be there* with a substitute—the good Book, a holy man's book, a full salvation paper, a tract, a booklet, a Scripture calendar—any one of the many different forms of printed matter available today in forwarding His work.

And every true child of God will strive to multiply himself to the utmost in his endeavor to carry on in the kingdom work. Paul

wrote to the church in Rome, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." He could not go in person at that time—but he went nevertheless in his imperishable letter to the Romans. Paul went the way of all flesh; his written words yet live. Many in this day desire to have their loved ones and neighbors hear their preacher. Distance prevents. But distance does not prevent the sending of the same kind of preaching in the *form of the printed page* to the loved ones and neighbors; and God will expect that His work be thus carried on.

When the women found Him not in the tomb, the "Young man sitting on the right side, clothed in a long white garment," said to them ". . . go your way, tell his disciples AND PETER." Jesus had seen Peter's grief after his denial of his Lord, and thought of him at the first following His resurrection. What an example for us! Who but needs the sympathizing word! Who but needs the letter, the tract, the book in the critical hours of life!

We believe Easter, which is the name we give to the resurrection, can mean this. To Jesus resurrection meant a continuing of doing good. "He ever liveth." What for? "To make intercession." To rise with Him in newness of life is also to rise with Him to continued effort. Let us not mistake the significance of the Eastertime. As a word Easter means resurrection—and resurrection means just the same to us as it meant, and yet means, to Jesus.

Easter, then, means more than a new hat, a new suit, flowers, and special music. Have these, which are lawful, no doubt. But these in that true sense do not stand for Easter, the resurrection. We rise not from the death of sin to adorn our physical body, to feast our physical senses in flowers and music. In the truest meaning of resurrection we rise in newness of life in His likeness; and to be like Him is to seize every opportunity to do good. And a most excellent way to do good is to scatter widely the printed gospel page. (C. A. K.)

YOUR FACE NOT YOUR OWN

Few people consider the truth of the above statement, yet it is a fact that one's face is not his own, but belongs to others. This fact is brought out strikingly in the following from an exchange:

"My boy," said a father, who knew how to play and be a chum with his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half-guilty expression, but did not understand what he meant.

"You do not own your own face," his father repeated. "Do not forget that it belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy, and crabbed face."

owners are the latest complainers. They fear that travelers will boycott the dry American liners. We shall have the dining car stewards, and summer hotel keepers, and the rest lining up to tell their doleful story, all at the promptings of selfishness. But there is one group—a larger group than any other—which will not be heard from at Washington, though if it could command a united voice it would speak multimillion tongued. That is the wives and mothers of America. They like prohibition. They would like more of it than they have yet had, but they like what they have had so far. They can not go to Washington—Washington could not contain them, if they once followed the leaning of their hearts and went up to the Capitol to speak their minds. We all remember the "No beer, no work" buttons, with which the saloon keepers used to decorate their customers when they were trying to stave off their doom. Many a man sported a button bravely enough among his mates in the shop or on the street, but those who kept tab on the wearers say that no married man was ever so bold as to wear one within range of his wife's eye, or within reach of her hand.

THERE are many truths which may properly be considered fundamental to the fabric of Christianity, but there is none more essential or basic than the fact of the resurrection.

By the resurrection we mean the coming forth from the grave of Jesus, whom the Jews, with malicious spirit, had crucified and slain, and with it we include the fact of His ascension on high into the heavens to take His place at the right hand of God, the Father. Peter stated the fact very clearly and precisely when, on the day of Pentecost, he was preaching to the assembled Jews and said, "Him [Jesus] ye have taken and by wicked hands have crucified and slain, whom God hath raised up"; and again, a day later he reiterated only in a little different phraseology when he said that the same Jews had denied "the Holy One and Just, desiring a murderer loosed instead, and had killed the Prince of Life, whom God had raised from the dead."

And so the disciples went on, not only preaching the fact of the resurrection, but intimately associating it with the salvation they were proclaiming. There is not a sermon or speech of any apostle recorded in the New Testament that does not give prominent place to the resurrection. The general attitude of the early Church on this subject is expressed by Peter in his first epistle, when he says that the disciples and all the early followers of our earthly Lord were begotten again unto a living hope by the resurrection of Jesus Christ from the dead.

Let us bear in mind, then, what the resurrection meant to the early disciples. It was the foundation of their faith, the basis of their hope, and the subject of their preaching.

Let us also note that Paul associates the resurrection with the believer's personal salvation. He says (and under divine inspiration) that if one shall confess with his mouth the Lord Jesus, and believe in his heart that God hath raised Him from the dead, he shall be saved, which can be interpreted in no other way than to mean that every saved person's assurance of sins forgiven and hope of eternal blessedness is based upon the resurrection and what is immediately associated with it, viz., the vicarious suffering of Christ on the cross before and His ascension into heaven after the resurrection. When, therefore, it is suggested that our views concerning the resurrection are of no consequence, we can see that such a suggestion is out of place. We *must* not only believe in the fact of the resurrection of Jesus but we must personally and individually *experience the fact of the resurrection of Jesus* in our own hearts by appropriating it to ourselves, if we are to have and enjoy salvation here and now.

Then, too, we are told that the resurrection of Christ is inseparably connected with our own resurrection and with the resurrection of our loved ones who sleep in Jesus. "If Christ is not risen, then the dead rise not. If Christ is not risen, then all they who have fallen asleep in him have perished;" yea, the language is even stronger, for it says, "If the dead rise not, then is not Christ raised," which must mean that the resurrection of the dead follows as the result of the resurrection of Christ as night follows day in the order of universe God has established.

Again we are told that if Christ has not

The Resurrection

By J. Warren Stote

been raised, there is no pardon for sin and consequently no salvation.

The resurrection of Jesus is basic. It is all-important. It is fundamental. It is the cornerstone on which the superstructure of Christianity is built, but it is a fact. It is a solid cornerstone. It will endure, and the

An Easter Message

By NATRAN H. BULLOCK

*Christ is risen, tell the story!
To the world the message give.
How our Lord, from death to glory,
Rose that we might rise and live.*

*Not alone the life that's given
Up above in heaven's sphere,
(More would go to live in heaven
If more lived like heaven here.)*

*But to live down here the story
That shows how, in every case,
E'er we rise from grace to glory,
We must rise from guilt to grace.*

*Jesus is the life. By giving
All to Him, does life begin.
God is Father of the living,
Not the dead in self and sin.*

*Christ in us must have possession,
Ruling muscle, heart, and brain;
More to us than creed, profession,
Pleasure, learning, wealth, and fame.*

*Holy Father, help us bury
Every trace of self and sin;
Hear and heed above the hurry
Of this world, the Christ within.*

*With ideals as high as heaven
May we rise till God says stop,
Making every trial that's given
One more stair to reach the top.*

*Blessed thought: To be immortal,
Like our Christ in heaven's sphere.
But if we would reach those portals
Must we not be like Him here?*

*Blessed Master, may this Easter,
Warring foes their warfare cease,
Making free and full surrender
To the mighty Prince of Peace.*

structure founded upon it will be permanent. Some religions have come and gone. Others have come but have not yet gone. They will vanish away, however, in the all-consuming judgments of the Great Assize, if not before, for their foundation is insecure, however good from an ethical point of view their tenets may be.

Seeing, then, the all-importance of the truth of the resurrection in relation to our own salvation and to the salvation of our fellow-men, realizing the place of the resurrection in the experience and teaching of the

early disciples and apostles, how much stress should be laid upon this great fundamental fact in our present-day preaching! We are, without question, lax in emphasizing this truth, but we should not continue to be thus. Something of the resurrection should be woven into every sermon. Some mention of it should be made whenever the subject of salvation is presented, and without doubt God would add more blessing to our messages, and those who hear would more easily comprehend the foundation for their faith and the more quickly appropriate the benefits of God's free bounty to themselves.

CHICAGO, ILL.

The Veil

By ELSIE D. MILLER

THERE is one great truth about our "walk below" which, if we would fully grasp and keep in mind, would help us much ourselves and cause us to be of wonderful assistance to our fellow-traveler. It is this: No matter if we begin to serve God as a child or begin when at an advanced age, always our progress, our forward step is into the unseen. I mean by that, that we do not know the immediate results of our step until it has been taken. There is a veil before our eyes regarding the future, and fellowship with Jesus teaches us to trust implicitly in the guidance of the Holy Ghost, the efficacy of the blood, the love of the Father in this "blindness" (?). Each step once passed, immediately appears to our view, to remain in view; and be it our valued privilege to profit by every day and act and thought which we have passed. If it was a correct step exhilaration rewards us; if a pitiable mistake, we can avoid another. There is a vast danger to many of slipping back into the mistake past, but this danger can be overcome by "standing still" and trusting the blood (seeing the glory of God).

But, as we go along each treading his own path as separately as though in an individual world (remembering the steps of the past in order to profit in the future), let us not strive to tear aside the veil of uncertainty, or rather the veil of the future, from before our comrades in our eagerness to have them see. We can not force them to see, their eyes can not behold our path, nor their own beyond where they stand. We can warn them of pitfalls—we can extend a helping hand or send a word of cheer. Better yet, we can plead for a legion of angels to guard their path. We can shed the rays from the Lamp of Light upon their path and so help them; but as we watch their onward progress we who perchance have gone through some tests we shudder to think of, let not a thought of derision nor shame find room in our hearts if one in our sight should slip. Only tenderest mercy and pity had the Master for such a one—the place on His breast—in His arms—was reserved for such. Let us who have "passed this way" hold up the standard, content for the Christ to lift the veil day by day until the final film is removed and we behold the vision in all beauty, not through a glass darkly but, face to face, our Christ a thousandfold more wonderful and beautiful than we have ever fancied.

FAITH is the substance of things hoped for, the evidence of things not seen, *i. e.*, it makes the things hoped for as real as concrete things already obtained. It is the grand desideratum in us as a condition upon which the Lord justifies us, sanctifies us, and keeps us. It is the "live wire" over which the power of almighty God is conveyed to needy, weak, and sinful souls. It is the channel through which the blessings of heaven pour into the hearts and upon the lives of the saints. It is the nerve of the soul upon which we touch and feel the living God.

Faith is a gift of God; *i. e.*, any faith is the gift of God in the sense that God furnishes the object of faith Himself and the adorable Lamb slain as a sacrifice for sin and the omnipresent Holy Ghost. It is the gift of God in the sense that God has given us the Bible as a revelation of the blessed Trinity. So the Bible is a channel of faith, and faith is a channel of blessing to our hearts.

But faith also has a human element in its makeup. The writer to the Hebrews tells us that the gospel did not profit certain ones, because it was not mixed with faith in them that heard it. There was nothing wrong with the gospel revelation. There was nothing lacking in the Godhead—Father, Son, and Holy Ghost, the object of faith. The trouble was with the human part of faith. The same revelation of the same objects of faith did produce salvation of other some. So it is ever. God's side of the makeup of faith is perfect. It needs no trying to prove or enrich it. It needs no burnishing to make it shine brighter. It needs no tempering to strengthen it. It is finished perfectly already. But not so with the human side. This side needs to be proven, tried, rubbed up, strengthened, increased, drawn out, and made more and more perfect until it is swallowed up in actual sight in that upper and better kingdom. It is because of the human element in faith that the apostle says in the line that forms the caption of this article, "The trial of *your* faith." It is still our faith, though it is the gift of God.

The Scriptures uniformly recognize the value of good, lively, established, rooted, and settled faith. The apostles continually labored to confirm and build up the faith of their converts. It is called "precious faith." It is compared with gold and said to be more precious than that valuable metal. Jesus reproved the disciples for having so little of it. No doubt He did so that he might see its value and increase it. In the parables Jesus teaches its value by saying that a very tiny bit of it will do such mighty things as to uproot trees, remove mountains, and cast out devils. In its smallness and value it is like radium, in its power it is like TNT. God knows its value, therefore He is ever seeking to improve it. It is increased by feeding it, but is made better by trial. As steel is improved and reaches greater strength and value by tempering it, so faith is improved, made stronger and better by being tempered with trial. God's process of tempering faith is usually the last thing a Christian wants and the thing least expected. Perhaps this is more especially true of one who has entered the full-orbed and glorious experience of holiness. When trials begin to come after a season of honeymoon glory in Beulah land, many are surprised, bewildered, and often sore distressed. Perhaps there is nothing in the sanc-

The Trial of Your Faith

By W. R. GILLEY

tified life so hard to be understood. But though trials and testings cause pain, yet God is to good to His children not to seek to deepen and increase the efficiency of their faith as a channel for their future blessing. He knows that if they are to have more and more grace

My Dream

[Based on an actual night experience.]

By E. WAYNE STAHL

*A wonder came in my sleep to me,
A dream all bright, for I seemed to be
Of those disciples the Scriptures name,
The blessed "five hundred" to whom Jesus
came,
And showed Himself alive and to them did
accord
The bliss of seeing their risen Lord.*

*And oh, the rapture that thrilled me through
(As sweet as the wine of the kingdom new)
When I held that hand where the nails had
been,
That blessed hand where the nails went in,
And caught the look He bestowed on me:
That look of love, oh, the ecstasy!*

*To each high honor it was that he
Of the risen Lord should a witness be.
As strange as sweet was the dream I dreamed;
That disciple band in my vision seemed
Not saints remote of our era's prime,
But common folks of the present time.*

*The wonder of it upon me pressed,
And by and by I the meaning guessed,
That those who show in their lives each hour
The resurrection's transforming power,
As truly witness that Jesus rose
And put to confusion all His foes,*

*As did those five hundred women and men
Who said they had seen Him alive again.
Yes, witness we may of the fact as true,
As though we lived when the church was new.
And now I pray that we may know "the
power
Of His resurrection" each day and hour.*

the channel of grace will have to be improved so He goes on with the process.

