

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE



The Double Cure

THE gospel provides a twofold remedy for a twofold need. The doctrine and experience of entire sanctification finds its foundation in the fact that man is sinful in his nature and a sinner in practice. It is the misfortune of all to be born into the human race with a disordered state of heart and tendencies toward evil, a sinful or polluted nature. "To be born human is to be born sinful." Because of this misfortune man universally commits sin, hence he becomes a sinner in practice. He is confronted with a twofold need as he considers his own sin problem. His practices of sin have entailed guilt; he is a sinner and as such he needs forgiveness, and in order to keep saved he needs a definite relationship with God as His child. But such an experience does not meet the problem of sin in his nature, he is still conscious of a need of cleansing, of deliverance from the pollution of sin and a correction of the inner disordered state. The gospel provides such a complete remedy.

Paul was commissioned to preach a gospel which would bring "forgiveness of sins"—meeting the first need—"and inheritance among them which are sanctified by faith"—meeting the second need or cleansing the heart. A twofold remedy for a twofold sinful state. The song writer in a moment of inspiration wrote, "Be of sin the double cure, save from wrath and make me pure." A twofold need, to be "saved from wrath" and to be "made pure" is met by the "double cure." We will never fully comprehend the full power and glory of Christ's cross until we realize that its central theme is not merely the forgiveness of sins, but rather the cleansing of His people from all sin, that His people "should be holy and without blemish."—D.S.C.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Saturday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

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Subscription price—\$1.00 a year, in advance. In change of address, name the Post Office and State to which the paper has been sent, and the Post Office and State to which you wish it sent.

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

THE WITNESS OF OUR OWN SPIRIT

IN his discussion of the doctrine of assurance, Mr. Wesley gives an important place to the witness of our own spirit. He is not concerned however, with mere theological speculation, but with those questions which affect religious experience. These he gathers up in this proposition, "How is this joint testimony of God's Spirit and our own, clearly and solidly distinguished from the presumption of a natural mind, and from the delusion of the devil?" It is by means of the witness of our own spirit, he says, which he regards at all times as confirmatory of the direct witness of the Spirit. "How am I assured," he inquires, "that I do not mistake the voice of the Spirit? . . . Even by the testimony of my own spirit; by the answer of a good conscience toward God. . . . The soul as intimately and evidently perceives when it loves, delights and rejoices in God, as when it loves and delights in anything on earth. And it can no more doubt whether it loves, delights and rejoices or no, than whether it exists or no. If therefore, this be just reasoning, He that now loves God, that delights and rejoices in Him with humble joy, a holy delight, and an obedient love, is a child of God. But I thus love, delight and rejoice in God. Therefore I am a child of God."

MR. WESLEY brings this truth out more clearly in a practical application. "How may one who has the real witness in himself, distinguish it from presumption? How, I pray, do you distinguish day from night? How do you distinguish light from darkness, or the light of a star or a glimmering taper from the light of the noonday sun? Is there not an inherent, essential difference, provided your senses are rightly disposed? In like manner, there is an inherent, essential difference between spiritual light and spiritual darkness, and between the light wherewith the Sun of righteousness shines upon our heart, and that glimmering light which arises only from sparks of our own

kindling, and this difference also is immediately and directly perceived, if our spiritual senses are rightly disposed. To require a more minute and philosophical account of the manner whereby we distinguish these, and of the criteria, or intrinsic mark, whereby we know the voice of God, is to make a demand which can never be answered; no, not by one who has the deepest knowledge of God. Suppose, when Paul had answered before Agrippa, the wise Roman had said, 'Thou talkest of hearing the voice of the Son of God. How dost thou know it was His voice? By what *criteria*, what intrinsic marks, dost thou know the voice of God? Explain to me the *manner* of distinguishing this from a human or angelic voice?' Can you believe, the apostle himself would have once attempted to answer so idle a demand? And yet, doubtless, the moment he heard that voice he knew it was the voice of God. But *how* he knew this, who is able to explain? Perhaps neither man nor angel."

BUT Mr. Wesley follows the lead still further. "But how shall I know that my spiritual senses are rightly disposed? This also is a question of vast importance; for if a man mistake in this, he may run on in endless error and delusion." His answer is the same, "Even by the testimony of your own spirit; by the answer of a good conscience toward God. By the fruits which He hath wrought in your spirit, you shall know the testimony of the Spirit of God. Hereby you shall know, that you are in no delusion; that you have not deceived your own soul. The immediate fruits of the Spirit ruling in the heart are love, joy, peace, bowels of mercies, humbleness of mind, meekness, gentleness, long-suffering. And the outward fruits are, the doing good to all men; the doing no evil to any; and the walking in the light—a zealous, uniform obedience to all the commandments of God. By the same fruits shall you distinguish this voice of God from any delusion of the devil. . . . As surely, therefore, as holiness is of God, and as sin is the work of the devil, so surely the witness thou hast in thyself is not of Satan, but of God."

TWO inferences mark the climax of the Wesleyan teaching on this subject so vital to genuine Christian experience. *First*, let none ever presume to rest in any supposed testimony of the Spirit, which is separate from the fruit of it. If the Spirit does really testify that we are the children of God, the immediate consequence will be the fruit of the Spirit. And however this fruit may be clouded for a time, during strong temptation, yet the substantial part of it remains even under the thickest cloud. It is true the joy of the Holy Ghost may be withdrawn during the hour of trial, and the soul be exceedingly sorrowful, but this is generally restored with increase. *Secondly*, let none rest in any supposed fruit of the Spirit without the witness. There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long

before we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have redemption in the blood of Jesus, even the forgiveness of sins. . . . If we are wise, we shall be continually crying to God, until His Spirit cry in our heart, *Abba, Father!* This is the privilege of the children of God; and without this we can never be assured that we are His children. Without this we cannot retain a steady peace, nor avoid perplexing doubts and fears. But when we have once received the Spirit of adoption, this peace which passeth all understanding, and which expels all painful doubt and fear will keep your hearts and minds in Christ Jesus. . . . There is no need that we should evermore be deprived of either the testimony of God's Spirit, or the testimony of our own—the consciousness of our walking in all righteousness and true holiness."

THE TABLES TURNED

HERE has been a strange reversal in the views of scientific men in the last few years. During the latter part of the nineteenth and the beginning of the twentieth centuries, science looked with scorn upon the teachings of the Bible concerning the origin of the world. Those who maintained the truth of the Scriptures as over against the evolutionary hypothesis were regarded as crude and unlearned. Now comes the strange reversal, when the former "assured results" of science are being looked upon by scientific men as the mere product of the imagination, and scientists are championing the Bible in opposition to the preachers.

Recently it is reported that Bishop Ernest William Barnes, speaking in the sacred precincts of Westminster Abbey, where the body of Darwin lies buried, made this statement: "Today there is among competent men of science unanimous agreement that man has evolved from an apelike stock. He arose probably a million years ago from a tangle of apes which began to vary in different directions." Sir Ambrose Fleming, a noted English scientist and president of the Victoria Institute challenged the statement and asserted that it was based on insufficient evidence. He maintained that the Darwinian theory was only a product of the imagination and that anthropological evidence lends as much credence to the biblical account of the origin of man as it does the theory that he evolved from a lower order of beings countless millions ago in a preglacial age. "The biblical account of man's origin," he says, "may not be altogether free from difficulties, but it is much more in touch with fact than an approved assumption of a gradual stage by stage spontaneous, automatic advance from a wholly animal form of life." The weakness of the theory of evolution is to be found at two points—its failure to explain where life originated and how it comes into existence.

As to the length of time necessary for the peopling of the earth, Dr. Fleming suggests that by doubling the population every three hundred years—the slowest rate for population increases—it would be possible to prove that a single pair of human beings could multiply into a billion pairs in nine thousand years. Prehistoric man, therefore, he asserts should have multiplied at such a rate as to have filled up almost the entire earth. Instead there are only a few dozen skulls and skeletons that have been found, and these mostly in isolated and widely separated places. He concluded his speech by warning clergymen, that in accepting the Darwinian theory of evolution they were building "on the sands of an uncertain, ever-changing science instead of resting on the rock of the increasingly verified, inspired Scriptures."

FOOLISH TALKING AND JESTING

WE were recently asked to give a brief interpretation of that verse in the Epistle to the Ephesians which reads, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4). We have searched the best authorities for opinions on this subject. We find that the Greek word translated *filthiness* does not apply solely to obscenity but to whatever is morally hateful. The adjective derived from the same root word means deformed, revolting, or whatever excites disgust, physical or moral. The substantive is equally comprehensive and has reference to anything which is vile or disgusting in speech and conduct. To abstain from filthiness therefore, is not merely to refrain from obscenity or vile conversation, but also from such topics as involve the irregular, the abnormal, the revolting or disgusting whether in speech or conduct. The term *foolish talking* refers simply to such talk as is characteristic of fools, the senseless and frivolous. It is talking without purpose or meaning. The term *jesting* does not refer merely to displays of genuine wit and humor, but to those fine turns which convey double meanings. According to the etymology of the word, it originally meant urbanity or politeness, but soon came to have a bad sense, such as being turned with the wind. When applied to conversation it came to mean, not only the adroit, the witty or the agreeable, but also the flippant, the satirical or the scurrilous. These things St. Paul says, are not convenient—that is, they do not grace the Christian life. Foolish talking and jesting are not the true media for the expression of Christian cheerfulness. They are not becoming. Instead, religion which is the source of true joy should express itself in a religious manner, such as the giving of thanks. Only that form of Christian conversation which ministers grace to the hearers is acceptable in the sight of God. We are not to allow any corrupt, or corrupting communications to proceed out of our mouths.