An old-fashioned way of tempering steel was to heat it red-hot, then touch it to cold water. It looked like it was being abused in such a manner as to destroy it. In some modern ways, it is covered up out of sight with some ugly-looking chemicals, and subjected to great heat. In every kind of tempering, it is subjected to heat that looks as though it was abused and that the steelworker was seeking its destruction. In the tempering of steel we have an illustration of God's process of tempering our faith. When the Lord tries our

faith it seems He is abusing and destroying us. The Apostle James tells us that we are tried by temptation. God does not tempt us, but He permits the Devil to. And by the temptation of the Devil, who really seeks our destruction, He by His superabounding graces makes the temptation work out for our good, because the trying of our faith but draws it out, and makes it stronger. This using the temptation of the enemy of our souls to enrich our souls is by the same kind of law as the one by which God makes the wrath of men to praise Him. Our faith, however, is not enriched by the falling into sin, but only by a temptation that is resisted. So God is very careful not to suffer us to be tempted or tried beyond our strength. Though temptation or trial is painful to the holy soul, nevertheless James tells us to count it all joy when many temptations come upon us because the trial will work out for our good. But very often the soul is sore distressed and perplexed.

There are three departments of the sanctified life in which almost all are subject to temptations peculiar to each. These temptations become stronger and possibly more prolonged as faith increases, and the soul grows in grace until the Devil is fully overcome in each and the saint is ripened for heaven. These departments may be designated by Christian experience, Christian service, and Christian hopes.

In the first God sometimes seems to hide His face from us for a time, and the Devil tempts us to doubt the saving, sanctifying efficacy of Jesus' blood. In truth, the Lord's face is not hidden from the eye of faith, but the Devil's black wing of doubt cast over the soul causes all ecstatic feeling of joy to subside and all skyrocketing, balloon-ascending of faith that is built up on feeling to vanish and only that remains which is solid, stable, and enduring because it is formed of the Word of God, a clear witness of the Spirit (though the Spirit will not be witnessing at that particular moment) and a deliberate choice of the human will. If such faith is permitted to endure the trial, it will become stronger.

In the second it often seems God's providences are working just contrary to His call for our service. Sometimes there is long delay in opening the way for us to fulfill our calling. Sometimes there seems but meager success in the work for long, weary months and years. But only let faith endure the test, and it will come forth as gold tried in the fire.

In the third, God, for a season, ceases to manifest Himself to the soul. Spiritual things seem unreal, heaven far away, and earthly things loom large on the horizon of the mind. One may be shut away from spiritually minded people. Everybody one sees is talking, thinking, and doing in the earthly and material realm. Faith in the invisible is tried to the utmost at such times. But only endure the trial of your faith and you will find the faith channel for greater revelations of the invisible spiritual world has been deepened. When we study the Word of God we can see the trial of the faith of some of those giants of faith and mighty men of God whose names are recorded in God's hall of fame—the eleventh chapter of Hebrews.

Abraham was promised God's blessing, and the multiplying of his seed as the stars of heaven for multitude but his faith was subjected to the test of a thirteen years' delay be-

fore there was any sign of a fulfillment of the promise. And years later it was subjected to another and more severe test when he was commanded to offer up Isaac, his *only* son Isaac, as a burnt offering.

Moses was called of God to the service of leading Israel out of Egyptian bondage, then sent to the backside of a desert to tend sheep for forty years before he was permitted by the Lord to enter upon his calling. No doubt the Devil got in his work of tempting him to doubt his call while out there in the wilderness with a flock of sheep. We imagine we can almost see the Devil mount the top of a rock and hear him sneeringly say, "Leading that miserable little flock of sheep out to hunt grass looks like leading Israel to the land of Canaan, does n't it, now? If God ever did call you, you spoiled the whole thing when you slew that Egyptian and fled from Pharaoh." But because Moses' faith stood the test at the backside of the desert, God developed the meekest man in all the earth, and one who was so strong in faith that God wrote of him that he was faithful in all his house. But in developing his faith, God had to strip him of all dependence on the learning and wisdom of the Egyptians, cause him to cease to lean on human oratory and at the burning bush sanctified all carnal anger and impatience from his heart. It took a man of strong faith to face Pharaoh and lead the children of Israel through the wilderness. And God did not trust the job to Moses until He had tested, tempered, and developed his faith.

Hold on your way, saint of God, worker in the Lord's vineyard, under the trial of your faith. In due season you shall reap if you faint not. Your faith is more precious than gold and needs to be well refined.

David was called and anointed king of Israel, but God permitted him to flee before King Saul and his life to be hunted like a flea, or like a partridge in the mountain, for several years before he was permitted to rule Israel. No doubt his faith was sorely tried at times. No doubt the Devil took occasion one of those times when he was hiding in the cave to say, "You look like a great king, now do n't you? Does that cave look like a palace?" etc.

Job had his faith subjected to test in all three departments at once when his children were killed, his property destroyed, his wife turned against him, and his body was afflicted. But through it all Job did not doubt God. His faith stood the test. He said, "He knoweth the way I take. Till I die I will hold fast my integrity [profession of holiness]. Though he slay me yet will I trust in him." "I know that my Redeemer liveth and that he shall stand in the last day upon the earth" and "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and my eyes shall behold, and not another." What a testimony of faith! And that, too, when God appeared to have hidden His face from him. When he could not feel God in his soul and when, too, no doubt, the Devil as well as the three false friends, were accusing him of backsliding or being a wicked old hypocrite. But he caught the right idea of the trial of his faith and said, "When he has tried me I shall come forth as gold." He meant undoubtedly the enriching of his faith, for his soul was already pure as gold tried in the fire. Though his request,

that his experience should be graven upon a rock with a pen of iron for the benefit of future tried saints, was not granted, God did something better and put it in His holy Word and in the hearts of ten thousands of his saints in all ages since. And in addition gave him twice as much property as he had before.

Jesus immediately after receiving the Holy Ghost, was led into the wilderness, where He was tempted of the Devil. We have but a brief record of all the Devil said to Him, but what we do have has in it the elements of trial along all three departments of our Christian life. His Sonship was questioned, His life's work was sought to be diverted, His future hope of ruling the world through moral and spiritual victories by the ultimate sacrifice of Himself upon the cross was denied and

Easter Thoughts

By NATHAN H. BULLOCK

*Jesus is the resurrection,
In Him, dead to earthly things,
We can rise to His perfection
Where our spirit soars and sings.*

*Far above life's storms and shadows,
Master, make our faith to rise;
Drown earth's worry, hurry, glamor,
With Thy music from the skies.*

*Help us rise from our misdoings,
And our failures in the past,
Rise to build above their ruins,
Lives all earth and hell can't blast.*

*Help us see it's love, not duty,
Help us bury pride and doubt;
Rise to shine with that sweet beauty
Jesus gives, which can't wear out.*

*Help us rise from self to others,
Rise to freedom out of fear,
Till we vie with birds in praising
Him who placed us all down here.*

*If in heaven's our conversation,
And we're citizens of that sphere,
More of heaven and Thy salvation
Help us spread around down here.*

*Let's obey the heavenly visions
Sent to lead us up God's way.
Let's be living, rising Christians,
Till we rise to endless day.*

*Blessed Easter, all creation
Owes thy Lord their all today.
May your life with His salvation,
Friend, be Easter all the way.*

another way of conquest presented. But Jesus overcame the Devil, stood the test of His faith by resting it upon the Word of God, and the testimony of the voice from heaven.

So, too, may every one triumph in the trial of his faith, and have it made more and more precious because more and more it is stripped of all dependence on anything but the Word of God and the witness of the Spirit to salvation. Be not alarmed, reader, when the dear Lord permits the Devil to try your faith to the utmost of its strength. Just hold on your way. God is only getting the live wire tempered so it will convey more of His power and glory to your needy soul.

The Test of Discipleship

By C. H. LANCASTER

"If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple" (Luke 14:26, 27).

"And hate not." It has been said, "We are not at liberty literally to hate our parents." Very true. The word *hate* here means to love less. It has been thus expressed, "He that comes after me, and does not love his father less than he does me, etc., can not be my disciple." To literally hate one's parents would be entirely contrary to the fifth commandment.

Put God First

We are not to love wife, children, brethren, sisters, nor even our own life better than we love our Savior. Jesus said, "He that would save his life shall lose it." We are to love our parents and all others less than we love Jesus; we are to obey Him rather than them; "we are to be willing to forsake them if He calls us to go preach His gospel; and we are to submit to Him without a murmur when he takes them away from us." Who knows but what the time may come even in this country, when men and women professing Christianity may be called upon to seal their faith by their blood? God calls for all that there is in us. This is no time to play church. These are times when we need men who are willing to go their length; to be a disciple of Jesus Christ, one must enlist for war, enlist for life; make an eternal consecration; an unconditional, absolute surrender to God. "So likewise, whosoever he be of you that forsaketh not all that he hath, cannot be my disciple" (Luke 14:33). "If we do not deliberately resolve to leave all things, to suffer all things that may be laid on us, and to persevere to the end of our days in the service of Christ, we can not be His disciples. No man can be a Christian who, when he makes a profession, is resolved after awhile to turn back to the world. Nor can he be if he expects that he will turn back. If he comes not with a full purpose always to be a Christian; if he means not to persevere, by the grace of God, through all hazards, and trials, and temptations, if he is not willing to bear his cross, and meet contempt, and poverty, and pain, and death, without turning back, he can not be a disciple of the Lord Jesus," says Dr. Albert Barnes.

Confess Christ Before the World

"Whosoever therefore shall confess me." It means to confess and profess Him. All who profess Him should make public acknowledgment of the same to the world. Those who are not willing to confess Christ before men, will not be acknowledged before His Father in heaven. When the master is accepted, and a profession of religion is made, and one unites with some religious body, it often brings fire down on him. We have known of its causing a division in families. But Christ said, "I came not to send peace, but a sword." Christ did not here mean to say that the *object* of His coming was to produce discord, and contention; for He was the Prince of Peace (Isa. 9:6; 10:6 and Luke 2:14). But He means to say that such would be the *effects* of His coming. One part of a family that was opposed to Him, would set themselves against

those who believed in Him." Sin and wickedness, not the religion of Jesus Christ, are the causes of this hostility. And it will continue to be thus until men unite in obeying the commandments of God.

We Must Bear the Cross

"Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me."

"And he that taketh not his cross." It has been said of persons who were condemned to be crucified, that they bore the cross upon which they were to die to the place of execution, as a part of the sentence. "Thus Christ carried His, till He fainted from fatigue and exhaustion." The cross was an instrument of death. Was it not burdensome to carry such a cross? It was not only burdensome, but it was disgraceful. "It was trying to the feelings," and added to the punishment. The words, to "carry the cross," is a figurative expression, "denoting that we must endure whatever is burdensome, or trying, or considered disgraceful, in following Christ. It consists in simply doing our duty, let the world think of it or speak of it as they may." We are not to do things merely to be opposed; but obey what the Scriptures teach us is our duty. Should it bring opposition, persecution, pain, or disgrace, "rejoice and be exceeding glad for great is your reward in heaven."

"The consecrated cross I'll bear,
Till Jesus I shall see,
And then go home my crown to wear
For there's a crown for me."

True Discipleship Summed Up

True discipleship summed up would be as follows:

1. An absolute, unconditional, and eternal consecration.
2. A true disciple will constantly obey orders, which means "perfect, continual, willing obedience."
3. The true disciple wears a "distinguishing uniform." This uniform is the whole armor of God—perfect love to God, and an unselfish love for unsaved souls. A Christian, like a soldier, must win victories, and in order to win victories he must be saved from slavish, carnal fears. "Perfect love casteth out fear."
4. A true disciple must bear fruit. The converted will bear some fruit. The wholly sanctified will bear more fruit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal. 5 : 22, 23). The blessed Master is pleased with much fruit-bearing Christians (John 15 : 2-8).

Rewards of True Discipleship

1. We have friendship with Jesus. He said, "Ye are my friends, if ye do whatsoever I command you" (John 15 : 14, 15).
2. We have fullness of joy; an enduring joy (John 15 : 11). "If ye know these things, happy are ye if ye do them" (John 13 : 17).
3. Rewarded with a hundredfold in this life, with an eternal home in heaven. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19 : 29). A good investment with good pay.
4. We shall live with Him for ever (John

12 : 26). Jesus, in speaking of the disciples' future home, association, and welfare, said that they might "be with me where I am" (John 17 : 24).

The General Board of Education

By H. ORTON WILEY, Secretary

THE annual meeting of the Board of Education was well attended this year every member being present except Rev. W. B. Tait, from Canada. In addition to the regular members of the board there were representatives from the various schools, and these, together with other interested persons, gave the cause of education a wider hearing than usual.

The General Board of Education was incorporated

Jesus of Calvary

By E. WAYNE STAHL

*He has heard thee, Christ the Savior
With a love that ceases never,
Won for thee celestial favor,
Dying on the cruel tree;
To avert the indignation,
To provide propitiation,
He endured the Paschal passion.
This He did for love of thee.*

*Knew the bitter garden sorrow,
Comfort there did seek to borrow,
Heard the mob cries on the morrow,
Bore the thorn crown and the shame.
Then the wrath of men prevailing,
Their abuse His ears assailing,
Past the groups of women wailing,
Unto Calvary He came.*

*There He carried thy transgression,
Poured for thee His intercession,
And by death made true confession
Of the love He had for thee.
Since to God thy soul was precious,
He to thee will be most gracious,
For the blood is efficacious,
Jesus' blood on Calvary.*

*On the cross His love revealing,
There the doom of wrath repealing,
He became that branch of healing,
Which from Jesse's stock should grow.
Though the life by sin is wasted,
Though the heart by passion's blasted,
There is healing for He tasted
All for thee the cup of woe.*

during the past year and at this meeting by-laws were drafted and the following policy adopted:

POLICY

1. **Office and Administrative Work.** The General Board of Education shall maintain an office at Headquarters in Kansas City, Mo., with sufficient help to care for the administrative work of the board, and shall make provision for the maintenance of such office from funds received on subscriptions and such other moneys as shall be available for this purpose.
2. **Publication and Publicity Interests.** The General Board of Education shall publish such literature as may be necessary to create and maintain an interest in the institutions and work of the board; and shall institute publicity campaigns for the distribution of such literature and the dissemination of such other information as shall advance the general interests of the work of education in the church.
3. **Revenues.** The revenues of the General Board

shall be derived from special offerings, annuities, gifts, devises, and bequests.

4. **District Budget Funds.** The board shall, through its local boards of education, its institutions and such other agencies as it shall determine, seek to secure sufficient financial aid for the current annual deficits of its several institutions.

5. **The Annual Administrative Budgets of Educational Institutions.** The General Board of Education recommends the organization of its schools and colleges in harmony with sound business principles, and will recognize or support no institution which permits an accumulation of annual deficits in current expenses. The General Board will require of all institutions under its supervision such an adjustment of its annual budget that the items of expense shall not exceed the probable income from tuition and rentals, the income from permanent or temporary endowment, and the amount of District budget funds appropriated by the District Assemblies included in the several educational districts.

6. **Financial Reports.** The General Board shall require annually a complete certified statement by a competent accountant, of the financial status of all institutions under its supervision, together with such other reports as may be required in preparation of the financial statistics of the board.

7. **Financial Campaigns.** All financial campaigns for the liquidation of indebtedness or the securing of funds for buildings, equipment, endowment, or student aid shall have the approval of the General Board and the local boards of education within the educational district proposing such campaign. When so requested, it shall be the duty of the General Board of Education, through its officers and agents, to direct or assist in promoting such approved campaigns for the financial assistance of its institutions.

8. **Financial Secretary.** The General Board shall have power to employ a financial secretary whose duties when so employed shall be as follows:

1. To familiarize himself with the financial status of all institutions under the supervision of the General Board.
2. To direct and be responsible for the raising of the District educational funds in connection with the local boards of education.
3. To direct or assist in financial campaigns on the several Districts for buildings, equipment, endowment, and loan funds or for the liquidation of indebtedness.
4. To secure funds for endowment or scholarship, gifts, devises, or bequests for the General Board; or to assist in securing endowment, gifts, devises, or bequests for the several educational institutions under the supervision of the General Board.

CLASSIFICATION OF INSTITUTIONS

The several educational institutions were classified by the board as follows:

I. Colleges.

1. Eastern Nazarene College, Wollaston, Mass.
2. Olivet University, Olivet, Ill.
3. Pasadena University, Pasadena, Calif.
4. Northwest Nazarene College, Nampa, Idaho.

II. Junior Colleges.

5. Bethany-Peniell College, Bethany, Okla. Recognized as a junior college with the privilege of becoming the college for the Southern District.

6. Central Nazarene College, Hamlin, Texas.

III. Academies and Bible Training Schools.

7. Trevecca College, Nashville, Tenn. Recognized as an academy and Bible training school with the privilege of becoming the college for the southeast educational district.

8. Missouri Holiness College, Clarence, Mo. An academy and Bible training school with the privilege of becoming a junior college.

9. The Nazarene Bible School and Academy, Hutchinson, Kas.

10. The Arkansas Seminary, Vilonia, Ark.

11. The Alberta Bible School, Calgary, Alta.

IV. Unclassified.

12. Peniel Academy, Peniel, Texas. This institution was left unclassified but given the privilege of becoming an academy.

OTHER PROCEEDINGS

Rev. J. B. Chapman, D.D., the president of the General Board, was authorized to act in official capacity for the board in the interim of the meetings of the board or of the executive committee.

Rev. DeLance Wallace, the vice-president of the

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THE great city of Jerusalem lay warm and drowsy, basking in the flood of intense light and heat which poured down upon it from a sky of cloudless blue. It was past noon, and the sun was sending slanting rays against roof, and wall, and clumps of fig and myrtle trees.

A door opened in the house of Ben Amos. It was the door of the guest chamber, which gave upon an outer stairway communicating directly with the street.

A man appeared in the doorway, who seemed to study the sky for a moment, then turned back into the cool interior of the room.

A young man was stretched upon the low couch which extended across one wall, his arms flung above his head, the position of his whole body suggesting that sleep of utter exhaustion which follows great mental and physical strain.

The first man, the elder of the two by a few years, looked down upon him.

"'Tis a pity to wake thee, lad," he said. "Would that I too might find rest and forgetfulness in sleep. But it is needful, for it is time that we were on our way. Cleopas," he called. The sleeper stirred faintly. "Cleopas! Cleopas!" and this time he stooped and grasped the other's shoulder, shaking him gently.

Cleopas opened his eyes, then slowly roused himself to a sitting posture.

"We must be starting, lad, if we would reach Emmaus before sundown."

Cleopas had dropped his head into his hands and was staring dully at the floor. "Art sick, Cleopas?" asked the other, laying a cool hand against the youth's flushed cheek.

"Not in body, Luke. I am sick in soul, and that thou canst do nothing for, skilled physician though thou art."

"'Tis only too true," sighed Luke. But, come, it is best that we take the journey easily, and without haste. So gird thyself, gather up thy scrip and staff, and we will be off, even though the sun is still high enough to be full hot. I have already paid the good wife of Ben Amos for our lodging."

Cleopas soon made ready, and closing the door behind them, they took their way through the narrow streets which led to the southeastern gate of the city.

They walked in silence. Nor did either of them speak as they descended the steep rocky road outside the walls. When they had gone some distance along the more level roadway of the plain below, Cleopas turned and looked back.

The majestic city sat proudly upon her lofty site, surrounded by massive walls. Below and on the outside were many terraced groves and gardens adorned with fountains and statues. Above on the inside was the frowning fortress of Antonia, once the castle of Jewish kings, now garrisoned by a thousand of Caesar's soldiers, whose standard, the imperial eagle of Rome, glittered from the highest turret.

David's tower, upon which his watchmen stood when he was looking for tidings from Absalom, stood out graceful and slender against a background of blue sky.

The palaces of Herod, the king, and Pilate, Roman governor, rose impressively from gardens of shrubbery and palm trees.

And towering above all these, overshadowing them in its splendor, was the great temple with terrace piled upon terrace, and walls and colonnades of dazzling marble, and gilded roof flashing back the rays of the afternoon sun.

"But little more than a week since I left my home and traveled this same road, that I might keep the Feast of the Passover in the Holy City," said Cleopas. "Always I have come with high hopes and a sacred joy in my heart; but never more than at this time. For of late it hath seemed to me that better days were dawning for my people. But now, oh, Luke!" he cried, "When I think of what hath been done there these past few days—His words ring in my ears. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee,—and it hath ceased to be the holy hill of

The First Easter Day which ever dawned Upon the Earth

By Mrs. John C. Benson

NOTHING more exquisite can be found in all the pages of literature than Luke's account of the walk to Emmaus on that first resurrection Sunday. He gives us the name of one of the disciples. Why did he omit the other? The consensus of opinion has been that it was because Luke himself was that second disciple. The following imaginary sketch was written with the thought of bringing out some scriptural facts concerning the death, burial, and resurrection of Jesus which many of us are apt to overlook.

Zion in my thoughts. Nay, rather, yon splendid city hath become a cruel, bloodthirsty monster to me; and I would that I could blot the sight of it from mine eyes forevermore."

Luke took hold of his arm and drew him once more into the journey.

"Mayhap time will soften it, Cleopas," he said.

"Never," answered the other almost fiercely. "Thou dost believe in the true God, Luke, and art His worshiper. Thou hast been circumcised according to the law of Moses, and so placed thyself under the covenant, but thou wast born a Gentile. And thou canst not understand what it means to me, a Jew, to have seen what mine eyes have witnessed in that city, set apart as sacred unto the God of Israel, and to His worship. The mockery of justice; the savage fury of a mob stirred by the murderous envy and hate of those whom I have been taught to revere as the religious leaders of our nation; the crucifixion of an innocent victim, who mistaken though he must have been in his mission, never harmed any one, but went about doing good."

"Do not dwell upon it, Cleopas," said Luke. "Somehow my own mind hath been much taken up with thoughts of Joseph of Arimathea. I knew that he hath long been held in high repute in Jerusalem, being not only a man of wealth, but a counselor of honorable estate, a righteous man, and a good, who himself was looking for the kingdom of God. He did not consent unto the wicked counsel and deed of the rulers; for indeed, in a way he hath for some time been a disciple of Jesus, but secretly for it seemed that a fear of the Jews lurked in his heart. And this hath caused some of the others of the Master's followers to look down upon him with some degree of contempt, in that he did not declare himself openly. What then should have moved him to come forward boldly in the hour of Jesus' death, and at the time of his greatest shame and humiliation, I can not tell. And mark you, Cleopas, Joseph was able to do at this time what none of Jesus' nearest followers could have done. They are men of lowly station; and it is unlikely that any of them could even have obtained audience with Pilate, certainly not without much delay. Nor is it certain that the governor would have been mindful of any petition they might have made of him.

"But Joseph, a man of high position and well known in the affairs of the city, knew what steps to take to secure immediate access to Pilate, who seems to have readily granted his request for the

body. He was able to take it down from the cross, therefore, and have it removed to the garden before the indignities were visited upon it which are usual in the care of those who are crucified."

"It seemeth strange that in the very place where He was crucified there should have been this garden, belonging to a man who was to prove His friend. And that in it there should have been the new tomb, which only of late, Joseph hath had hewn out of the rock, and in which man was never yet laid," said Cleopas thoughtfully.

"Nicodemus, too, that timid, shrinking ruler, who was drawn to the Master's person and teaching, yet who came to Him by night, dost thou know, Cleopas, that he also came forward openly, assisting Joseph with these final ministrations? I am told that only men well used to command could have accomplished what they did in so short a time; for that day was the preparation, and the Sabbath drew on. Nicodemus made haste to secure a large quantity of spices, a difficult thing to do at that late hour unless one had great means, and were well known to some influential merchant. And Joseph quickly summoned attendants who brought vessels of water and sponges, and a roll of fine linen."

Luke paused. Then he said brokenly, "I have a strange, new love in my heart for these two men when I think of what they did. They tenderly washed the body of Jesus, cleansing it from the foul spittle and caked blood, and the grime and dust of those long hours. It was made pure and white, but for the purple stains of the five wounds and the discolored places where the thorns had been pressed into His brow. Then they wound it in the linen, sprinkling it with myrrh and aloes, and laid it to rest upon a stone slab within the tomb, and rolling a great stone to the door, departed."

"Thou sayest, Luke, that they used a very great quantity of spices?"

"A hundred weight, Cleopas. And while I knew that they are very rich (Nicodemus alone is said to be possessed of vast wealth) yet my mind is somewhat puzzled that these two men should have been moved to be so lavish in their costly preparations. Ben Amos told me that the city is stirred with talk about it, and that the wrath of the rulers and elders blazeth fiercely against Joseph and Nicodemus for their action. They feel that but for the interference of these men, the body of Jesus would have received the dishonorable burial which was given to the two thieves crucified with Him."

"But instead He hath been given the burial of a rich and honorable man," said Cleopas wonderingly.

"Ay, more than that," said Luke. "Amos further told me that the fine linen and exceedingly large sum spent for precious ointments and spices were such as were given to the kings of Judah in olden days when they were laid to sleep with their fathers. So that while He lived as a poor man, and died as a malefactor on the cross, in His tomb Jesus of Nazareth lieth in state as befitteeth one of royal blood."

Cleopas glanced at his companion somewhat startled.

"He is of royal blood," he said, "for He is of the house and lineage of David. And Luke, rememberest thou not that over His cross was written this super-scription, in Greek, and Hebrew, and Latin:

'JESUS OF NAZARETH THE KING OF THE JEWS?'

"Oh, Luke, my mind is so torn and confused with these happenings that I know not what to think."

Luke looked back over his shoulder. He had heard the approaching footsteps of another traveler, who seemed to be walking somewhat more rapidly than themselves; for he soon drew up alongside of them.

They exchanged the usual salutations and then the stranger asked:

"What manner of communications are these that ye have one with another as ye walk, and are sad?"

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GENERAL BOARD OF EDUCATION

Continued from page seven

board was placed in charge of the office of the General Board of Education at Kansas City, Mo.

Miss Ethel Shera was made assistant treasurer of the board. All moneys intended for the General Board of Education should be sent to the following address: The General Board of Education, Church of the Nazarene, 2109 Troost Ave., Kansas City, Mo.

The board took action expressing its appreciation of the recent munificent gift of Rev. L. R. Barr of \$12,000 on the annuity plan for the work of education in the Church of the Nazarene.

An action was also taken, expressing the appreciation of the work of the General Board of Foreign Missions in giving preference in its appointments to young men and women educated in our own schools and colleges.