Managing Editor's Page



A CHALLENGE TO MOTHERS

WE pause in the midst of our busy life to pay tribute to Motherhood and to honor our respective mothers. What is more fitting than to give recognition to these uncrowned queens of our homes? The many acts of kindness, the heroism manifested in their struggles, the sacrifice and unselfish devotion endured for others, and the inspiration given to the members of the household by these humble servants of the family, are often overlooked or passed by without recognition. This is Mother's Day; the day in which we especially say, "Thank you, Mother."

Mother's Day is a challenge to every earnest and thoughtful mother. In the acknowledgment of the respect and in receiving the honors which are rightfully hers, she is challenged to a greater devotion to her task, to a deeper consecration to God, and to furnish a more noble example of high and holy things to those within her circle of associates. She is made to realize anew the responsibility of motherhood. If "the hand that rocks the cradle is the hand that rules the world," how strong and steady should that hand be, and what responsibility rests upon that individual. There was perhaps never a day in the history of the human race when the responsibility resting upon motherhood was greater than today. We are made to wonder if woman in her efforts to be placed on an equality with man has not sacrificed more than she has gained. May she not have stepped from her lofty place as queen of the home to engage in competition with man and by so doing relinquished her authority and lowered her dignity? As mother and wife she is respected, as competitor she is placed on an equal with all others. Surely woman can know no loftier place, and make no greater contribution to the race than when she is filling the place of helpmeet and using her influence as wife and mother.

The world today needs great mothers; mothers who will not cheapen themselves by stooping to the low levels of modern life; who will not sell out to the nicotine god, nor bow to the demands for cheap patriotism in supporting the liquor interests, who will not be engulfed in the godless pleasures of the day, and who will not be engrossed in the material things of life to the neglect of those which are more lasting and spiritual. Mothers whose chief concern will be the inner adornment of the heart, a meek and quiet spirit which in the sight of God is of great price. Who will be examples in godliness and who will walk so circumspectly that their example is worthy of emulation. Who will take seriously the business of being mothers and who will carry the responsibilities of motherhood in the fear of God. Mothers who know

how to pray and whose lives are hid with Christ in God and who through their devotion to God are enabled to wield an influence for good upon the members of the household. Perhaps if this generation is ever saved from its reckless and godless way of living it must be saved through the godliness of our mothers. If motherhood will realize their responsibility and accept the challenge of this present hour the world will recognize a "mother's day" of more than twenty-four hours duration. God give us mothers who will accept the challenge and do all within their power to save this and the next generation from the powers of darkness which are now carrying us on toward destruction. The challenge extends to fathers as well as to mothers. Godly parentage is the greatest need of the age.

* * * *

THEY NEED OUR SYMPATHY

THERE is a group of people in the church that need our sympathy and consideration, perhaps more than any other group. No, they are not the young people. They are the older people. Those who for years have been active in the work of the church, and who today have the vision and desire to carry on but because of the outward man perishing they have not the physical ability to continue. The sad thing about this particular period of life is that the persons themselves are hardly conscious of their waning powers. They are conscious of their vision and desire and insist that they are as capable of carrying on today as at any time, but those close to them recognize the failing physical man. It becomes the sad and painful duty of District Superintendents to place the names of these old warriors at the bottom of the list as pastors are recommended to church boards seeking to fill a vacancy. Voting congregations reluctantly cast an unfavorable ballot against the pastor who is incapacitated because of declining years although he himself does not recognize it. The older members of the church who have served in official capacity and on the boards sometimes feel the sting of being replaced by younger and more capable members. Let us not lose patience with these splendid older people. They need our prayers and sympathy. Let us honor and respect them for the contribution they have made, and assure them of a hearty appreciation not only for what they have done but also for what they are. If we are prone to be impatient with them let us consider that in a few years we will be in their present position. Give to these older people the kindness, the understanding, the consideration, and sympathy we would desire if we were in their place today.

JOHN WESLEY STUDYING THE EXPERIENCES OF THOSE PERFECTED IN LOVE

Olive M. Winchester

A LONG with a very devout nature John Wesley had a scientific spirit. This was evidenced by the fact that he gave himself to scientific studies, being especially interested in electricity, and also by the fact that he used the scientific method in his study of Christian experience. He did not formulate his ideas in the abstract and then seek to make the experiences of the people fit the ideas, he studied the Word of God for the specific characteristics of a Christian made perfect in love and then he examined incisively the experiences of those who sought and obtained the blessing. The next twenty years following the first conferences were periods in which there was considerable activity in preaching the doctrine of Christian perfection and in catechizing those who had the experience. This is especially true from 1760 to 1765 or 1766. Just at the beginning of this period or a little before the doctrine had been enlarged to include the cleansing of the heart from the inbeing of sin as well as the perfecting in love, and this features in the experience.

IN THE YEAR 1760

Early in the year 1760 we find Wesley recounting the experiences of those who had entered into the blessing of entire sanctification. Meeting with a society at a little town about twelve miles from Leeds, he speaks of a service held at eight o'clock in the evening at which they had gathered together to sing, to pray and to "provoke one another to love and good works." Then he continues by relating, "After prayer was ended, then they proceeded to speak of the several states of their souls, some, with deep sighs and groans, complained of the burden they felt for the remains of indwelling sin; seeing in a clearer light than ever before the necessity of a deliverance from it. . . . One being desired to pray, he no sooner began to lift up his voice to God, than the Holy Ghost made intercession in all that were present, with groanings that could not be uttered. At length the travail of their souls burst out into loud and ardent cries. They had no doubt of the favor of God, but they could not rest, while there was anything in them contrary to his nature. One cried out, in an exceeding great agony, 'Lord, deliver me from my sinful nature;' then a second, a third, and fourth. And while the person who prayed first was calling upon God in those words, 'Thou God of Abraham, Isaac and Jacob, hear us for the sake of thy Son Jesus, one was heard to say, 'Blessed be the Lord God forever, for he hath cleansed my heart. Praise the Lord, O my soul, and all that is within me praise His holy name. Another said, 'I hold Thee with a trembling hand, but will not let Thee go:' and in a little time cried out, 'Praise the Lord with me; for he hath cleansed my heart from sin!'"

About this same time Wesley talked at length with two individuals who gave an account of their experience. The first one related how she came to the realization of the blessing while a sermon was being preached. She describes it thus: "My heart was full, and more and more so, till I could contain no more. I wanted only to be alone, that I might pour out my soul before God; and when I came home I could do nothing but praise and give thanks. From that moment I have felt nothing but love in my heart; no sin of any kind. And I trust I shall never sin any more, nor any more offend God. I never find any cloud between God and me: I walk in the light continually. I do 'rejoice evermore, and pray without ceasing,' I have no desire but to do and to suffer the will of God: I aim at nothing but to please Him."

The other one gives her experience: "My soul was all love. I was stayed on God as I never felt before, and knew that I loved him with all my heart. When I came home, I could ask for nothing: I could only give thanks. And the witness, that God had saved me from all my sin, grew clearer every hour."

Listening to these testimonies Wesley concluded, "I observe the spirit and experience of these two run exactly parallel. Constant communion with God the Father and the Son fills their hearts with humble love. Now this is what I always did, and do now mean by perfection. And this I believe many have attained, on the same evidence that I believe many are justified. May God increase their number a thousandfold!"

Visiting the society in the city of Leeds itself Wesley made a more particular and extensive examination of believers. He relates this incident thus:

"Having desired that as many as could of the neighboring towns, who believed they were saved from sin, would meet me, I spent the greatest part of this day in examining them one by one. The testimony of some I could not receive; but concerning the far greater part, it is plain (unless they could be supposed to tell wilful and deliberate lies): (1) That they feel no inward sin, and to the best of their knowledge, commit no outward sins; (2) That they see and love God every moment, and pray, rejoice, give thanks, evermore; (3) That they have constantly as clear a witness from God of sanctification as they have of justification. Now in this I do rejoice and will rejoice, call it what you please. And I would to God thousands had experienced thus much; let them afterward experience as much more as God pleases."

FROM 1760 TO 1765

In *Wesley's Journals* there are many references to sermons on this subject and to the increase of believers who obtained the experience during this period. It seemed to be a dominating thought.

At one time we find him recording this statement: "I met again with those who believe God has delivered them from the root of bitterness. Their number increases daily. I know not if fifteen or sixteen have not received the blessing this week."

Then again we find him observing, "We had an uncommon blessing, both morning and afternoon. In the evening I met the believers, and strongly exhorted them 'to go on to perfection.' To many of them it seemed a new doctrine. However, they all received it in love; and a flame was kindled, which I trust neither men nor devils shall ever be able to quench."

Holding a love feast on one occasion at which Wesley encouraged the people to speak forth all that was in their heart, he tells us, "Several then did speak, and not in vain: the flame ran from heart to heart, especially while one was declaring with all simplicity the manner wherein God, during the morning sermon, (on those words, 'I will; be thou clean,') had set her soul at full liberty. Two men also spoke to the same effect; and two others who had found peace with God. We then joyfully poured out our souls before God, and praised Him for his marvelous works."

Preaching on a similar text a few days afterward, Wesley exclaims, "And O what a flame did God kindle! Many were 'on fire, to be dissolved in love!'"

Preaching at Kingswood, a place where he had established a school, he tells us, "I desired all those to meet me who believed they were saved from sin. There were seventeen or eighteen. I examined them severally, as exactly as I could; and I could not find anything in their tempers (supposing they spoke true) any way contrary to their profession." It is interesting to note in this connection what Wesley established as the criterion of the experience, the disposition or temper of the individual.