It was also decided that the recognition and classification of any particular school or college by the General Board of Education gives such institution the privilege of the columns of the HERALD OF HOLINESS for advertising matter or appeals in harmony with the regulations of the General Board of Publication. In the matter of the circulation of other literature it was decided that great liberty should be allowed, and that the importance of the educational work in general, and the work of the institutions in particular should receive greater attention during the coming year.

The meeting of the board was a time of blessing and inspiration and the exchange of thought relative to the many problems of the educational field proved very helpful. A report setting forth the work of the board, and including a copy of the charter and bylaws the policies and reports of the institutions will soon be published.

Shall the Enterprise Go Forward?

By OSCAR HUDSON, Secretary

The achievements of the General Orphanage Board during the first fifteen months of its existence, have been phenomenal. This statement is all the more comprehensive when we take into account the financial crisis and depression through which we have been passing. Starting without capital and with no concert of action—no organized form of operation within the church, they have, in this short period, possessed property easily worth a hundred thousand dollars, on which they owe only about eight thousand.

This is nothing short of a miracle. It could not have been accomplished without the special blessings of the Lord. It shows unequivocally that the Lord's hand is in the enterprise: that it is His time for us to establish a creditable home for our children whose parents are called away by an untimely death. He has heard the cry of the helpless and has ordered His faithful followers to the rescue. It is evidence, too, that the Lord still has a crowd of people who hear His voice and are quick to obey Him.

But we are troubled just now, and feel we should call you to prayer, because there is a "slowing up" apparent. We, as a church, are loaded with many obligations, and there are those who feel they must lay aside some of the burdens they have been carrying. This is a sad situation; but it becomes much more sad when we note that in many instances, one of the first things to be abandoned is the needs of the helpless child. We are quick to acknowledge that their condition is pitiful in the extreme, but there is a sort of a conviction that we can put them aside more readily than some other things. If anything MUST be crowded to the wall, it had better be them than some other things.

Why is this? Is it because we are not interested in them, or that their unfortunate condition does not appeal to us? I trow not! The reason is to be found, rather, in the fact that other departments of our church work have been pressed upon us for years, while this has not. Campaign after campaign has been conducted in their interest and their importance indelibly impressed upon our minds. The necessity of establishing a creditable home for our unfortunate children is not fully comprehended and their cause is pushed aside by the press of other things.

If we could feel that this was God's plan, we

General Board of Home Missions and Evangelism

By Rev. J. W. Goodwin, D.D.

General Superintendent, Church of the Nazarene

HOW wonderfully God has led in the organization of the Church of the Nazarene. In the growth and development of our movement, the General Assembly arranged for the organization of a General Board of Home Missions and Evangelism to more successfully carry on our work in the home field. Up until the last General Assembly all our home efforts had been put forth by the Districts themselves. Of course, this has developed the work in some localities very successfully, until, at present, we have many large and self-supporting Districts. We have a number of Districts at present who are able to pay their District Superintendents fair support and raise large sums of money for home missions; and while there is very much land yet to be possessed in all these larger Districts, the General Assembly felt that we must not forget the injunction of the Scripture, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." The General Home Board, at its first meeting a year ago last month, undertook to grapple with the great problem imposed upon them by the General Assembly, and this last year, through the agitation of home missions by the General Board, nearly every District in the entire church has been so set on fire that the largest number of new organizations of Nazarene churches has taken place in the history of our movement.

We have all noted with pleasure the perfected plans of the home board as set forth in the late issue of the HERALD OF HOLINESS. These plans emphasize the wisdom of the General Assembly in creating this necessary departure in our work. There are a number of Districts that because of the need of funds and competent workers have been lagging behind in the growth of the church. There are great cities in these needy Districts calling for our work. The home board has not forgotten the millions of foreign-speaking people in our land. All this passion for souls urges the fourth point in their platform—a world-wide revival. In a short time every District Superintendent and District Assembly will see the wisdom of a General Board of Home Missions. There has been great difficulty in the past in keeping strong and efficient home evangelists busy and in the field, as these men were dependent upon the support from separate Districts and when the funds in

one District were exhausted they have been left to plan for themselves. Now, the General Board of Home Missions will undertake to keep a large corps of home missionary evangelists busy, and these men can be shifted from District to District where there is need and money to carry on the work without the loss of time. Moreover, these small Districts must come to the front or our work will soon be a disgrace in some localities. Nothing succeeds like success, and nothing destroys like failure. In a few Districts in the last three or four years we have seemingly failed. This must not be. We must succeed in every place.

Our work in over twenty Districts is not only able to care for itself but with no special burden can help others and yet develop as rapidly as there are men to carry on the work, while in a number of Districts the great need is financial assistance. The Church of the Nazarene is a unit East, West, North, and South, and the spirit of this movement is for every one to help his brother. The General Board has asked every District to set aside one-fourth of all the money raised for this phase of our general work. I am sure every District Superintendent and every District Assembly will be more than glad to assist these small Districts and help plant churches in great centers and spread our gospel among the foreign-speaking people. It has been no small surprise to the writer that our District Superintendents and District treasurers seem to have forgotten their obligation in sending a certain per cent of home funds to the General Board of Home Missions. No doubt the minds of some have been blinded by the urgent demands for home missionary money on their own District, but our gospel has written all through it the word "OTHERS." Victory at home depends on our spirit and attitude toward others. The Home Board has already pledged their assistance to several needy Districts and are helping Brother Brewer to launch his great campaign in Minneapolis, Minn. I take this opportunity to urge every District Superintendent to see that home missionary funds are sent to Rev. N. B. Herrell, Secretary and Treasurer of the Home Board, 2109 Troost avenue, Kansas City, Mo. It is not right that one member should suffer without the sympathy of the entire body. Brethren, let us awake to the needs of the Home Missionary Board. Act today.

might remain silent; we might be content to wait; but, in the name of the General Orphanage Board, we want to detain you long enough to ask you a few personal questions. Do you believe the orphan child should be wholly neglected that we might give all of our strength to the other departments of our church work? Can we do this and clear ourselves of the blood of those whom we could have rescued? Have you, your church, your District, carried your part of this burden? If not, have you a reason, an excuse that will be acceptable to God and enable you to stand clear if you were called into judgment today?

Much remains yet to be accomplished. In fact, we can not add to the number of children we are caring for until we do go forward. We still owe about \$8,000 on the property purchased from Peniel College, and the board has decided that we should finish paying this debt before turning money to the expense of repairing these buildings and getting them ready for occupancy. You will agree with us that this is sound business policy. It is not scriptural to go in debt when there is no positive assurance of income to meet the indebtedness. Useful institutions have been crippled and even destroyed in this manner, and we desire to avoid this difficulty. So you see we must go forward before we can reap the benefit of what we have already accomplished. We

will have room for two hundred to three hundred children when these buildings are ready for occupancy.

If you knew your children were going to be the next to need such an institution, what attitude would you take toward the proposition? It is only by taking the matter home to us in this manner that we can fully realize its importance. When you are gone and your child is exposed to neglect, hunger, vice, and even destruction, it will be too late to seek your co-operation in making provision for such an emergency. You may never need it, in fact. You may have been enabled to provide for your children, materially, yourself, but we have a duty and responsibility to those who are not so fortunate.

In the cramped quarters where we are now operating, children are developing rapidly into intelligent, useful Christian citizens who long since would have been destroyed if they had not found this haven. But we have been able to help only a small portion of those who have applied to us. We often wonder what has become of the scores and scores for whom we had no room and whom we were forced to turn away. Once they were innocent, but where are they today? Their warm, childish buoyancy has been chilled by the frosty breath of indifference, and their innocent laughter has given way to sorrow's moan. Where happiness once sat, the untrowned queen of

THE FIRST EASTER DAY WHICH EVER DAWNED UPON THE EARTH

Continued from page eight

"Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" said Cleopas somewhat coldly; for he would fain have seen the intruder pass on and leave them to their conversation.

"What things?" asked the stranger.

"Concerning Jesus of Nazareth, which was a prophet mighty in word and deed before God and all the people, and how the chief priests and our rulers delivered him to death, and have crucified him," they made answer. And turning their heads toward Him they looked full for the first time into the eyes of the third traveler. And what eyes they were! Deep, glowing with life and purpose. There was in them, too, a holy serenity mixed with joy—that look, which cometh to a man, who having at last brought some momentous undertaking to a triumphant issue, doth now rest in calm assurance and ease of mind and body.

The hearts of the two men were strangely thrilled; and Luke said gently, "We trusted that it had been he which should have redeemed Israel: and besides all this, today is the third day since these things were done. Yea, and certain women, also of our company made us astonished who were early at the sepulcher; and when they found not his body, they came saying that they had also seen a vision of angels which said he was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said. But him they saw not" he concluded sadly.

A tender smile played around the mouth of the stranger, and there were little tender lights in His eyes, as if they too smiled upon the disciples. And then He spake, in a voice of such winning sweetness that they felt themselves drawn irresistibly to Him.

"O, foolish ones, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, yea, this very death upon the cross, and to enter into his glory?"

Then beginning at Moses, and coming down through the prophets, the stranger expounded unto them in all the Scriptures the things concerning Christ. Prophecy after prophecy, and

promise after promise was taken up and fitted into its place, so that the plan of God, conceived before the foundation of the world, was unrolled before the eyes of the astonished disciples. They saw that everything had been fulfilled even to the minutest particular. And that the whole scheme of Jewish sacrifices had but pre-figured this offering up of the Lamb of God, the one perfect sacrifice for sin, that repentance and remission of sins might be preached in His name among all nations.

And thus as the shadows lengthened across the quiet countryside, they walked and talked, the disciples amazed and filled with wonder and delight at the things they heard.

And when they drew nigh unto the village whither they went, the stranger made as though He would have gone farther; but they constrained him, saying, "Abide with us for it is toward evening and the day is far spent." So He went in to tarry with them; and it came to pass as he sat at meat with them, he took bread, and blessed it and brake, and gave to the disciples. And their eyes were opened and they knew Him: and He vanished out of their sight. And they said one to another, "Did not our hearts burn within us while He talked with us by the way, and while He opened unto us the Scriptures?"

Then Cleopas cried, "Come, Luke, we must return this hour to Jerusalem, and tell the other disciples that the Lord is risen indeed, and how He hath appeared unto us in the way."

"Thou art not too weary, Cleopas?"

Cleopas laughed aloud for joy. "Weary? Nay, Luke, beloved, I was never more rested."

The shades of early twilight were gathering as they hastened upon their journey. Little cool night breezes stirred softly, and a single early star, silver bright, sparkled and glowed in the clear sky above them, as if it sought to beckon them on.

"Luke, oh, Luke," cried Cleopas, "was ever such divine love and sweetness, that the Lord himself should draw near, and go with us? Was ever such a walk? Was ever such a day?"

But Luke answered not. His joy was too deep for words. But he reached out and grasped the hand of his friend and they two went on together toward Jerusalem.

purity, remorse, inspired by the prospect of endless damnation, rules with relentless cruelty.

But why sit and wonder about the great crowd that has gone on to wade the murky waters of suffering and misery while they press toward the rapids where they disappear forever? Why not face the other crowd just being pushed out to begin their downward course? No part of earth's creation are more helpless than they. Like the vine, which, in the absence of a trellis, must grovel in the dust, a disappointment to the vegetable kingdom, but which, with a very small support, spreads itself and becomes a thing of beauty, sending delightful perfume all about, so these helpless ones, if neglected, threaten to send down through society a stream of iniquity that will increase in momentum until a multitude is carried upon its floodtide, who, with a very little lift, will become our joy and pride, filling society with the sweetness of heaven.

Max Jukes, who grew up in neglect in New York, became dissipated in early life. His descendants were studied and it was found that out of 900, 300 died prematurely, 200 died murderers, 3 were executed, 100 were imprisoned on an average of thirteen years each, 90 were prostitutes, 145 were drunkards, and this one neglected child and his descendants cost New York a little over a million dollars.

What a contrast between him and Jonathan Edwards who was given a chance to develop character. It was found that out of 1,394 of his descendants there were 13 university presidents, 65 college professors, 100 lawyers, 60 doctors, 60 authors, 100 ministers, 30 judges, and with but one exception, Jonathan Edwards' family did not cost the state of New York one dollar.

What a field for investment and operation. Who can measure the result of investing a few thousand dollars or a life in this manner?

Home Campmeeting, Ontario

Our last convention was held in our beautiful little Church of the Nazarene in Ontario, Calif. Brother J. B. Bryant is their faithful pastor. Ontario is right in the midst of the beautiful orange belt of southern California. From Ontario running back several miles to the mountains by the way of Upland, I don't think for beauty and grandeur it can be surpassed by any place on the face of the earth. Lying east and south of Ontario are the great southern California peach orchards, and west and up the valley is the great orange, lemon, and walnut belt. Lying out a little southwest are the beautiful alfalfa fields. So Ontario is one of the garden spots of the earth. Upland, lying two miles above Ontario, there we have another Nazarene church. Brother Corlett, the young gentleman who boosted for me across Frisco when I was smashed up, is their pastor. Lying out some two or three miles east of Upland is the beautiful village of Cucamonga. At Cucamonga we have a splendid pastor in the person of Brother Hutchins. About six miles northwest of Ontario is the beautiful city of Pomona. Here we have our beloved Brother Hampe as their faithful pastor. We had with us Brother Lecky from Redlands, also Brother Hinchman from San Bernardino, and Brother Newfelt from Riverside. Also had with us for one all-day meeting a fine band from Los Angeles, Rev. Charles Babcock, and his assistant, Professor John Moore, were with us for an all-day meeting. Brother J. I. Hill, from Long Beach, Rev. C. E. Cornell, from Pasadena, Prof. Runquist, from the university. Also during our all-day meeting Brother George Q. Hammel, the presi-

dent of the New Jersey Holiness Association, from Delanco, N. J., was present and preached a beautiful sermon in the morning. We also had with us one of our splendid evangelists, Brother M. M. Bussey. Our beloved Brother L. Milton Williams and family from Long Beach also attended the all-day meeting, and he and his family spent the Sabbath with us on our closing day. The readers will remember that Brother Williams is the president of the Board of Home Missions and Evangelism. He made a rousing speech in the afternoon and raised a nice sum of money and headed the list with his own personal check for \$50. He sure did give us a boost. His health has greatly improved, and we trust that he will soon be able to take the field again.

During our week's convention we had large crowds, sometimes they could n't nearly all get in, and most of the time at night standing room was at a premium. We had some forty at the altar. There was a good tide of victory on when we closed Sunday night, and Brother Bryant decided to carry the meeting on for a week longer, and Brother John Norberry and Brother M. M. Bussey were secured to carry the meeting on.

At the closing of our Ontario convention Brother John Norberry closed his engagement with the coast-to-coast convention. He will work his way back to the East, holding a number of meetings on the way back.

We received here some forty annual subscriptions for the HERALD of HOLINESS, which brought our number up to 800 subscriptions since the ninth of November. The readers will see that our campaign is opening new homes and new fields such as we have never had before. The calls have come in numbering more than a hundred asking for conventions. Our band is getting very tired, and we will not run our conventions as late into the summer as we had formerly thought. May a thousand blessings rest upon the good old HERALD of HOLINESS readers everywhere. Remember us in prayer. Let the entire membership of the Church of the Nazarene pray for this coast-to-coast campaign that God will give us great victory. One other interesting fact is that the time we closed at Ontario, March 6th, we had had in a little less than four months, between thirteen and fourteen hundred at our altars. Grace and peace be multiplied.

Reporter.

DORCAS SOCIETIES

The Dorcas Society is an organization, primarily of the Church of the Nazarene, receiving its name and inspiration from the beautiful story related in Acts 9:36-42. Its organization and work is encouraged by the General Orphanage Board as a means through which this interest of our work may be systematically cared for in each community, though its operation is not confined to this ministry entirely.

In every town and community there are those who would contribute periodically to the assistance of the orphan child if the matter were brought to their attention at stated times. This is part of the work of the Dorcas Society. Dorcas gained an eternal reward by the use of her needle, and those women who become members of this society meet at regular intervals for devotion and counsel, engaging betimes in making garments for the children in the home as well as others who may be in need of their help. In this manner a field of service is opened to those who are not permitted to take the platform or enter other lines of active service.

For instructions in organizing, write Peniel Orphans' Home, Peniel, Texas.

MISSOURI HOLINESS COLLEGE

At the sacred music recital given last week by our faculty and students, the house was filled to overflowing, and many were unable to get in. The Lord graciously blessed the occasion to all hearts, and was glorified in all that was done. We are just beginning a series of revival meetings, and are looking to the Lord for a great time of salvation and blessing. We covet the prayers of God's people everywhere, that He may wonderfully bless and prosper His work in this place.

Our faculty, students, and friends of the school planned a delightful birthday surprise for our president on February 22d, and succeeded in getting him to attend it without an inkling of what was going on. It is needless to say that such a company of sanctified people had a time of joy and refreshing from the presence of the Lord on this glad occasion. When it comes to loving and appreciating one another, give me the holiness folks.

H. O. FANNING.

GREAT VICTORY AT HAMLIN COLLEGE

Things have been moving on quietly but successfully at this college for some time under the efficient management of Prof. A. S. London, the new president, ably assisted by a very efficient body of teachers of both sexes. A special course of Bible

exegesis has been conducted by Rev. Dr. Brooks, of the Troy conference, and they have been largely attended.

But the crowning success was accomplished on last Sunday, March 6th, at an afternoon chapel service. The people were awaiting the reply of President London as to whether he would return next year, and they were confident that he was the only man that could save the situation, being a great favorite with the city and country people. Many anxious inquiries were made and the suspense was getting to be intense. The failure of the cotton crop to realize a sufficient financial support for the people obscured the prospect for the present and future. After a brief talk by Dr. Brooks on the history and origin of the holiness colleges, President London unlimbered his strongest artillery and for over an hour fired great broadsides into all the sophistries that had been urged against the special holiness colleges and made such an appeal that hardly a dry eye was to be seen in the house, as he depicted the self-sacrifices that the teachers had made for the success of the college here. Then a call was made for money, and in a very short time \$2,500 was secured for the current expenses and every one bore upon his or her facial expression a shout and shine that culminated in an all around handshaking, after President London had said that he had decided to remain for another year.

I give it as my opinion that he is one of the best all around holiness presidents in the business up to date, and if he can have the backing of the Nazarene church in that portion of the land the Central Holiness Nazarene College will rise to its true greatness and sweep things for miles around in every direction in west Texas. To my mind it has the best opportunity of any new college I ever knew and I mean to help boost this enterprise to the best of my opportunity and position. The people are so kind and true, it has been a heaven on earth to be here these few weeks. Amen!

Rev. D. F. Brooks, D. D.

PASADENA UNIVERSITY

This is a great year in Pasadena University; with a registration of 573 in Pasadena and eighty-three in Los Angeles, making a total of 656 individual students that have come under the hallowed influence of these thirty-six sanctified teachers and professors; Pasadena is thus wielding a great influence for holiness. The one great need now is *building and equipment*. Will you not pray with us that the Lord will supply the need, and enable us to put up at least a substantial Bresee Memorial Administration building in honor of our sainted founder? We will have a thousand students within a year or two if the buildings can be supplied. Will you not pray earnestly and then ask the Lord to let you have a part?

We visited the churches on the Colorado District, on our return from the Correlated Board meeting at Headquarters in the interest of Pasadena University. We were glad to find the pastors and people on this District loyal and true to every interest of the church. The financial depression has greatly affected some of these churches, yet they have made heroic effort to meet all the apportionments as well as their local expenses. We say, God bless our loyal pastors. They are carrying great burdens and need our prayers. One thing we are endeavoring to lay upon the hearts of the people wherever we go, is, *be true to God; be true to the church and be true to your pastor*. God has given us some fine men, and through our schools is giving us hundreds more, and we must stand by them and hold up their hands.

A. O. HENRICKS, President.

LITTLE ROCK DISTRICT

Since our last report we have visited the church at Wickes and found Pastor Felts and his people encouraged and doing things for God. We went to Vandervoort with Pastor Adams and his good people. There we had some great services and left them looking up and going in for greater things. Rev. Glaze has had a hard pull at the Mena and Corinth churches, but God gave victory in the services. We started in for a revival meeting but a very unusual thing occurred; a sixteen-inch snow broke in upon us during this meeting. We then went home for a few days with the family.

We visited Pastor Youngblood and his good people at Cochran's Chapel. Had good services, and some prayed through to victory. We spent a Sunday with Rev. Thornton at Mansfield. Had two fine services; two sanctified and one saved. We then left Monday for Little Rock, and found Pastor Haynie and his people in the midst of a revival and souls praying through. There we met our old friend, Rev. E. C. Deese, of Clarence, Mo., and it was a treat to again meet this man of God. Our old friend, A. J. Vallery, of the Bethany Training Home at Memphis, Tenn., was passing through the city and we were glad to shake his hand again and spend a short while with him while he was waiting for his train.

From Little Rock we went to Prescott with Pastor Hibner and his good people. There we had very fine services. They are doing things for God. At



Brother Bud's Good Samaritan Fund

Beloved Samaritans: We greet you this week from the Northwest. Indeed you are Good Samaritans! The circulation manager, Brother Charles W. Jones, of Kansas City writes me that the offerings are coming in almost every mail

for the Good Samaritan work. Thank the Lord for what we have accomplished. The HERALD of HOLINESS is now going to multiplied hundreds of homes and institutions that it would not have gone to if it had not been for this wonderful idea of the Good Samaritan fund.

We are thanking the Lord that He ever put it into our hearts to undertake such a wonderful and beautiful campaign. Think of the multiplied thousands of sick and suffering ones in the many hospitals where the HERALD of HOLINESS goes each week. We send them a kind greeting, we wish for them the best that God can give the human soul, we send the cheer and the kind word to every little girl in a rescue home that reads the HERALD of HOLINESS and the Good Samaritan corner. We also send love and sympathy to every precious boy who has lost his way and been placed in a county institution. Let no one become disheartened. Remember that sin is an awful thing, that it has blighted every soul that has fooled with it, but do not forget that Jesus is more than a match for the Devil; that He can come into your heart and take out all sin and fill it with His presence, and start you out a new man or a new woman on a new road, with a new vision and new determination to make good. Your case is not a hopeless one. Tens of thousands have done the things that you have done, and afterward have come to the front and made good.

We send greetings this week to every

precious old soldier that may read this letter. May it be a blessing to every old warrior and may the Good Samaritans rise up by the grace of God and the power of the blood and send a silver offering to Headquarters to send the HERALD of HOLINESS not only to every old soldiers' home and every hospital that we can hear of, but may we send a copy each week to every missionary station in the world that we can hear of. We could do nothing greater, nothing better, nothing more beautiful and glorious than to send the HERALD of HOLINESS as a white-winged messenger over these hills and mountains and over the briny deep and find its resting place on the center table of the little missionary band in darkest Africa or India, or China, or any other foreign field.

The HERALD of HOLINESS can go and the Devil can't help himself. The printed page can talk to a soul and that soul can't talk back. The printed page can represent the atoning blood and the Devil has no say in it, and the Devil can not talk back to a good holiness paper. It is one of the best ways in the world to circulate information concerning the doctrine and experience of holiness as a second definite work of grace received by faith subsequent to the new birth. God has ordained that the printed page shall carry the news throughout the length and breadth of the earth.

Come on with a little offering, notifying the circulation department at Headquarters that it is for missionary work. If you have a missionary friend anywhere in the foreign fields of any faith or order, please notify the HERALD of HOLINESS at 2109 Troost avenue, Kansas City, Mo., that you desire the HERALD of HOLINESS shall be sent to that missionary in the foreign field.

The Good Samaritan readers will be pleased to know that in the last four months we have secured more than eight hundred annual subscriptions to the HERALD of HOLINESS besides our Good Samaritan work, that comes in extra. May a thousand blessings rest upon you.

In perfect love,
UNCLE BUDDIE.

present we are at Bells Chapel church where Brother Hibner is pastor also.

I find that while we are having it hard in a financial way in the South, the people are determined to go on and do things for God and holiness. Meeting with my accident has thrown me behind with my work but I am doing my best to go "over the top for Jesus" and the churches on the District since I have gotten able to get out again.

A. F. DANIEL, Superintendent.

IOWA DISTRICT

We have visited all of our churches on the Iowa District beside many prospective points. We are now making our second journey over the state.

We can not give a detailed account of these meetings, but will say that at every place where we have been, the fire fell and the glory came down. At most of these places there were earnest seekers and there were some most remarkable cases.

The pastors quite generally seem encouraged, and with their people are pressing forward. In spite of the financial depression, the work of the church is being carried forward, revivals have been, or are being held with profitable results, and our people have joyful anticipation.

My wife has accompanied me in all of my journeys and has shared in the ministry.

Dr. J. W. Goodwin is to be with us at our Des Moines church April 4 to 7, inclusive. We are to have a general rally of our pastors on the 5th and 6th. We desire a full attendance and advise each pastor to plan to that end.

D. W. DOBSON, Superintendent.

NEW CHURCH ORGANIZED

We closed a great revival here at Broadwater, Neb., Sunday night, March 6th. God was with us in power, glory, and victory. Brother W. B. Longpre, a local preacher from Maxwell, moved into this community last spring and at once became greatly interested in the spiritual welfare of this people. He preached in schoolhouses and started Sunday schools and began to call for evangelists, until the way opened for Mrs. Ludwig and me to come. The Lord helped us to pour forth the gospel in all its fullness

and the Holy Ghost did His office work in convicting the people and they began to get saved. After two weeks the real break came, when fourteen bowed at the altar on Monday night and for about fifteen days the altar was filled almost every night. During the meeting there were about one hundred and thirty-five seekers for pardon or purity, and many of them prayed through to definite victory.

We organized a Church of the Nazarene with forty-five charter members and others will follow. The church purchased a well located corner lot and a half for \$430 and are now in the process of building a bungalow house which they will use for the present as a church until they can erect a church building, when this can be used as a parsonage. We have raised over \$1,100 in cash and pledges which will cover the cost of material. The labor has all been donated. We think this is very good for these stringent financial times.

Mrs. Ludwig was taken quite sick and could not attend service one night. Earnest prayers ascended for her healing and during the service she marched into the house with a shout of victory for her healing. She praised God and talked a few minutes. We made the altar call and sixteen souls came and prayed through, without a sermon.

God certainly worked and stirred the town and the Devil and his crowd were also stirred: The man from whom we secured permission to hold our services in the basement of the church, became enraged and demanded that we vacate. The last night of the meeting he took very sick and at this writing has two doctors waiting upon him. "God is not mocked, whatsoever a man soweth that shall he also reap."