As in our day there are some who have the experience but do not adorn the doctrine, so then. He relates, "Here I talked at large with one who thinks he is renewed in love. Perhaps he is; but his understanding is so small, his experience so peculiar, and his expressions so uncouth, that I doubt very many will receive his testimony."

Not only in England did Wesley carry on his ministry, but he made frequent visits to Scotland and Ireland. On one of his visits to this last country, he reports, "I visited the classes, and wondered to find no witness of the great salvation. Surely the flame which is kindled in Dublin will not stop there. The next evening God did indeed kindle it here; a cry went up on every side; and the lively believers seemed all on fire to be 'cleansed from all unrighteousness.'" Then he speaks also of a service on Sunday during this same visit. He states it "was a day of solemn joy, equal to any I had seen at Dublin. At the love-feast in the evening, it appeared that God had now visited Limerick also. Five persons desired to return thanks to God for a clear sense of His pardoning love; several others for an increase of faith, and for deliverance from doubts and fears; and two gave a plain, simple account

of the manner wherein God had cleansed their hearts; so that they now felt no anger, pride, or self-will; but continual love, and prayer, and praise."

Many other instances might be cited from the journals of the different societies where the members had entered into the experience of entire sanctification. It seemed to be the consuming passion of Wesley's heart during these years. He preached it and the people received the message and gave testimony to its truth. We have, however, given sufficient that we might know something regarding the tests Wesley put to those who professed to be sanctified wholly and also his own scientific method of dealing with the cases.

No man prays in faith who thinks he knows better than God; or who, not knowing, wishes that his ignorance may overrule God's wisdom.—GURNALL.

MOTHER

W. D. GODFREY

*A time was when her hair was black
As raven wings in June,
Her face unlined, her hands refined,
Her mellow voice in tune;
But toiling up life's weary track
Through mists of pain and care,
The tears she shed o'er curly head
Have whitened mother's hair.*

*For me her dainty hands were gnarled
And on her once fair face
My thoughtless ways and wandering days
Have left their lasting trace.
Yet when my life threads all were snarled
And all my hopes were few,
Wise hands were laid to tangled skein
And gave me hope anew.*

*A fairer sight I ne'er shall see
Than mother's furrowed brow;
More charming grace nor sweeter face
Though worn and faded now;
For each dear line doth speak to me
Of mother's love and prayer,
That her dear boy, might know God's joy,
And heaven with her share.*

*And now as through the world I go
All men may criticize
The works I do though poor and few
Are good in her fond eyes.
And though I may not ever know
Such faith as Abraham,
Only God can make me the man,
My mother thinks I am.*

MINISTERING TO THE BLIND FOR ONE HUNDRED YEARS

George William Brown, D. D.*

A CENTURY of service to the blind is rounded out by the American Bible Society in April of this year, 1935. During this period 116,000 volumes of the Bible have been distributed among the sightless, at home and abroad, an annual output of 6,000 being reached for the second time in 1934.

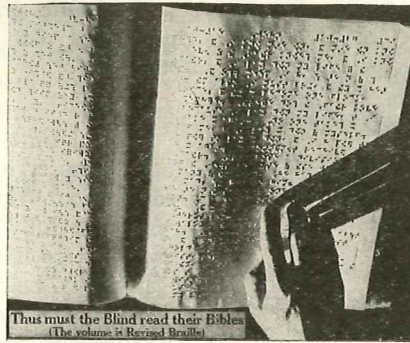
The majority of the blind have lost their sight in adult life and many of these adults, from previous occupations, have fingers so toughened and nerves so dulled that reading through their fingers is difficult. The so-called Moon character is the easiest for them to learn. It is a modified raised English letter large enough for the reader to feel with his finger tip. These large letters result in bulky books. A complete Bible requires fifty-eight large volumes, making a stack, the top of which a man on tip-toe cannot reach.

The Braille character is now taught to children in schools for the blind and to adults whose finger tips are sensitive. It is based on a formation of six dots, three high and two wide, which are embossed in sufficient relief to be read by touch. It is written by hand with the use of a Braille slate and stylus; and a Braille typewriter, with just six keys, is available. The system has been condensed by numerous contractions for syllables and words. Some learn to read it with astonishing rapidity.

For a full hundred years, the American Bible Society has been putting the Bible at the command of the blind in the various systems in this country, and distributing them also in foreign fields and languages. It has supplied the blind in twenty-five languages and systems, publishing abroad the whole Bible in Japanese Braille, and portions in Portuguese, Spanish, and Siamese Braille, and Korean in "New York point."

The Society is signaling this century of service to the blind by a special edition of its single volume of selected Scripture Passages, and recently has presented copies to 1,517 pupils of thirty-six schools for the blind. This volume is also being issued in the Moon character as an aid to the aged, invalids and travelers.

Newspapers have recently called wide-spread attention to the "talking book," consisting of large, slow moving, phonograph records, running for a quarter of an hour. This provides the blind with a reader who does not grow tired or peevish, never makes excuses, nor protests that he is too busy to read. The Society is putting its volume of selected Scripture passages in talking book form on two double-faced records.



American Bible Society

The American Bible Society's special price for its publications for the blind is twenty-five cents a volume, though the cost is many times greater. Even at this favorable rate the cost to blind purchasers for a complete Bible in Braille runs to \$5.00 and in Moon to \$14.50, whereas editions of a whole Bible are available for seeing readers at thirty cents. The difference between the cost to the Society and the special price to the blind is made

up from contributions of those interested in the Bible and the blind. This interest has not lapsed in a hundred years. Last year every applicant was supplied with at least some portion of the Bible.

On April 2, 1835, the Board of Managers of the Society gave \$1,000 to Dr. Samuel G. Howe, America's pioneer educational worker among the blind, on his earnest appeal that the Bible be made available in embossed form. It wishes ever to be in a position to continue and expand its service to those who cannot read the printed page, and it counts upon the unflinching support of friends of these handicapped but eager truth-seekers.

* General Secretary, American Bible Society

MOTHER

JARRETTE AYCOCK

*My dear mother she was true,
To her children and her home,
She was faithful, tender, kind
And loved us all.*

NOT because of old-fashioned bringing up in a home of poverty; not because of modern training and comfortable circumstances; and not because her birthplace happened to be in the city or the quiet countryside; but because in her breast there beat a heart which God had touched and filled with love for Him, for home, for family and for everyone who crossed her path. Her theme was love, unselfish love, and though she did not preach, she practiced daily in her home, those qualities that were as much a part of her as hands and feet. She emptied life of self and in her heart made room for others, and like the mother of our Lord; she would ask for tasks too heavy to perform, and though her tired body often ached with pain, she would only smile and sigh when duty called, and enter on some menial task again. She wore no medal for achievements great, and no awards were given, but she deserved them all a thousand times, far more than many others, and if I owned the medals of the world, I'd give them all to mother.

HOLINESS IN THE HOME

Gene E. Phillips*

THE experience of entire sanctification is easy enough to profess and not so hard to understand but putting it into everyday practice is the point where we so often break down. In living the life of holiness there is one little spot where we break down possibly more often than any other—in the home. No, we do not become angry or mad but nevertheless we sometimes wonder, "Why did I say that? I wouldn't have spoken that way to one outside for they would not understand, but here at home they may forget it and anyway they are weak on that point as well as myself and we just don't tell on each other."

We all know we are making a tremendous effort to live a holy life and too we are supposed to be willing to forgive another seventy times seven in a day, so we get along. But why is it we get along with others outside the home. We never break down with them. We can be kind under any provocation and no matter what arises we just will not permit ourselves to speak in a way that might cause us to be misunderstood, but in the home when the shades are drawn and the doors are closed and we do not have company we may often feel as if we have failed.

During the few years I have been sanctified I have had a chance to observe as you have and I am sure I have heard men speak to their wives in a way they would not have spoken to me. So many times Christians speak of the battles they have in their homes, and for some reason the home has become one of the hardest places to live holiness.

Just recently I was in conversation with a Christian friend and we were both serious. It was one of those times of fellowship where heart meets heart; meets it just as it is and draws from it inspiration, encouragement and strength. We didn't want to be other than sincere and frank for it was this that had drawn us closely together for the moment. It was a time that a true Christian longs for and so seldom dares to seek because he is afraid of insincerity. Our conversation turned to the deep longings and secret feelings and the things behind our professions to even our holiness in the home.

We were wondering why we were not more kind to those who were very near to us, and when in a moment I found myself alone this thought came to me which has meant so much to me since, "You need to watch." Watch at home just like you do when you are in another home. Be just as careful of your words. If you can be careful with others you can also be careful at home if you will use the same earnest care. We break down when we fail to watch.

Temptations come in the home just as temptations come in the shop or with the crowd but the temptations are no different from other temptations.

The same grace and carefulness that works in church and with other temptations will work in the home.

WATCH AND PRAY

After the little thought came to us, which coming at the time it did seemed simple yet beautiful, we told it to our friend and several days later he told us how wonderfully it was working. We were not surprised for we had found it gave us a secret we had never known before. Possibly we should have known it long before we did; maybe someone had tried to tell us but we never had fully understood. Jesus did say, "Watch and pray that ye enter not into temptation," as if watching and prayer would not only help us in time of temptation but even keep us from temptation. He even said to watch *first*. Many of us have prayed but forgot to watch. We have even preached that Christians should pray but we have said too little about watching.