Rev. V. W. Littrell, of Alliance, and his wife were here and assisted much in the singing while I had to be away for the Correlated Board meeting. He has been called as pastor and takes charge at once of this new church. Rev. C. R. Mattison, of Galesburg, Ill., takes the Hemingford-Alliance work. May the Lord bless both of these charges with their new pastors.

The work over the District is going quite well. Rev. J. N. Smith has been called to the Grand Island church and is doing well and things are moving on there. Rev. Melza Brown, W. A. Eckels, and C. E. Ryder, with Brother Sam Lager, local preacher at

Fairbury, have held a very successful meeting at Harbine and established a preaching point, and Brother Eckels is serving them from Jansen. They are also in a meeting just now at Ellis and we hope to hear of a great revival there and a new church.

At other points the pastors have had good meetings, or are now planning for revivals in the near future and we trust and pray that each one will see great victory and times of salvation. Let each pastor go in for a revival. If he can not secure an evangelist, trust God, pray through, roll up his sleeves, and start his own revival with his praying people. Call a certain time for prayer and meet and pray repeatedly until things begin to move for God. God will honor sacrifice in intercessory prayer and faith, with the salvation of souls. We must have revivals at any cost, and we can if we pay the price as God's people.

At this time we are planning to enter Omaha, as God is opening the way, and we expect to begin a meeting there in a hall March 20th. We covet the prayers of all for this meeting in this large city.

THEODORE LUDWIG, *Dist. Superintendent.*

Among the Churches

EAST LIVERPOOL, OHIO

—These are good days for us in the East Liverpool church. God is blessing in a marvelous way. Sunday, March 6th, although quite a rainy day, we had 195 in our Sabbath school, and the offerings for missions was \$100. All our services are well attended, the prayermeetings and preaching services are times of refreshing from the presence of the Lord. There have been over one hundred persons professed to be either converted or sanctified at our altar. We have received forty into the church, and others are looking our way. Our new church building is completed and will be dedicated on the first Sabbath in April. Our District Superintendent with Brother Cain, of Wichita, Kas., will be with us for the dedication. We extend an invitation to the nearby churches and pastors to be with us on that day.—R. P. Fetch, Pastor.

COLORADO SPRINGS, COLO.

—The Lord is blessing our little band of Nazarenes here. The church is building up in every department and all the services are well attended. Our pastor, Rev. J. C. Walker, is doing some good preaching and God is using him, with his wife, in their work among the people. We are trusting, under their leadership and with the help of the Lord, to see this church a real soul-saving station in this city. The church is getting under the burden of the work by prayer and fasting, and we are expecting an old-fashioned revival from the sky. We feel that God is going to reward the faith of these saints who have stood by the work at this place these past few years.—Reporter.

CORONA, ALA.

—Our church has been moving on among some of the most trying times. Some who promised God and the church to live for Him, have gone back under the testings, but it seems that God has heard His faithful few and is going to lead on by His power. Our pastor is a man of God with a vision and a burden for lost souls. We feel grateful to God

for the opportunity of laboring with him. We had a good time in the Lord Sunday, March 6th. Brother Colving delivered the messages in the power of the Spirit. The Sunday school attendance was good. We are planning to organize a Young People's Society. As we are new in the work, we would appreciate a line of programs or advice from any of our folks. Pray that God will give us an old-time Holy Ghost revival when men and women will find God.—J. E. Smith, Pastor.

LExINGTON, KY.

—The work here is on the move for God. We have had a good revival with Rev. George and Effie Moore as evangelists. The Lord used them to the salvation of souls. Brother and Sister Moore are certainly God's servants.—F. P. Cassidy, Pastor.

DELMER, KY.

—While preparing our program for the missionary meeting Sunday, February 27th, five new converts came into the parsonage Sunday afternoon to inquire the way of the Lord more perfectly. Brother Stover had gone to his other charge at Faubush. We read to them from the seventeenth chapter of St. John, and they saw at once that the blessing was for them. All five of them prayed through and were sanctified before time for service. We postponed our missionary program, after taking an offering and had a rousing testimony meeting; made an altar call, to which one young lady and four young men responded. Thank God! The young men were beautifully sanctified and the young lady reclaimed. To God be all the glory! We covet an interest in your prayers for the greatest revival this circuit has ever had.—Mrs. W. W. Stover.

MORSE, SASK.

—We are glad to report victory in Jesus name. Our pastor, Rev. L. C. Brown, who has labored faithfully with us at this point for over four years, and who has been used of the Lord in the ministration of His Word to the salvation of a number of souls has recently accepted a call to the Church of the Nazarene at Minot, N. D. A large congregation was present at Brother Brown's last service. God's Spirit, the blessed Holy Ghost, was manifested in convicting, regenerating, and sanctifying grace. A number of souls profess His wonderful salvation as the result of God's blessing upon our brother's ministry here. Brother and Sister Brown have fought a victorious fight at Morse and in leaving are much missed by this company of "peculiar people." We wish to take this occasion to break our alabaster boxes of love and appreciation upon them. May the Lord continue to bless them, is our prayer.—C. M. Long, Reporter.

VAN HOOK, N. D.

—In answer to earnest prayer, God sent a revival to this church, and more than seventy folks knelt at the altar in the last two weeks and a half. Less than a dozen of these were believers seeking holiness, the others were backsliders and sinners who found pardon, almost all of whom went on and were sanctified. Our District Superintendent, W. L. Brewer, was surely the man sent of God! His preaching was forcibly backed up by the Word of God, and brought results. Sister Brewer's singing and altar work was graciously owned of God. Brother Brown of the Saskatchewan District of Canada was with us over a week. He was a great blessing in the meeting, preaching the last few days after Brother Brewer had to leave. We expect the revival to continue throughout the year. "Praise God from whom all blessings flow."—Clarence Thayer, Pastor.

RICHMOND HILL, N. Y.

—On Sunday, March 6th, we closed a great revival with Sister Martha E. Curry, evangelist. Sister Curry preached both works of grace clearly with unction and power, bringing Holy Ghost conviction upon the people. Over fifty souls sought God for either pardon or purity. Among these were representative people of other churches. As many as seventeen came to the altar at one service. An encouraging number united with the church, and others are expected to join in the near future. The meetings were well attended by the people of the community, thus our church was extensively introduced and our prestige correspondingly increased. Sister Curry represented our denomination well in every way. A substantial amount was paid her for services rendered, and all other expenses met.—Henry Schauss.

CAPITAN, N. M.

—Our church here is getting a larger vision of the work than ever before. Our District Superintendent, Rev. C. W. Davis and wife were with us from February 10th to 20th. At this time God gave us the best revival and greatest victory that has ever been in this section of the country. There were more than thirty who prayed through and found pardon or purity. There were nine new members united with the church, and the last Sunday of the meeting Sister Davis organized a Young People's Society with twenty-two members and our young people are

really on fire for God. We have two prayermeetings each week, and most of the young folks attend. It is a blessing to hear them sing, pray, and testify and tell how the Lord has saved and sanctified them, some of whom a few weeks or months ago were going to the movies and other worldly amusements seeking pleasure, but now they have the Pearl of great price. The Providence church, which was six miles out in the country, was removed into the city, and it is now called the Capitan church. We are looking forward to a great campmeeting this summer.—F. V. Cox, Pastor.

LUFKIN, TEXAS

—God is making this a very successful year for the church here. Every department of our work is growing, our vision is enlarging, the burden for souls is deepening, and we are praying and by faith look for an outbreak of holy fire in our midst. Our beloved District Superintendent, Rev. P. L. Pierce was with us recently, preaching the Word with great liberty and power of the Spirit. At the evening service one soul was beautifully sanctified. The material side of our work is very much appreciated by us. Not long since we moved into our new parsonage. At present we are furnishing our church with nice new seats. The praises well up in our soul until we are bound to say, "Praise God from whom all blessings flow." Our motto is, "Over the top for Jesus."—V. B. Atterberry, Pastor.

PEARSON, ARK.

—We have just closed our midwinter meeting. The God of battles gave us great victory. There were thirty-one prayed through in the old-time way; eight of this number were sanctified. We were assisted by Rev. W. M. Lusk and O. E. Topley, of Vilonia, Ark. These brethren know how to preach and pray the glory down. The Lord is blessing us in a wonderful way. To Him be all the glory. Amen!—A. L. Young, Pastor.

NORTH LITTLE ROCK, ARK.

—God's smiles are still resting upon us here as a church. Last Sunday night four members were received into the church, and at the same service a very refined young lady bowed at the altar and confessed Jesus as her personal Savior. The attendance is good and we are praying for an old-time revival. Finances come easy. The pastor is paid every week. One of our members invited the pastor to accompany him downtown and while there this brother purchased a nice \$50 suit and presented it to me as a love gift. We certainly have some fine folks here. We have received twenty-eight members into the church since our return here; with about fifty or sixty at the altar. To God be all the glory!—S. D. Slocum, Pastor.

FIRST CHURCH, PASADENA

—Last Sunday, March 6th, was epochal with us. We took our first subscription for the new church. Secured in first-class subscriptions and cash about \$32,000. Other subscriptions to come in yet from those who were out of town. I think the total will reach \$35,000. This with the sale of our old property for \$15,000, a very reasonable price, will give us \$50,000 for a church and parsonage. A pretty good beginning, don't you think so? Sunday school large, congregations more than the church will hold, and some salvation. We are anticipating a real revival. Thirteen cottage prayermeetings this week. We are pushing the battle.—C. E. Cornell, Pastor.

SAWTELLE, CALIF.

—We have just closed a splendid meeting in which God manifested Himself in converting and sanctifying power. Some hard cases prayed through to victory and the church greatly encouraged. Evangelist T. E. Beebe gave the gospel truth to the people and God honored His Word. The singing of Miss Carol Beebe, assisted by Mrs. Laura Rich, was inspiring, and brought the glory down on the saints. I never worked with a more agreeable and encouraging evangelist than Brother Beebe. God bless his labor of love.—J. W. Tuthill, Pastor.

HOUSTON, TEXAS

—We closed a gracious revival here Sunday, March 6th, which resulted in more than thirty bright professions of conversion, reclamation, and sanctification. The first week of the meeting was in charge of the pastor, assisted by Rev. W. Y. Phillips and Rev. W. C. Rice. Rev. P. L. Pierce, District Superintendent, arrived with his singer, Brother J. J. Douglas and wife, on February 28th, and Brother Pierce did the preaching until the close. His sermons were freighted with unction and power, and God honored the truth preached. The long altar was often filled with earnest seekers, and one of the great features of the meeting was the victory in the altar services. I believe every one who went to the altar prayed through with good victory, and in most instances in a short time. Rev. Rice and wife, who were formerly members of the Nazarene church in Indiana, have united with the church here and will help push the work in this city. Also Miss Paralee Butl, a Spirit-filled deaconess from Okla-

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homa City, will assist. The pastor and church are greatly encouraged. We are planning to launch a tent campaign and hold revivals in different parts of the city.—W. D. McGraw, Pastor.

CARTHERSVILLE, MO.

—God is blessing the work He has committed to our trust in this city. Yesterday, March 6th, was a great day. Conviction fell upon the people last night and two men came to the altar and prayed through and were gloriously saved. The work here is on the upgrade. The Sabbath school is increasing. We are looking up and have faith in God to lead us on to greater victory. We need your prayers.—C. C. Sellards and Wife, Pastors.

VIRGINIA, ILL.

—Evangelist Harry Joseph Elliott, of Nampa, Idaho, closed a two weeks' special meeting last night, March 6th. The church was well filled from the first service and some evenings many were turned away. The finances came easy. A great number of members of other churches testified to the special help received from the preaching of the Word, and especially in hearing the evangelist give his experience "From Sinking Sands." The pastor and wife were surprised with a large donation to start them housekeeping from the people of Virginia and Bethel church.—Uzz Everitt, Pastor.

LAMAR, COLO.

—Just closed one of the greatest meetings held in Lamar. The tabernacle was filled to capacity every night the last two weeks of the meeting. Sunday nights over one hundred were turned away. People came twenty-five miles to hear the old-time gospel of salvation. Under the leading of the Holy Ghost, convicting power gripped the hearts of hardened sinners. Mr. and Mrs. C. P. Ellis sang and preached in the power of the Spirit. About fifty received pardon or purity. Five hundred dollars was raised for running expenses and the tabernacle paid for.—George T. Bauer, Reporter.

HOUSTON, MISS.

—Our church here is moving on nicely. We were glad indeed to have our District Superintendent with us over last Saturday and Sunday. He is a man filled with the Holy Ghost and preaches with great power. He preached Sunday evening in my home and six or seven were forward for prayer. Our God is blessing in the old-time way. Our Sunday school is growing. We mean to go through with Jesus.—M. E. Gasaway, Pastor.

STEWART, TENN.

—Sunday, March 6th, was a high day in the Lord at Faxon church. When we came to this work we found the little band at Faxon rather discouraged, having had no pastor for several months. We at once planned a holiness rally, inviting the saints from the neighboring churches to unite in a two days' convention. The people responded freely. Rev. R. A. Sullivan, pastor of Paris church, preached with unction and power, also conducted an open-air meeting when God honored His Word and gave victory. The writer preached Saturday night with a degree of liberty. Mrs. E. W. Sloan conducted the Sunday afternoon service when the fire fell in old-time way. The meeting closed with victory, and the people much revived and encouraged. The Sunday school is being reorganized and the folks are pledging themselves to stand by the work.—O. O. Smith, Pastor.

BOSWELL, OKLA.

—We closed our meeting here March 6th with a shout of victory. The attendance was large and very attentive from the beginning, and God honored us with great conviction upon the people and forty-one souls were saved or sanctified. The folks at Boswell are greatly encouraged and are taking new ground for God and holiness. This little band of Nazarenes have the old-time religion that laughs at impossibilities and says with God all things are possible. The Devil certainly has no time to sleep around there. God is honoring the earnest prayers and faithful labor of their pastor, W. H. Hanselman and the church tells us that he is an ideal pastor.—Rev. J. M. Messer and J. C. Hatley and Wife

LOGAN, OHIO

—"God is able, He is willing, and He will," has been our slogan and it has proved especially true in the recent meeting held at Logan. We were engaged by the Ohio District Home Missionary Board to go to Logan and on reaching the field found the doors of the church practically closed, with the few sheep scattered. Prospects looked dark, but God still hears and answers prayer. The first night found a congregation of twelve, including the evangelist. We told them the Lord was going to send a mighty revival, pack the church (a good sized one) and stir things at Logan. Some looked their doubts, but before the meetings closed the building was packed to its utmost capacity with many turned away. We had to do our own advertising, preaching, playing, singing, praying, shouting the first week, but God in answer to prayer sent Miss Bernie Smith, of the

Columbus church, who assisted us two weeks, singing and playing. First, confessions and restitution were made among the members, and then the glory fell. Over sixty professions during the campaign; twenty-two new members added to the church, a new Sunday school organized, all expenses met and the evangelist's offering was simply "over the top" beside over six hundred dollars pledged to move the church uptown, it being at the present time out of the corporation. Brothers E. G. Roberts and Moore, of Columbus, came down and gave us a lift in these meetings. Prospects are good for a great Nazarene church in Logan. "Courage" Jesus still lives and answers prayer.—Flora N. Ruth, Evangelist.

SPRINGHILL, NOVA SCOTIA

—Our revival meeting here with Evangelist Ira D. Archibald was a success. Brother Archibald is a strong evangelist and people were interested and put under conviction as they listened to his fearless and scriptural messages. Some who had been resisting the Spirit for months, knelt at the altar. The last Sabbath evening, the service closed with seekers at the altar, the revival spirit on, and the outlook for the work here more encouraging than we have ever seen.—Mary A. Custance and Annie S. Allen, Pastors.

BEIJHANY, OKLA.

—The revival closed here Sunday night. The congregations were large throughout the entire meeting, the large auditorium being packed each evening. The pastor, Rev. B. E. Neely, and the president of the college, Prof. A. K. Bracken, had the workers well organized and everything in readiness when the meeting began, and the break came early. It was wonderful to see how the young people took hold and labored so faithfully during this meeting. There were three hundred or more professions, and the church was wonderfully blessed and strengthened. Sixty-seven united with the church, with others to be received later. In all it was a great meeting.—E. M. Ellis, Evangelist.

HARRIS CHAPEL, IND.

—We just closed a four weeks' campaign with Rev. J. Stuart Martin, of Chicago, as our evangelist. He preaches and sings the gospel in its purity and power. Much conviction was on the people and at the close of the meeting there were forty-one victories, either for pardon or sanctification. Twenty-two united with the church, among whom were five husbands and wives. There are more to come into the church. We are encouraged to press on until Jesus comes.—W. E. Albea, Pastor.

WISTER, OKLA.

—The blessing of the Lord is graciously resting upon the pastor and people here. The prayer-meetings are growing in interest as well as in numbers. The financial problem has been solved by the organization of a tithing band. We are expecting and praying for a heaven-born revival. The spreading of the gospel and the salvation of souls is our aim.—Minnie Brooks, Reporter.

YORK, NEB.

—Rev. Balsmeier and wife and Miss Elsa Fisher began a meeting with us March 27th. Sister Balsmeier and Miss Fisher were called elsewhere for a meeting by General Superintendent Goodwin the following week after their arrival here. Brother Bistline, one of the college students here, and Mrs. Miner, my coworker, assisted with the singing. Rev. Balsmeier's preaching was like a new threshing instrument having teeth, powerful, to the point, and gripped the hearts of the people. There were about a dozen seekers and some happy finders. One young man and his wife united with the church. The attendance was good. The church was revived and encouraged to press forward and see more accomplished in the name of the Lord. Pray for us.—Anna Rutter, Pastor.

KENTON, TENN.

—While we are not having results that we desire, yet, we are glad today we are alive and love our God who is able to deliver. Our prayer-meeting and Sunday school is running regularly with good interest. Sunday, March 6th, Miss Fannie Claypool, of Nashville, was with us and stirred our hearts with a great missionary sermon. We trust the vision that came to us as the message was delivered by dear Sister Fannie, in her clear, forceful and eloquent speech, may never vanish but may widen and deepen until we will be moved to do more for God, missions, and lost souls everywhere. Our visiting friends from Union City, Fulton, and elsewhere gave inspiration to the day. God bless them all.—Willie Minton, Reporter.

WAREHAM, MASS.

—The Oakdale Chapel Mission recently put forth a special effort along the line of a missionary offering, and instituted a Do-Without month in the four smaller classes in the Sunday school. The total offering for India hospital amounted to \$70. God is blessing not only in our missionary efforts, but also at home as we move on to certain victory under the

faithful ministry of Rev. T. W. DeLong, and his beloved wife and family.—Sadie E. Bumpus, Reporter.

MEMPHIS, TENN.

—We are having a hard-fought battle. For nearly two months we have been delayed in the erection of our church building by the city because of Catholic influence. The city would not grant us a building permit unless we built a first-class frame church. We obtained \$1,500 from the Board of Church Extension and bought the lot for \$1,250 and we were going to build a tabernacle 40 x 60 but the city objected and we had a hard battle to fight, but thank God for coming to our rescue. Ten men were at work on the church yesterday. The church, lot, and everything will cost \$6,000 when complete. We are in need of \$2,500 but we have begun on the church and are believing the Lord will touch the hearts of the people and send us the other \$2,500. Memphis is one of the ripest fields in the South for the Nazarene church. Last summer in our meeting our tent was packed and hundreds of people stood on the outside. Our little bunch of Nazarene people have prayed hard that God would help us. Pray for us.—A. J. Vallery, Superintendent.

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CONNERSVILLE, IND.

—Since the Assembly we have had sixty-four seekers at the altar, this is not counting the seekers from the revival in November. We do not presume to say sixty-four different persons, as some have been to the altar more than once. Many of these have been definitely blessed of God, either for pardon or purity. About three-fourths of our foreign mission pledge has been covered with subscriptions, and more than half of that has been paid. All our District budget is covered with pledges and we are about paid up to date with the monthly payments. Dr. J. E. L. Moore, president of Olivet University, and the Aeolian Quartette, of Chicago, came to us for March 7th and 8th, and during the two evening services they sang and preached to hundreds. They captured the crowds and proved a great blessing. The last night they were here we raised over two hundred dollars for our Olivet University and church extension. We also believe in church extension, therefore we are conducting regular services at Laurel, Ind., twelve miles from here, where we anticipate a strong work for the future. Personally, we are still religious, and our soul sings, "Turn your face toward the sunshine."—Rev. Charles F. Pegrum, Pastor.

GARDEN CITY, KAS.

—The writer has just closed a good revival with the church here, which resulted in twenty-five professions of either regeneration or sanctification. Sixteen new members were received during the meeting,

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making twenty-one since the Assembly. We reached this place one month after the Assembly and found a few real Nazarenes who were holding on for victory. A good parsonage property, well improved was purchased soon after we came, and we are praying and planning for a church building which we hope to have under way before the close of this Assembly year. Our membership has nearly doubled in the past six months and we are expecting to double our present number by the end of the year. Our Sunday school has grown from twenty-five to seventy-five. Have also organized Cradle Roll and home departments. The first of January we organized a Young People's Society, and before this gets to our readers we expect to have a Young People's gospel team at work. There is perfect harmony in the church. Every fellow's tugs are tight and "The ark is coming up the road." To God be all the glory. We have secured Rev. T. E. Beebe and his band of workers for a siege through the month of May. Our recent meeting has put the church in the front line trenches, and we are expecting, under God, to go "over the top" in this campaign. We are doing our best, but we want you to join us in earnest prayer for a mighty victory for holiness and the church in Garden City.—V. P. Drake, Pastor.

BALLINGER, TEXAS

—God is giving victory and the church is steadily marching on in the great battle. Since last report we have had seven professions, either saved or sanctified, and one lady received call to deaconess work. It was grand and beautiful to see her at the altar weeping and crying and promising God she would obey Him. Pray for us that God will give us many souls.—E. D. Messer, Pastor.

NOTES AND PERSONALS

Evangelist D. L. Mounts writes that he is coming east for the summer and should be pleased to hear from pastors and campmeeting committees desiring either an evangelist or song leader. He can furnish references if desired. Address Rev. D. L. Mounts, Paonia, Colo.

Rev. B. T. Flanery reports a great meeting at Auburn, Ind., and speaks very highly of his co-workers, Mr. Charles Buss and wife, of Olivet, Ill., whom he found to be of splendid help as song leader, organist, and personal workers.

Word comes from B. S. Taylor, evangelist, that he is now making up his camp slate for the summer of 1921. He desires to get in touch with the campmeeting committee and others who wish to arrange for his band of workers and singers. Address Mooers, N. Y.

Rev. Theodore Ludwig sends the following request for notice to the Nebraska pastors: "Let all the pastors and as many others as possible, arrange to be present at our home campmeeting in Kearney the last of April. We trust the churches will pay the expenses of their pastors, if at all possible."

In a communication, from Rev. F. W. Cox, he gives the following: "I have some open dates in May, June, and July. Write me at Lisbon, Ohio, Box 441."

Rev. R. A. Thornton, of Jonesboro, La., writes that he is arranging his work so as to give part of his time to evangelistic work. Any one desiring his service for campmeetings can reach him at the address given above. He can furnish good references.

DEATHS

HOPKINS—Rev. Elias Hopkins was born February 27, 1848, and passed away February 26th after a brief illness, suffering only a few minutes from acute indigestion. He was a Baptist minister, and was to preach the next day from the text Rev. 6: 17, but God took him. He was a Civil War veteran as well as a soldier of the cross. His testimony a few days before he went away was, "I never felt better in my soul, nor had greater faith than I have just now. My way is clear to the city of gold." He is survived by four daughters, one son, three sisters, and one brother to mourn his loss, also a host of friends and other relatives. All that was mortal of Brother Hopkins was laid to rest by the side of his wife, who preceded him seventeen years to await the final roll call to meet Jesus in the air.—Reporter.

HENRY—Mrs. Mary Ann Henry, mother of Mrs. E. F. Wilde and Mrs. L. L. Pitts, both members of First Church, Los Angeles, passed to her reward on February 26th. She was converted in her fifteenth year, sanctified at twenty, and walked with God in unbroken communion for seventy-one years. She possessed the great grace of entire sanctification for sixty years before she knew it in that terminology. After hearing Rev. C. E. Cornell preach on sanctification one Sunday morning she shouted, "That is what I received at the age of twenty." She was a beautiful Christian, a noble mother, and a wonderful friend. The funeral was in charge of her pastor, Rev. C. E. Cornell.—Rev. Earle F. Wilde.

KING—Rev. W. P. King passed triumphantly to his reward on Wednesday, February 25th. He was converted at the age of nineteen, sanctified at forty-five, and lived a good Christian until his work was finished. His wife, two sons, one daughter, and the writer stood by him while the shadows

CABLEGRAM

Nazarene: Calcutta, March 19, 1921.
Kansas City, Mo.
Nine-pound boy arrived March eighteenth; everything fine. KAUFFMAN.

TELEGRAMS

HERALD OF HOLINESS: Indianapolis, Ind.
District Superintendent Rev. J. W. Short organized church at Plainfield, Ind., this afternoon, with thirty members; more to come in tonight. AMOS C. GRIFFIN.

HERALD OF HOLINESS: Poughkeepsie, N. Y.
Great young people's convention. Twelve prayed through on the third day. Revival continues next week. Great awakening. Church packed. M. C. Adam of Mt. Vernon, N. Y., leads the host to victory. Pray for us. L. C. RICHMOND, Pastor.

HERALD OF HOLINESS: Bonham, Texas.
Bonham church in the grip of one of the most blessed and peculiar revivals in its history. Many souls saved or sanctified. The meeting continues indefinitely. The pastor is doing the preaching. Mighty conviction on the people, and church under the burden. Pray. RAY DAVIS, Reporter.

HERALD OF HOLINESS: Norman, Okla.
Closed good revival. Forty-six professions. Eight joined church. Thirty-three subscriptions to HERALD. Jarrette and Dell Aycock, evangelists. R. E. McCANE.

HERALD OF HOLINESS: Indianapolis, Ind.
Sister Myrtle Pelley was taken home to East Palestine, Ohio, by her nurse last Tuesday, after eleven weeks' sickness. She is indeed thankful for prayers of the people, and feels they had much to do with her recovery. Continue to pray. Send her mail to East Palestine, Ohio. ORLA MONTGOMERY, Pastor.

gathered. He realized he was going and stated he was passing out well and easy, and had us to sing to him. Such glorious victory! Funeral services were conducted by the writer assisted by the pastor of the Seventh Street Methodist Church. The service was most effective, after which he was laid to rest in the City cemetery.—C. H. White, Pastor.

ROUSSEAU—John Luther Rousseau passed away December 3d after an illness of six months. He was born July 24, 1854. In July, 1887, he was united in marriage to Miss Ella Bethel and to this union were born five children, all of whom are left to mourn his loss. Shortly before his death he had a vision of heaven. This greatly encouraged him to know there were so many awaiting him and he frequently said, "Why don't you let me go?" The funeral was held in the Nazarene church of Phoenix, Ariz., and he was laid to rest in the Greenwood cemetery.—Mrs. J. L. Rousseau.