There are several reasons why holiness in our homes is important and one is that the children even though they are small, are watching us and listening to what we say and noticing our attitude toward each other. They hear us profess and they hear the preacher tell what holiness will do and then they wonder. I fear some children lose confidence in the doctrine of entire sanctification because they have seen so much that is unbecoming to holiness. Father and mother were not dishonest and they were not carnal but you would have a hard time convincing little Johnny or Mary. They just don't understand. Do you think it important that we watch how we live before them?

THOSE BREAKDOWNS

Then each time you break down, no matter how little it may be, weakens your faith. It is not at all a sign of growth and it serves as a good tool for Satan. All day long he will find occasions to bring it up before you and especially in the time of emergency he will be on hand when you need encouragement to rather discourage you with your failure of that day, when and if you had watched there would have been no reason for even the slightest remark you made which you find afterward would have been better unsaid. Just recently a friend of mine spoke to me in a way that hurt me when possibly he was not aware of it. It hurt me deeply and it was some time before I forgot. But I did forget and how thankful I was that when he spoke as he did I did not answer. I did not argue, for if I had I might have said something which would have been better not said. Today I take great comfort from that little experience. That was a victory for me and like Samson when my mind chances to pass by that way I just pull out a handful of honey and go on my way rejoicing.

It is "the little foxes that spoil the vines" and so

* Pastor, Ashland, Ky.

often cripple us when we ought to be mighty and do exploits for God. No one can be critical of his fellow-man in the home and have much fellowship in the church. When we have so much time to spend together in the home it takes much watching lest we speak unkindly of someone in his absence. We would never think of weaving the thought into our testimonies in the prayermeeting in their presence or in the presence of others for it might kill the meeting. Yes, things

that take place in the home oftentimes would kill the prayermeeting or revival service if put on display there. If they are deadly there they are just as deadly at home. Possibly many meetings are ruined before we start them. If we would only cultivate a better home life we would have better churches. Our churches are made up of people who have a home life and the same holiness we profess at the church we should all live in the home.

"AS IS THE MOTHER, SO IS HER DAUGHTER"

(Ezekiel 16:44)

Professor A. S. London*

THE approach of Mother's Day reminds me of my sacred obligation in writing my annual message in memory of my precious mother, and in honor of the mother of my children, and all true womanhood. That our nation has fallen into perilous times, no thinking man will deny. The skies are pregnant with a coming storm. The clouds hang low upon our fair country. No one can tell what the outcome will be. One does not have to be a pessimist to say that not since the birth of civilization has our Union come to such a day as this.

As General Superintendent Williams recently said, one could hardly believe that he would live to see the day when he would be arrested for walking down the street with a gold dollar in his pocket, while full protection was given him if he had a pint of whisky on his person. Thirty millions of our population are undernourished, fifteen millions are out of work, three hundred thousand young men and women walk the highways of our nation without a home, or a friend.

But of all conditions that are known to our country, none have been so dark as the loss of modesty and virtue among womanhood. The darkest night is just ahead if the tide cannot be turned for the saving of womanhood to all that is pure and holy. Napoleon was asked, "What is the greatest need of France?" He replied, "France needs nothing so much as good mothers." Phillips Brooks, the great divine said that the future of the race marches forward on the feet of little children, and all know that back of the life of every little child is the influence of a mother for good or for evil. "As is the mother, so is her daughter." The Prophet Ezekiel was right.

The early artists painted their great drawings from the church with the mother and child in all the lovely attitudes that genius could conceive. From the walls of every gallery in Europe the mother is gazing with devotion upon the infant cradled in her arms, and invariably the little child returns that innocent look. I have just read a remarkable statement from the pen of Mrs. Jack Dempsey, where she said, "I just didn't like the idea of my baby's mother smoking and drinking." I commend her for this statement. One of the

greatest curses that has ever fallen upon our womanhood, is the curse of the cigarette, with its kindred evils. May God look with pity upon every child born of a cigarette smoking mother. "As is the mother, so is her daughter."

The service rendered the United States by our Christian mothers has been the greatest source of strength and inspiration. They have been in the background the managers of our great industry. And we honor ourselves when we pay tribute on Mother's Day, and give emphasis to the home as the foundation upon which our civilization rests. The Christian mother will always be the guiding factor in our homes for moral uplift and religion.

One lamp, mother's love, amid the stars, shall lift its pure flame changeless, and before the throne of God, burn through eternity.

Mother brings out the best in the child because she sees the best in him. Love is the great disciplinarian, the true peacemaker, and the balm for all that blights happiness. Without a doubt the true mother is the greatest factor of life and destiny, outside of the grace of God. She stimulates confidence, and injects bright, hopeful, optimistic pictures.

Mother gives praise and appreciation when all others fail. She brings encouragement that acts as a tonic upon the young life. Young life withers and dies under criticism, blame, or depreciation. Love is the controlling force in the molding of a life for good and right. If the true mother loves enough, there is but little danger of the child becoming a castaway. No life can be poor when enfolded in the arms of a good mother. "As is the mother, so is her daughter."

Youth fades, flowers droop, the leaves of friendship fall;

A mother's secret hope outlives them all.

I sometimes think that the only defense character can have against the vicissitudes of life is founded in the pure love of our true mothers. It gives strength in times of adversity. It reinforces the life in times of storm. It comforts when in distress. The true mother is a friend and comrade, and understands her children. She wields a silent influence for good, and helps her growing youth to adjust himself to life in

* Sunday School Evangelist

such a manner as to make a contribution to society in days to come. This is the greatest task ever committed to an individual.

Isaiah, in making a comparison as to how the Lord would comfort His people said, "As one whom his mother comforteth, so will I comfort you." And right now when youth needs the restraining and comforting influences, probably, as never before, two millions of homes are divorced, modesty seems to be a scarce article, and old-time virtues are looked upon as a relic of bygone ages.

Oh, for a revival of true, Christian womanhood, a crusade for old-fashioned mothers, and family altars.

This will do more to save this nation than all legislation can ever do. "A woman that feareth the Lord, shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

Motherhood, whether of a baby six months, or a man of sixty years, ought to be the happiest estate in all the world. It should be one long adventure in felicity and expectation.

Jeremiah said that fury would be poured out upon the families that call not upon Thy name. May God help us to call a halt in this nation, and give us Christian mothers, that will save us from a catastrophe, such as our country has never known.

A MOTHER'S INFLUENCE

(A Mother's Day Message)

Grant Barber

GOD Almighty has made many wonderful things in His time. In the heavens above He has placed the large things which move about in infinite space; the sun to give light by day, and the moon to give light by night; He made the stars also. And He who made the mighty orbs of light which traverse the lanes of the sky made also the smallest things on this planet. He made the humble flower which hides itself in the hedgerow; He made the bees which hum from flower to flower; He made the ants tiny and small, and in His providence watches over them all. Then, last of all, He made man, the crown of His glorious creation: "Fearfully and wonderfully made," "A little lower than the angels, and crowned with glory and honour." And then God saw it was not good for man to be alone; so He made woman who would be a helpmate for man. And when at last God would give His best of gifts to the world, His only begotten Son, that unspeakable Gift came by the way of a pure woman. The best of women was to be the vehicle by which the Godhead should come to earth.

She was with the congregation that gathered at the foot of the cross. The blessed Savior, already in the grip of death, looked on the woman who bore Him, and said, "Woman, behold thy son!" And His mother, calling to mind the prophecy uttered by Simeon in His infancy, "Yea, a sword shall pierce through thy own soul also," experienced that anguish as she looked on her dying boy. Then Jesus said to His beloved disciple, "Behold thy mother!" and from that hour that disciple took her unto his own home. What a scene of splendor. Christ looked through the anguish of death at the face of Mary, His mother, she who bore Him, and did not forget her. He loved her even unto the end.

And Christ's manner is a shining example to us. We ought never to forget the mother who gave us birth. John Quincy Adams used to say, "All that I am my mother made me;" while Abraham Lincoln remembered her who bore him by stating, "All that I am, or hope to be, I owe to my angel mother."

Years ago, when sickness had entered the home of the Princess Alice (a daughter of Queen Victoria) her little boy was very ill with diphtheria. The doctors warned the mother of the danger of inhaling the breath of the child. As she stood by his bedside, watching his actions, she laid her cool hand upon his fevered brow. The touch seemed to recall the lad's senses, and he nestled in her lap, and, throwing his arms around her, whispered, "Kiss me, Mother." The mother-love conquered. She kissed the child, but it was death to her. Oh, what a love is a mother's! It stops at no peril or sacrifice. The warm embrace and loving kiss are as a solid wall raised up to protect and stay the cruel winds and blows of circumstance around our lives. Love personified, the love of a true mother is the shadow of the Eternal Love of God. Maybe it is that God shows this shadow of mother love that He may draw us to the ever enduring substance of His Everlasting Love.

Behind a great Christian teacher of the fourth century, Gregory of Nazianzus, was a great mother, Nonna by name. Her husband, though apparently a man of high character, was a pagan, and Nonna's prayer for him was that he should become a Christian. He evidently knew some of the psalms and one night dreamed that he was singing the words, "I was glad when they said unto me, we will go into the house of the Lord." She persuaded him to go with her, and in time he became a Christian.

Some five years after the father's conversion a son was born. Nonna had wanted a boy and had vowed that if a son came he should be devoted to God. Her desire granted, she took the child in her arms to the church and consecrated his little hands by laying them on the Bible. Gregory all through life regarded her memory with deepest affection, looking upon her as the guardian angel of his life. She was not only pious, but intensely practical and so kindly that it was believed she would gladly have sold herself into slavery, if need required, in order to provide money for the poor. Known or unknown, there is

nothing greater in this world than to be an influential mother.

Among the starry lights of motherhood in the thirteenth century no name shines more clearly than that of Blanche of Castile, mother of Louis IX of France. In her were combined deep piety and strong, practical intelligence. She acted as regent during her son's minority, and again when he was absent on a Crusade in Egypt and Palestine. Blanche bestowed upon her child a strictly religious education and taught him to love the Bible. He is said to have had candles made three feet in length, and he continued his Scripture reading while they lasted. It was the devout mother, we may be sure, who taught him to pray for "the gift of tears." "Lord, I dare not ask thee for a fountain of tears," he said, "but only for a few drops, to refresh my dry and arid heart."

Many years ago there lived in Dublin a beautiful and talented young lady, the wife of a young captain. At that time dueling was in vogue. The captain having quarreled with O'Connell, the Irish patriot, challenged him to a duel and was fatally wounded, and the young lady became a widow before she was eighteen. First she tried solitude, and then the gaieties of life to rid herself of her grief, but all in vain. One morning, early, she went down to a river to take her life. Just as she was about to take the fatal plunge she saw in a distant field a farmer plowing, calling to his horses and whistling cheerily as he followed the plow. She said bitterly, "Happy man! he has something to live for; he has a niche to fill." And there came to her a message as from God. "You have a niche to fill. You have life, talents, opportunities. Why throw them away?" And turning from the river bank, she hurried home, saved from a suicide's death and doom.

Soon afterward, under a sermon upon John 3:16, she was led to Christ, and several years after that married a Christian captain. They had a son, and that mother, realizing her niche was to train that child for God, brought him up "in the nurture and admonition of the Lord." That son was Dr. Grattan Guinness, who was mightily used of God in leading thousands to Christ in the British Isles in the great revival of 1859. Grattan Guinness later got the burden of world evangelization and began training young men for service in the regions beyond.

Paying a tribute to his honored father, some years later Harry Guinness said, "If my father was used of God to turn thousands to Christ, as he was; if he was the means of training hundreds for the mission field and opening up dark places of the earth for the gospel; if by his writings he has enriched the church and glorified his Savior; if I, his son, humbly trying to follow in his footsteps, have done any service for God, then you must trace it back to that humble farmer doing his common task, and to my father's mother realizing that she too had her niche in life."

The mother of Grattan Guinness, in bringing up her son for God, probably did more for God and His

kingdom than all the great statesmen of her century. Not only was her son greatly used of God, but her grandchildren and her great-grandchildren have served and are serving on the mission field. One of her grandchildren, Mrs. Howard Taylor, who has written a number of books, including the story of Hudson Taylor, has brought blessing to thousands of lives.

Every mother who trains her children for God is doing a service, the value of which only eternity will reveal. The mother in her office holds the key of the soul; and she it is who stamps the character and makes the boy who would be savage, but for her care, a Christian man. Then crown her, Queen of the World.

O mother, take these lumps of human clay, fresh from upper worlds, and through your religion write God's name upon their white souls here and now. Greater than an angel, and next to God, is to be a mother!

To a certain extent, God gives to the prayerful control of Himself, and becomes their willing agent; and when the time comes when all mysteries are solved, and the record of all lives is truthfully revealed, it will probably be seen that not those who astonished the world with their own powers, but those who quietly, through prayer, used God's power, were the ones who made the world move forward.—E. P. ROE.

MOTHER LOVE

LON R. WOODRUM

*In all the history of man,
From jungle ages gone
Until this day of civil rule,
One light has glimmered on!
Up through the pathless night it came
And naught its gleam could smother,
It clef the blackest hour of time—
The golden love of mother.*

*O sons of men, you cannot think
How much you'll ever owe
To her whose hands have fondled you
Before your feet could go
To walk triumphantly through life!
Ah, mighty motherhood!
You take the world to your heart
And offer it to God!*

*Wherever pain walks through the night,
She watches through the hours.
Wherever death spreads out his wings,
She brings her wreath of flowers.
Whenever children cry in need
She dares to give her blood!
There is no love like mother love
Except the love of God!*

THE QUESTION BOX

General Superintendent Chapman

Q. In Hebrews 12:14: does the word "holiness" here have reference to the eradication of the carnal mind or does it mean holiness in some degree more or less? What is the meaning of the word "see" in this passage? What becomes of people who have been born again, but who die before they have been sanctified wholly?

A. The word for holiness here is *hohogiasmos*, the usual term for a state of separation and purity. Yes, I think it refers to the eradication of all sin. In the Hebrew sense to see God is to enjoy Him, and I am confident this is the meaning here. People who have been born again, but who die before being sanctified, are, if they have continued to walk in all the light they have received, saved through the merit of the blood of Jesus which they have never rejected. But those who received the light and conviction of holiness must obtain the blessing in order to retain the justification which they received by faith. So in eternity all people will be in two classes—the fully sanctified and those who have rejected the light God has given.

Q. Please explain Ephesians 4:26, "Be ye angry, and sin not: let not the sun go down upon your wrath." Is there a distinction between sinful anger and righteous indignation?

A. Literally the text reads, "If ye be angry, do not sin: let not the sun set upon your provocation." The meaning seems to be clear enough. That is, "If you become angry do not say or do anything wrong, and cast out the ill feeling with all possible speed: anger continued in may produce malice and revenge." So much for the text. But much more might be said on the subject. Anger is a thing of degrees ranging all the way from mere displeasure to hot and unreasoning resentment. It is also dependent upon its source for its moral character ranging all the way from proper jealousy for the honor of God and the good of His cause to personal pride and an exaggerated sense of one's own importance. Perhaps it were better to treat the subject in two parts, following the suggestion in the latter part of the question. Yes, there is a distinction between sinful anger and righteous indignation. Sinful anger is based upon selfish or indifferent motives, while righteous indignation is impersonal so far as the individual is concerned and is based upon one's love for God and jealousy for His honor and glory. And yet this distinction is insufficient unless you take the matter of degree into consideration. Let us illustrate: my neighbor does me wrong, at least, I think he does me wrong, in a business deal or he misrepresents me to another. I am displeased and grieved

—angry in the earliest stage of that emotion. But it is a personal matter, and not one directly connected with the honor and glory of God. What shall I do? The Scriptures tell me quite clearly in Christ's doctrine of "nonresistance." I shall immediately forgive my neighbor, neither remembering my grievance nor seeking in any way to avenge it. It is useless for me to say I was not offended and displeased, and to use other terms does not alter the facts. I was in the first stages of anger and in the midst of grave temptation. But, thank God, I forgave, passed on to still be a friend to my neighbor, and in time God will heal my hurt and may yet reward me with the favor and service of the man who did me wrong. This elemental anger might be classed as an infirmity, but had I cherished it and permitted it to grow it would have become a sin. Here is another instance: a man curses and swears in my presence. His use of the name of God in this vain and wicked manner displeases and offends me. Only this time my anger is righteous, for it is based upon my love for God and the honor which is due His holy name. (See many of the Psalms of David.) I do not want to get to where this will not displease and offend me. The time may come when I may feel called upon to rebuke my profane neighbor. At all times I am privileged to register my anger by having as little to do with his company as possible. But even this righteous indignation must be curbed and directed, lest it become a snare, as I think it did in the case of the athletic preacher who struck the profane man in the eye and then hastened to the place to pay his fine. He took vengeance into his own hands and his anger against sin became wrath against a sinner. That displeasure and anger are really synonyms and that in certain instances in certain degrees they are righteous, is evident from the following scriptures: "God is angry with the wicked" (Psalm 7:11); and Christ was "angry being grieved for the hardness of their hearts" (Mark 3:5). And no preacher or prophet is well qualified to reprove sin until he is stirred against it with hot displeasure, like Livingstone was against and slave trade, and like John B. Gough against the liquor traffic, and like Charles G. Finney against the deadness and formality of the churches of his day.

Q. I have read a good many articles on the unpardonable sin. But my question is this: inasmuch as one has no chance to repent of it, and since no murderer can enter the kingdom of heaven, is not suicide an unpardonable sin?

A. If suicide is committed while one is in his right mind, I think your conclusions are correct. But since we cannot know the real state of men before God, it is charitable to suppose that at least many of these who take their own lives are mentally deranged and will receive the same consideration before the Judge of all the earth as will those who are physically sick.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Christ and the Individual

Christ Jesus, who gave himself a ransom for all (1 Tim. 2:5, 6). Read I Tim. 2:1-7.

There are those who believe that since Christ died for all, all will be saved. Such doctrine is false. "All have sinned, and come short of the glory of God," but not all will repent. And without repentance there can be no remission of sins. From earth's millions He singles each one of us out, knows our sins, our virtues, is acquainted with our ways, knows at all times where to find us, and just the things we need.

Dr. Henry van Dyke once wrote, "Christ loved you and me personally. He died for you and me personally. If there were but one sinner in all the world, and I was that sinner, still Jesus Christ would have loved me and died for me."

Though the masses reject the Savior there is hope still for the individual.

Monday—A Watchman

I have set thee a watchman unto the house of Israel (Ezek. 33:7). Read Ezek. 33:1-9.

What a tremendous responsibility God's pardon carries with it. Every Christian is responsible for somebody else. Everyone is set a watchman to give warning of spiritual perils. A brother, a sister, a son, a daughter, a friend, or even a chance acquaintance, may look to you, to me, for an example, for guidance, for advice. And how we dishonor the heavenly Father if we have failed to watch and are unprepared to give it.

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Tuesday—Needs, Desires

Better is little with the fear of the Lord than great treasure and trouble therewith (Prov. 15:16). Read Prov. 15:16-23.

Few can be rich these days, and many have quit trying to be. But, ah, the tragedy of already ruined homes and wrecked families, resulting from an incessant desire for more comforts and conveniences of modern life.