OGDEN—Mrs. Sarah Ogden was born December 27, 1850, and departed this life to be with Jesus on February 5th. She was married to Robert Ogden on March 25th, 1868, and to this union were born six children. Sister Ogden has been a faithful member of the Church of the Nazarene from its beginning in Cartersville. She was a devoted wife, a faithful mother, and was loved by all who knew her. Funeral services were conducted by Rev. J. S. Wallace.—Pastor.

SMITHSON—J. M. Smithson was born and reared in Williamson county, Tennessee, and died at his home in Franklin, August 20, in his sixty-eighth year. Brother Smithson professed religion when quite young and joined the Methodist Church, South, in which he served as a faithful officer. He professed sanctification about twenty-six years ago, and lived an exemplary life. He was a good man, "full of faith and the Holy Ghost." He leaves a wife, three children, one brother, and three sisters. He was and had been for years, our Sunday school superintendent. Our church will miss his presence and Christian counsel.—H. A. Laws, Pastor.

MORRIS—On the morning of December 21, 1920, the angel of death called for my precious husband, William H. Morris, age forty-one years. We were united in marriage September 24, 1905, and to us have been born three children. He was a kind, loving companion and father. Just four days before he was called away, he swept into the great experience of heart holiness. Among his last words to me he said, "I am glad I have the blessing of holiness." He was sick only about forty minutes, suffering with heart neuralgia. We had a beautiful funeral service at the church of which he had just become a member two days before. Brothers Robinson and Brown had charge. We weep not as those who have no hope.—Mrs. Gussie Morris, Pastor.

HAMMEL—Mrs. Della Hammel, age forty-six, passed to her reward on Sunday night, January 3, 1921, after less than a week's illness with pneumonia. She was a most faithful member of the Church of the Nazarene of Canon City, Colo., having been saved only a little more than a year before in a prayermeeting in her own home. She was the mother of nine children, all of whom survive her. Her life was filled with the one purpose and aim—that to serve Him who had so lately washed her sins away. She was reared a Catholic but was wondrously delivered, and among her last words were, "I believe God is going to take me home to glory."—R. J. Plumb, Pastor.

HOME CAMPMEETINGS

C. W. RUTH, Field Secretary
1834 Nowland Ave., Indianapolis, Ind.

Walla Walla, Wash.	March 22 to 27
Greely, Colo.	March 30 to April 3
Kansas City, Mo.	April 12 to 24
Topeka, Kas.	April 26 to May 1
Kearney, Neb.	May 3 to 8
Mitchell, S. D.	May 10 to 15
Chariton, Iowa	May 17 to 22

PICKENS—Charles Jacob Pickens was born December 18, 1860, and departed this life January 24th. He leaves to mourn his departure, his wife, one daughter, six grandchildren, one sister, and three brothers. Brother Pickens was converted about the year of 1890, and received the blessing of sanctification about ten years later. He was a charter member of the West Side Church of the Nazarene at Indianapolis, and was also a local preacher. He had been a sufferer for the past fifteen years, but was always happy and was loved by a host of friends.

BOWMAN—Libby Viola Bowman, nee Hartman, was born September 14, 1882, and departed this life February 3d. She was united in marriage to Emery D. Bowman, February 2, 1899, and to this union were born three children. She was converted shortly after her marriage, and was sanctified some time later. She and her husband united with the Church of the Nazarene at Auburn. She was a faithful worker and lived a beautiful sanctified life until death. She will be missed by all who knew her.—Carrie L. Feimice, Pastor.

PEARCY—Little Burness, age two years, daughter of Mr. and Mrs. Ernest Percy of Canon City, Colo., was called to be with the angels on Thursday night December 30, 1920. On New Year's day her sweet form was laid away to await the coming of the first resurrection. Surely it will not be long.—R. J. Plumb, Pastor.

BREWER—Mrs. Alice, age forty-seven, was called higher on January 27th, after only five days' illness. Her sudden removal from our midst was a great shock to our church, of which she had been a member only since May 4, 1920. It is so hard to give up our faithful members but yet so blessed to know that we have helped them into the fullness of the blessing that qualifies them to dwell in the house of the Lord forever. It gives us new courage to preach the way of holiness in keeping with our calling.—R. J. Plumb, Pastor.

DIRECTORY OF EVANGELISTS

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

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

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

District Assemblies

British Isles—Glasgow.....Beginning March 27
Washington-Philadelphia (Bloomsburg, Pa.).....April 27-May 1
New York (Syracuse, N. Y.).....May 4-9
New England (Haverhill, Mass.).....May 11-15
Pittsburgh (Pittsburgh, Pa.).....May 18-22
Ohio (Columbus, Ohio).....May 25-29

Foreign Mission Assemblies or Annual Meetings

South Africa, Swaziland.....(about) August 10, 1921
India, Western.....(about) September 28, 1921
India, Eastern.....(about) October 19, 1921
China.....(about) November 16, 1921
Japan.....(about) December 28, 1921

R. T. WILLIAMS, Dallas, Texas
208 North Rosemont Avenue.
Spring District Assemblies

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

Fall District Assemblies

Indiana (Beymour).....Aug. 31 to Sept. 4
Missouri (St. Louis).....September 7 to 11
Kentucky.....September 14 to 18
Tennessee (Clarksville).....September 21 to 25
Alabama.....Sept. 28 to Oct. 2
Georgia.....October 5 to 9
Mississippi.....October 12 to 16
Florida.....October 19 to 23
Dallas (Denison).....October 20 to 30
Hamlin (Abitene).....November 2 to 6
San Antonio (Waco).....November 9 to 13

J. W. GOODWIN, Pasadena, Calif.

1035 North Sierra Bonita Avenue
(Send all mail to 2109 Troost Ave., Kansas City, Mo., until May 1, 1921.)

Kalama, Wash. (dedication).....May 18 to 22
Spring District Assemblies
North Pacific (Seattle, Wash.).....May 25 to 29
Northwest (Spokane, Wash.).....June 1 to 5
Idaho-Oregon (Nampa, Idaho).....June 6 to 12
North Dakota (Place given later)
Campingmeeting and Assembly.....June 15 to 20
Alberta (Hed Beer, Alta, Canada)
Assembly and Campingmeeting.....June 20 to July 10
Manitoba, East. (Moose, Sask.)
Assembly and Campingmeeting.....July 13 to 21
North Dakota, Convention.....July 24 to 31
Nebraska (Hastings, Neb.).....Aug. 3 to 7

Campingmeeting

Frankfort, Ind.August 11 to 21
Convention.....August 22 to 29

Fall District Assemblies

Chicago Central (Olivet, Ill.).....August 31 to September 4
Michigan (Lansing, Mich.).....September 7 to 11
Iowa (Des Moines, Iowa).....September 14 to 18
South Dakota (Mitchell, S. D.).....September 21 to 25
Kansas (Dutchman, Kas.).....September 28 to October 2
Western Oklahoma (Gettysburg, Okla.).....October 5 to 9
Eastern Oklahoma (Heppetta, Okla.).....October 12 to 16
Arkansas (Searcy, Ark.).....October 19 to 23
Little Rock (Little Rock, Ark.).....October 26 to 30
Louisiana (Lake Charles, La.).....November 2 to 6

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
ALBERTA—James H. Bury.....Collingwood, Alta, Can.
ARIZONA—Earle F. Wilde.....125 N. 5th ave., Phoenix, Ariz.
ARKANSAS—J. E. Moore.....Prescott, Ark.
BRITISH ISLES—George Sharpe.....Glasgow, Scotland
CHICAGO CENTRAL—Charles A. Brown.....Olivet, Ill.
DALLAS—P. L. Pierce.....Petal, Texas
EAST. COLORADO-WYOMING—A. E. Sanner, Colorado Springs, Colo., 502 W. Platte.
EASTERN OKLAHOMA—Mark Whitney.....Ada, Okla.
FLORIDA—C. B. Jernigan.....821 Fourth st., Miami, Fla.
GEORGIA—W. R. Hanson.....Forsyth, Ga.
HAWAII—Allie Irick.....Pilot Point, Hawaii
IDAHO-OREGON—N. B. Herrell.....South Nampa, Idaho
120 Elkstrand avenue.
INDIANA—J. W. Short.....5759 Lowell ave., Indianapolis, Ind.
IOWA—D. W. Dobson.....Marshalltown, Iowa
KANSAS—E. J. Lord.....018 N. Poplar street, Hutchinson, Kas.
KENTUCKY—C. R. Pollard.....Box 10, Lexington, Ky.
LITTLE ROCK—A. F. Dantel.....Maud, Mo.
LOUISIANA—W. M. D. Czar.....Route 3, Box 55, Winfield, La.

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KEYWORD OF GENESIS

"Beginning"

By C. B. WIDMEYER

1. Beginning of universe.
2. Beginning of materials
3. Beginning of earth.
4. Beginning of human race.
5. Beginning of sin.
6. Beginning of nations.
7. Beginning of sacrifice.
8. Beginning of curse and suffering.
9. Beginning of time.
10. Beginning of history.
11. Beginning of Sabbath.
12. Beginning of language.
13. Beginning of cities.
14. Beginning of agriculture.
15. Beginning of war.
16. Beginning of migration.
17. Beginning of idol worship.
18. Beginning of invention.
19. Beginning of polygamy.
20. Beginning of monarchies.
21. Beginning of God's covenant.
22. Beginning of evangelical holiness.

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Standardization

By LOUIS A. REED

"Vice is a monster of such frightful mien,
That to be hated needs but to be seen,
But seen too oft, familiar with her face,
We first despise, then pity, then embrace."

THIS quotation is truly typical of a menacing condition which confronts the educational interests of our church at the present time. For the past few years during our early organization we have been involved in originating an educational policy which has resulted in the establishing of several institutions throughout the United States for the purpose of granting academic and theological training under the influence of a holy atmosphere. The writer believes that the vision of the few loyal followers of Christ, which caused these institutions to be brought forth, was of God, and that their origin can be found in direct divine leading. This fact, however, does not allow us to presume on God's leadings, or allow us to digress too far from His original plan.

The educational work in our movement has come to the point where we are beginning to be noticed by institutions of higher learning. Noticed, but not frequently recognized. Not recognized, because we have failed to standardize. Not failed because we have not tried, and are not making, in some instances, a painful effort to meet standards, but because we have been unable to do so. The question is, Should we endeavor to standardize our schools according to the worldly standards of a state university?

Friendly reader, take a trip with me through a standardized department of religious psychology in one of our largest universities. You will find that in their study of the psychology of religion they try to explain every religious experience by a psychological process, and if they meet the supernatural, which of course they invariably do, and fail to find an adequate explanation for the workings of the same, they will then proceed to relegate the supernatural into the "intellectual scrapheap of the ages." The miraculous is not accepted because of their inability to understand its mysterious workings. Such books as "Psychology of Religion" by Coe, and "Problems of Religion" by Drake, where, in the former he denies the existence of any such experience as the witness of the spirit, and finds man's first conception of God in the feeling he experiences during his first conscious matings in some primitive state; and in the latter, the author practically brings to ridicule all the Christian's means of grace, such as the power of prayer, the divine inspiration of God's Word, and

the transforming power of the atoning blood of Jesus Christ, all of which are so very precious to every sanctified Nazarene.

This demonstrates the type of instruction demanded by state schools. This is modernized, standardized teaching. "Old-fashioned" principles are looked upon in these institutions very much in the same way as a horse-drawn vehicle among automobiles in a crowded city intersection. We have no recourse to a "sound" text book of religious psychology, for there are none printed, to the writer's knowledge. Some efficient person in our movement or out of it must soon write a book on this subject which will be in sympathy and in harmony with the teachings of the doctrine of holiness, before too many of our young minds are captivated by these standardized, fantastical teachings.

Go with me through any standardized department of biology or zoology, and the teaching of organic evolution, to which, of course, we are unreservedly antagonistic, is brought forth on the assumption that the student already believes in the same and even the practice of argument on this question is now considered antiquated. The unfortunate misrepresentations of the findings of palaeontology (that branch of geology which treats of fossil remains); the inevitable conclusions of the Geneticist and student of heredity, when his foundation for inheritance is an assumed theory of evolution; the misapplication of the similarities in the zoological series, to the formulation of a hypothesis as an ex-

planation of results from causes they claim are unknown, are the interpretations you will find being taught to the youths of today. Again, can we afford to endeavor to standardize? Can we not as a church have standards of our own? Can we not maintain a high grade curriculum, without continually aping a condition which we can not reach, never will reach, and ought not desire to reach?

We may have our eight master's degrees, or our four doctor's degrees in each institution, and still be only a very, very, very small imitation of the "real" thing; while on the other hand we can abide by the requirements of the laws of the several states in which our schools are located, without bowing to the Baal and Ashteroth of the state university. We must keep the fire of God upon our schools and have the smile of His divine approval upon our effort. We must not become like the rest. If we standardize according to modern standards, we will have to exist on the leeks and garlic of Egyptian bondage to destructive criticism and skeptical, critical thinking.

Let us not get to the place where we will sanction, tolerate, or even pity anything which has the earmarks of worldly compromise. We must indeed tread rough and untried paths alone, but as we blaze a new trail of precedent, we can know that our God is pleased, that Jesus Christ is exalted, that the Holy Ghost is magnified, and that the triumphs of the cross are certain and sure.

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