Joseph Parker once said, "Beware of pampering yourself. The fewer your needs, the greater will be your riches."

God has promised to supply needs, not desires. And "All can be rich by the process of decreasing their desires."

Wednesday—Our Only Hope

By the fear of the Lord men depart from evil (Prov. 16:6). Read Prov. 16:1-6.

There is no remedy for crime except the return of the fear of the Lord to men's hearts. Through present day literature and amusements, this fear has been, and is being, destroyed at the very beginning of life. Satan laughs with glee, and the followers of Jesus Christ stand idly by and hope—just hope—something will be done about it. The law has failed to make us safe, let's direct our thoughts to God and implore His help.

Thursday—Indifference, and Love of Applause

The fool rageth, and is confident (Prov. 14:16). Read Prov. 14:9-17.

To be insensible to the estimation in which we are held by others indicates anything rather than a noble and generous spirit. The individual who can say, without blushing, "I don't care what others think of me," is not far from ruin. On the other hand there is danger in swinging to the other extreme. Those whose aim is to please, who make the opinions and favor of others their rule of motive and action, stand ready to pursue any course of conduct, false or criminal, provided it be popular.

"The simple inherit folly, the prudent are crowned with knowledge."

Friday—Ill-Gotten Gain

Wealth gotten by vanity shall be diminished (Prov. 13:11). Read Prov. 13:1-16.

There is so much competition and rivalry in the business world today many think that, to be *strictly honest* and yet succeed is out of the question. But is it? Indeed not! True, a young man of thorough integrity may find it difficult at first in the midst of dishonest competitors and rivals to start in business for himself, but it will not be long until he will be surrounded by patrons and friends who have confidence in him, and whose support he will have. He may never accumulate the riches his competitors, less scrupulous than he, may accumulate; but he will have a fair character, an approving conscience, and an approving God.

Wealth, acquired by dishonest means, rarely fails to bring with it wreck and ruin. Better be considered a failure than tamper with conscience, sin against God, and lose the soul.

Saturday—Tampering with Conscience

A just weight and balance are the Lord's (Prov. 16:11). Read Lev. 19:35-37.

When God said, "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure," He meant what He said. And He meant that you and I, of the twentieth century, should not only hear, but heed.

It seems a very little thing to use scales that weigh *almost* accurately, or a measure that is *very nearly* up to standard. They were made that way, one argues. True. And how well we should like to shift the responsibility onto another, but it cannot be done. The rules of justice and honesty are violated. The conscience is tampered with, and soon it becomes easy to lie and cheat—oh, perhaps not intentionally, we just keep on using the old measure and scales.

Religious News of the Week

Compiled by L. A. Reed

At Cotton Plant, Ark., floods and a dropping temperature have increased the hardships of refugees who are living in box cars, sheds, abandoned houses, and even in the jailhouse. The newspaper, commenting on the situation, said, "The theory that spiritual growth is developed through adversity is evidenced in the throngs of refugees who are attending the revival services in progress at the Church of the Nazarene. The house is filled to capacity at each service."

In a report to policy holders given by the board of directors of the Mutual Casualty Company, there is contained a sharp criticism of the "political parties for failure to keep their promises to abolish the saloon, a failure which has contributed to the rising number of accidents in the country." The report stated that fatal accidents increased 16 per cent; a death occurring every 15 minutes and an accident every 30 seconds. It further said, "One of the worst features of the situation is the country losing too many young men and women it can ill afford to lose." It suggests "rigid enforcement of law with an end to political fixing, as a way to reduce the menace to life and limb." This report may be read in the April 10 issue of the *Chicago Daily Tribune*.

We read from the Joint Department News Service of the desperate condition of Polish Jews. After the war, the slogan was embraced in Poland of "Poland for the Poles." In Warsaw there are 300,000 Jews. They are subject to special taxes and civic and state employment is not allowed them, as it is reserved for the Poles. Thousands of Polish Jews who were independent now wait outside the kitchens in a line, for their spoonful of soup and their handful of potatoes. Children go for weeks without milk although milk is only two cents a pint. Lately the city has put iron bars over the windows of the tenement houses because the terrible condition of the Jews has caused a tremendous increase in suicides. Just a jump from an upper window to the concrete and it was all over. "Everything that Germany has done and is threatening to do to the Jews, has been done to the Jews of Poland."

Louis H. Aronson, the radical Socialist of Chicago, is reported to have been converted. In one of his utterances before this event he said, "If you want to secure economic freedom, if you want to insure your liberties as workers and thinkers, get rid of religion, especially Christianity." He read the New Testament and Jesus "cast a spell over him." In a comment from the Home Missions Council of the Christian approach to the Jews, it says, "He found in Him what all his life he had hoped and yearned for—release from sin inward peace, a life to live, and a Christ to follow. He is now a Christian pastor. A Saul of Tarsus who met his Damascus.

The city that captures the 1936 General Conference of the Methodist Episcopal Church must meet a unique demand on the part of the conference committee. Dr. Fred Stone, secretary of the Commission on Entertainment, states, "The commission has not discussed with any city the possibility of entertaining the General Conference, unless first convinced that the local committee has both willingness and ability to abide by the mandate of the General Conference concerning discrimination in the entertainment of delegates (colored), and also consents to sign a contract to do this, supported by a \$25,000 bond." They want all races entertained on the same basis. Four widely separated cities are completing their invitations under these conditions.

And now comes another appeal from Dr. Edward N. Calisch, rabbi from Richmond, Va., urging Christian sects to drop the cross out of their religion. He "begs Christians to accept modern biblical scholarship which has come to the conclusion that the trial and the crucifixion were Roman and political and not Jewish and religious." This is exactly what the priests taught the Roman soldiers to say after the resurrection. He asks that the responsibility of the cross be lifted from Jewry. History, however, is one thing that cannot be changed.

The Presbyterians are wondering just how far the rift in their ranks will widen. Those who support the independent board for foreign missions, organized by Dr. Machen, who was suspended for his refusal to disorganize it at the order of the General Synod, are very firm in their stand of sympathy, even against the action of the highest tribunal of Presbyterianism. Here is a paragraph to show a sentiment that exists in the ranks of the conservatives, who oppose Dr. Machen: "While many of us conservatives have not been in sympathy with Dr. Machen's board, we did greatly admire his audacity and conviction. In a day when convictions seem to be obsolete ideals of a bygone day, we must confess that it is refreshing to see some of them sparkle with an ancient glory. We all hope that the rift will be healed and that Presbyterian mission interests will not suffer.

It is planned to unite the three Methodist denominations into an "empire" of Methodism with 8,000,000 members and 20,000,000 constituents. The joint commission which meets again at Evanston, Ill., August 14, said that at "no previous meeting in 30 years has such progress been made." They also stated that "Union is being achieved without depriving any church of its present rights and privileges." It could not possibly happen before 1940 because the General and Annual Conferences are the hurdles in the way.

Foreign boycotts and economic difficulties have forced the Germans to virtually abandon their anti-Semitic campaign, and to all intents and purposes admit defeat. They still feel the same, however.

The Sunday School

M. Emily Ellyson

LESSON FOR MAY 19, 1935

LESSON SUBJECT: Baptism (Matthew 28:19, 20; Acts 8:26-39).

GOLDEN TEXT: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Matthew 28:19).

INTRODUCTION

Two great sacraments of the Christian Church were instituted by the Lord Jesus, both of which were observed by Him, one at the opening of His public ministry, and the other at the close. These sacraments were baptism and the Lord's Supper. These outward sacraments or ordinances have no saving merit in themselves, but are symbolic of an inwrought act of divine grace in the heart. They are a means of grace only when received with such mental consideration. To make them more than symbols is to confer upon the candidate the grace which they signify, which means the introduction of magic into the elements used—of water in the rite of baptism, of bread and wine in the communion service.

BAPTISM A COMMAND OF CHRIST

The command to baptize is a part of the Great Commission, which was spoken by our Lord to the eleven, after He had declared His sovereignty by divine right. His authority was unlimited so the Great Commission" has no boundaries. World-wide missions was the task assigned to the apostolic company, and is still the task of the Christian Church. With the consciousness of discipleship, having met all the conditions spoken by our Lord for such a relationship, there should follow an outward public confession. This confession Christ outlined in our lesson when He said, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Baptism symbolizes the washing away of sin, and implies the manifestation of the Trinity in divine unity. Thus, true baptism follows belief in Christ as a Savior from sin, and identifies the one baptized with Christ in His death, which atoned for sin, by which death came. The command to the disciples to baptize is preceded and followed by the command to teach, which is a continuous process. Christ proceeds further to state the text of their teaching, and the reason for it. The text, the *things* He has been teaching them and the object, a knowledge of gospel truth and the practice of it. The Master did not teach merely to impart knowledge; the truth taught was to be *observed*. Only in this way can a Christian's conduct correspond with the principles taught in the Bible. In the Great Commission Christ spoke from the standpoint of His finished redemptive work. He was on the resurrection side of His grave,

and He could say, "I am with you always." His is a real presence, not types and shadows as it has been under the Old Covenant, nothing now was between the disciple and his Lord. The veil was taken away. Our privileges are the same as theirs, for this promise was given for all time, to His followers, "even unto the end of the world." We judge if the promise of His presence was to continue "unto the end of the age," the practice of the ordinance given was to be perpetual.

THE COMMAND PRACTICED

A number of Bible selections are given to show that baptism was practiced in the early church, but the mode is not stated, neither the formula other than that given by our Lord in Matt. 28:19. The question of mode has divided the Church for centuries, and many have been the profitless debates on this nonessential subject. The order followed by Philip the evangelist in his teaching of the Ethiopian eunuch is probably the method he used in his ministerial work. It would seem that he was a firm believer in a Spirit-led ministry. He was divinely commissioned to *go* where he would meet this official of Ethiopia. The first few verses of the last division of our lesson are valuable principally for their instruction in obedience and method of approach. We do not know what the occasion was that took this Ethiopian to Jerusalem other than "he had come for to worship." It may have been the Feast of Pentecost for proselytes were expected to attend that feast (Acts 2:10). He had probably purchased a new roll, and was making good use of this bit of leisure—he was a busy man—to increase his knowledge of the Scriptures. He was probably reading aloud. We infer this from the question of Philip, "Understandest thou what thou readest?" Philip was seeking an opportunity to preach Jesus to this man, and this Scripture, the 53rd chapter of Isaiah, gave him the point of contact. He revealed to him that the suffering "Servant of Jehovah" was the Christ of Calvary, the Savior of men. The teaching of Philip went straight to the heart of this man of intelligence and "great authority," and coming to a way-side pool, he took advantage of the first chance he had to put into effect the teaching he had received from Philip. We note that Philip did not suggest it. He was baptized at his own request. But Philip would make clear to the eunuch and satisfy himself that he was a suitable candidate for baptism. His confession of Christ was clear, "and he [Philip] baptized him." Tradition says this Ethiopian became the first preacher to his countrymen. He was a hopeful inquirer, an obedient convert and a rejoicing Christian.

N.Y.P.S. TOPIC FOR MAY 12

HOLINESS AND SERVICE (MOTHER'S DAY)

This lesson is specially prepared by Dr. S. T. Ludwig with the thought of Mother's Day in mind, and may be discussed as follows: (1) The Influence of Mother in the Home; (2) Efficiency in Christian Service; (3) The Privileges of Service.

The Home Circle

Conducted by Mary Ethel Wiess

*Except the Lord build the house, they labour in vain
that build it (Psalm 127:1)*

MOTHERS OF PRESIDENTS

W. G. Montgomery

WHEN we study the mothers of the Presidents we find that they were very much like all true American mothers. Sometimes the mothers of our Presidents are singled out and put in a class by themselves as being exceptional or clear above the ordinary American mother. And while some of them were exceptional women, the majority rank along in the same class with the average mother we know about today.

It is true, of course, that the mothers of our Presidents, with possibly not a single exception, were women of solid worth, industrious and noble minded. The majority were wives of farmers and small villagers whose incomes were never large. So it was that most of these mothers of our Presidents were poor. Toil was their common lot.

Seven of these mothers were widows and had the sole care of the boys who were to become Presidents. These were the mothers of Washington, Jefferson, Jackson, Hayes, Garfield, Johnson and Hoover. Two of these, Jackson and Hayes, afterward Presidents, were born after their fathers had died.

Not many of these mothers were rich. Mary Ball, the mother of George Washington, was wealthy, and so was the mother of Theodore Roosevelt. A goodly number of them were in easy circumstances. Taken as a group, their financial circumstances rated much lower than that of the average mother of today.

In general ability, education and social position they would probably rank along with the middle class mothers of today. The mother of John Adams was a farmer's wife, perhaps not highly educated but a woman of exceptional native ability. But Abigail Smith, who became the wife of John Adams and the mother of another President, John Quincy Adams, was a woman of rare intellectual ability. She was a minister's daughter, and so highly cultured that when John Adams, the son of a plain farmer, married her the people thought she could easily have done better. But she is the only woman in America who became the wife of one President and the mother of another, and perhaps she did not do so bad in accepting this farmer's son for her husband.

While the parents of several of the Presidents were large landowners, like Jefferson and Madison, at the same time, land was so cheap that a man who owned a thousand acres was a poor man unless he had other wealth.

The parents of Andrew Jackson were too poor to even pay the small fee for taking up government land, and when the father died, Jackson's mother hired out as housekeeper to take care of her children.

Presidents Polk and Taylor grew up amid frontier life and their mothers knew all about hardships, even hunger and want as well as dangers that lurked around their cabin homes. The poverty of the Lincolns is an old story. Abe's own mother lacked the common necessities of life, and while his stepmother was better situated, she, too, was poor. Abe's stepmother and his own father are buried not far from where I am writing this, and I have found that even in their most prosperous days on their farm in Coles County, Illinois, they lived pretty much from hand to mouth.

The mother of Fillmore lost her farm in the courts and had to strike out again with nothing. The mothers of Grant, Pierce, Garfield and Harrison were also wives of farmers. The mothers of Arthur, Cleveland and Wilson were wives of ministers. Harding's father and mother were physicians, and Hoover's mother was a minister in the Quaker Church.

When a boy Buchanan was inclined to mischief, it seems. And perhaps his mother was troubled when her son was sent home from college at the close of the first year with the polite request that he be not returned. Mothers of Presidents have had their anxious moments over their boys just like mothers all over the country are still having.

The mother of Theodore Roosevelt was of southern descent and in sympathy with the secession movement. And one day when young Theodore got peeved at his mother he took revenge on her that night by praying for the success of the Union army.

Garfield's mother lived to see her son become President and sat on the stage when he was inaugurated. She had suffered in her widowhood many privations and hardships, giving all her energy to her gifted son, and no doubt it was the happiest moment of her life when that son turned to his mother after taking the oath of office and kissed her in the presence of thousands of spectators from all over the nation. And let us be thankful on this Mother's Day that we still have a great host of mothers over this land who are just as wise and noble and good as were the mothers of our Presidents.

TIME'S UP

With this issue of the HERALD OF HOLINESS, the time for receiving the letters for the contest comes to an end. We wish to thank all those who sent letters in this contest, and we trust that through these letters many of us will see more clearly the issues that lie between youth and age. As soon as possible the judges will complete their work, and those who wrote the very best letters will receive a lovely Bible—and each one receiving Honorable Mention will receive a year's subscription to the HERALD OF HOLINESS. Watch this department for the winning letters.

ABOUT BEING A MOTHER

A BECKY MONOLOGUE

You can clear the table, Lizzie—I'll just sit here and finish my cup of coffee and eat this piece of toast, but I'll be done before you get the dishes all washed. This rain will do the gardens lots of good—and I like to hear it on the kitchen roof. Maybe that's one reason I like to sit in the kitchen—that it's only one story high, and I can hear it when it rains. I think I'll write a letter to Bessie today, and work on my rug, and read that new book you brought from the library. There's something restful sometimes about a rainy day.

Who's that at the door—open it up quick, Lizzie! Well, my, my! Just look at that! My Mother's Day plant from Bessie and the boys—they musta ordered it by telegraph, 'cause it's delivered from our own florist. Wasn't that nice of them? And look how pretty it is—a big pot with lots of kinds of plants in it! Look—there's a pink geranium, and a little begonia, and some Wandering Jew, and a bit of Snow on the Mountain, and here's two or three kinds that I don't know their names. What does it say on the card? Bessie and Jim and Joe! Well, now, I appreciate that a lot. Make a place here on the window-sill, Lizzie, right by my red geranium and my rose geranium—see, it just fills the window.

Bein' a mother is just grand, Lizzie. Don't let any of these folks tell you it isn't. Once a woman said to me (my three were tiny tots, and I was *so* proud of them!), "Well, I never had any children, and I'm so glad I didn't—they tie one down so." At that time she was president of a State Federation of Women's Clubs, and she was always running to this town or that to make a speech or hold a committee meeting—wore such nice clothes, and had lots and lots of distinguished company. Well, I saw her a couple of years ago—she is living in a hotel now, and spends most of her time trying to find something to occupy her time. Poor soul, she won't get any Mother's Day flower today, nor have the thrill of thinking about when the children were little, and how they are so happy and prosperous now.

There is a lot of bosh about some of the things they say about being a mother, too. Once, when Bessie was tiny, a lady said, "Weren't you just thrilled when they first laid her in your arms?" Well, I had to tell her that I wasn't, because I was so tired out with the effort of bringing her here, that I didn't notice much. Seems like I never get my thrills at the right time, anyway. They always come stringing along after everyone else has quit shouting. And that was the way then—Bessie was several days old, when one day I suddenly looked at her as I was nursing her, and it came over me that she was really *my baby*, and that nothing could alter the fact that I was her mother—that all her life she would look to me for those things that only a mother can give. And Lizzie, a tear dropped right down on her little head.

Some ways, being a mother is like owning an automobile. The first cost is considerable, of course; but after all, it's the upkeep. There is always pain and effort involved, but that is brief compared with the long years of care and training. The daily bath—day after day, day after day! The washings—day after day, day after day. Washings that increase instead of decrease. Maybe bottles and formulas, day after day, day after day. Pretty soon mischievous fingers, treasures broken, books torn, food spilled. The little cry in the night—mother's sleep broken. Problems of school, problems of neighbors' children, problems of adolescence, boy friend problems, girl friend problems—marriage. Finances—grandchildren. Truly the first cost is the least part.

But, Lizzie, for all that, I wouldn't trade places today with the first lady. I get big dividends—Tom and I invested all we had in the children—lots of friends that started out with us invested in stocks and bonds, and own fine homes now; but we invested in our children, and this morning, praise the Lord—I got a dividend! Every success they make—every soul they win, every good deed that they do, is a dividend. Every letter they write me is a dividend, and every word of appreciation they give me is a dividend. Bless His name, Lizzie, our investment paid! What *did* you do with my handkerchief?

MARIA ENTERTAINS

TONY LA FRATTA, FINE FRUITS. This was the sign that hung in front of Maria's father's curb stand down on Center Street—and how proud Maria had been of the sign, the day it came from the painter's and was hung in the sunshine. She was proud, too, of the gleaming oranges, the smooth bananas, the prickly pineapples that her father sold. Often there were grapes and pomegranates from the sunny slopes of old Italy; rich and sweet they were,

HE LEADS US ALWAYS

M. RAWLEY LEMLEY

*Our Father leads us on,
By paths we have not known;
Sometimes through pain and woe,
Hearts have more tender grown;
Not ours to know the way;
Not ours to question why;
If it be night or day;
Be the goal far or nigh.*

*Though upward wind the path,
Our God knows what is best;
And though we faint or tire,
He leads at last to rest;
Though thorns may pierce our feet,
Though storms may cross our way,
A tender, loving God
Will lead to endless day.*

like the tales her father told at twilight, of the old home beyond the seas.

But Maria was a little American. She was born on American soil, and day by day in school she gravely saluted the American flag, and repeated the "American's Creed." At recess she played American games and sang and shouted in a language quite different from her mother's broken speech. On Sundays she went with her mother very early to the big church with the cross on the steeple, and sat very still while the priest chanted the service, or zealously counted her beads as she knelt by her mother in the pew. So many Aves, so many Pater Nosters—and she could go again into the sunshine, and play in the park or go to the beach.

But a day came when the shadow of trouble—serious, grown-up trouble—was thrown over the school. Most of the boys and girls in Maria's room were the children of men who worked in "the shops" where locomotives were overhauled and repaired. Now, the shops were closed by a strike. Families who had been friends for years were enemies now. At school, at home, in the shops, there were just two kinds of folks—strikers and scabs. During recess a little girl shook her finger in Maria's face, and cried, "Are you a striker, or a scab? Striker—striker—are you a striker?"

"Why, why, no—I guess—" Poor Maria hardly knew what to say.

"Hey, kids—here's another dirty scab—a scab—Bah!"

The teacher in charge had gone in for a moment, and the boys and girls pushed poor Maria and shoved her about, and she didn't know why.

"Anyway, she's a Dago," someone cried, and others took it up.

"Dago—dago—dago scab." It became a kind of chant. "Dago—dago—dago scab."

Suddenly a red-headed, freckled, snub-nosed whirlwind rushed into the mass of children. It was Annabelle Watson, whose quick, hard fists had many a time brought justice to the bullies on the playground. A cry rose.

"Look out for Annabelle!" And the crowd suddenly melted. Maria, stood, Annabelle's arm about her shoulders, Annabelle's fiery curls mingling with her dark ones.

"Maria is not a dago scab," she addressed the cowering crowd. "She is 'Merican borned, just like you. And she couldn't be a scab, 'cause her father's a— a merchant, an' he don't have to be a striker or a scab. So there!" Annabelle waved an arm for emphasis. The bell rang, and under Annabelle's protection, she went to her room, hardly understanding what had happened. From that day on, Maria and Annabelle were particular chums—and that is the story of how Maria found her way into Sunday school, and into Miss Lambert's class, where she proudly sat by Annabelle and learned of Jesus.

The holiness church and all that pertained to it

were new and thrilling to Maria; she loved the class and her teacher; she loved the music and prayers, the testimonies and the fiery sermons. She loved most of all the altar services, for she could never forget the night when she herself knelt there, and God forgave all her sins, and wrote her name down up in heaven. She hoped the time would come when her father and mother would be saved, and she was very proud the Sunday that she took part in a program, and they, in their best clothes, sat in the next to the front seat, and listened while she recited her piece.

But one bit of anxiety clouded Maria's sky. Miss Lambert had said:

"There are Jean and Elsie to have the class meeting yet, and then it will be Maria's turn. Do you think your mother would let you have it, Maria?" And she had answered "Oh, yes, Miss Lambert." But even as she spoke, her heart sank. Her home was not like other homes, and some of the girls would find her mother's broken English very funny. And what to serve—what to wear—what to play? That night, she cried a little—but she did not let Annabelle know how she felt, lest Annabelle would say, "Let's have it together—at my house."

Somehow, she *wanted* to have that class meeting at her own house. How could she know that Annabelle—red-headed and hard-fisted—had made a little private speech to the other girls.

"The first girl," she had said, "that laughs at things when we go to Maria's, is going to have to settle with me." They knew that she meant it.

The time for the class meeting was drawing near; and Annabelle was having to coax Maria to give the kind of a party that she had in mind.

"Please—please, Maria," she begged as Maria hesitated, "you can give the very nicest party of all. Just wear that native dress of yours—the one you showed me. And have your mother, too, dressed as she used to dress in Italy! Will you do it? And give us fruit from your father's stand, and you and your mother sing a song in Italian—"

At last Maria caught the idea. "And play the games my father used to play in the sunny garden by the sea!" she exclaimed.

So the girls gathered at Maria's, to be greeted by a laughing hostess in a gay Italian dress, and a grave, dignified mother, who was more at home in her native costume than she would have been in American clothes. And they played the games of sunny Italy, and ate the ripe, sweet fruit, and little cakes that only the women of southern Europe know how to make.

And so it came about that Maria really did give "the nicest party of all." On the way home, one of the girls exclaimed delightedly, "Why, it was *fun*—just like a trip to Europe. Why don't we get a lot more girls, from other countries?" And it was from just that remark that Miss Lambert started her work among the immigrant women and children—a work that grew and finally became a real mission—and it was from that remark, too, that the class started the

movement that gave it the name in later years—the "Cosmopolitan Class"—which just means that they have a lot of girls from a lot of different countries. And among them all, there is no girl so zealous in welcoming the girls from other lands, as Maria La Fratta.

Good Samaritan Chats



BELOVED SAINTS:

And to the great crowd that believe in a whole Bible for a whole world and a salvation from all sin for all men, provided through the precious blood of Christ! I greet you this week from the beautiful hills of Kentucky, as I am still working out from Lexington. In my last Chat we had just been to Asbury College and had a beautiful service.

On Friday, the 12th day of April, Brother Mason and Dr. Waldrip, the pastor of the First Methodist Church in Lexington, hit the trail for Bloomfield, where we were to preach at eleven o'clock in the First Methodist Church of which Brother H. C. Martin is the fine pastor. We had one great service and so many fine people came out to the Friday morning service. We stayed for dinner, and quite a number of the good friends also took dinner with Brother and Sister Martin, and the dinner was simply great.

After traveling for fifty-four years and eight months and nine days I have never met a finer couple than Brother and Sister Martin. Bloomfield is fifty-four miles from Lexington and they were there most of the nights for a week. Also, Dr. Waldrip and Brother Virgil Moore, and three other Methodist preachers whose names I cannot recall, were in attendance almost every night.

I preached for Brother Mason for one full week, and what a time we had. Well, thank the Lord, the good people are not all dead yet, and aren't you glad? And all church members are not backslidden, and aren't you glad? And the devil doesn't own this world, and aren't you glad? Well, glory to Jesus! I am just about ready to have a religious spell, and I want to take a week off to celebrate my dependence on the Lord, and my independence of the devil. Of course some fellow will rise up and say that the devil is a mighty devil, and then I will rise up and say that my Christ is almighty. That knocks him out. Do you catch on? I hope that you do.

Well, on Saturday morning Brother Mason and another young man hit the highway for Irvine, Ky., where Brother A. E. Kelley is the fine pastor, and he is a perfect little prince on earth. He has a fine people and a mighty fine crowd. At this time my old friend, Rev. J. E. Gaar, is in a mighty fine revival. I have

known Brother Gaar for more than thirty years, and when it comes to manhood and all out and out for God, we have no man in the great Nazarene movement who stands cleaner and firmer than J. E. Gaar. He is as clean as a dog's tooth. We had one fine crowd. They filled the church to overflowing. We also had many fine pastors with us in the service: Brother P. H. Packard, pastor of the Christian church; Brother O. C. Seavers, pastor of the First Methodist Church; Brother W. M. Williams, pastor of the First Methodist Church at Ravina, Ky.; Brother M. H. Richardson, pastor of the First Methodist Church at West Irvine; Rev. R. B. Kelley of Lancaster, Ky., Church of the Nazarene; and Rev. C. A. Bower, pastor of the First Free Methodist Church of Irvine.

After a good dinner we made the run back to Lexington for Saturday night where I was to give my hospital experience at the service. We had the church packed and a number had to be turned away for lack of room.

On Sunday morning we had a most beautiful service at Brother Mason's church, and we had planned to go to the First Methodist Church for Sunday afternoon and night. Here Dr. Waldrip is the pastor, and he has the largest Methodist church in the city; nearly eight hundred members, and a great church. On Sunday afternoon I spoke on my trip to the Holy Land to about one thousand people and spoke for almost two hours. At night I gave my Life's Story; some said to about thirteen hundred people, and I spoke for nearly two hours again. I must have stood and spoke for at least five hours on Sunday and came out at night ready to make another run for the home land. But it is not much trouble to speak if you have something to talk about and if you are interested in the subject and if the people are interested—then it is no trouble to talk. And the Lord knows that I do enjoy telling of the goodness and love and mercy of God.

On Monday morning of April 15th we were up and had a good breakfast at the Mason home, attended to some business, and then drove to the home of Brother Brown and prayed for his sick wife. Then we picked up two of the fine old Lexington boys, got gas and drove out of the city headed for Louisville. This was a lovely drive and we made it in two hours. We drove to the Y.W.C.A. and had a good dinner and then to the headquarters of the Pentecostal Publishing Company. Here I met Brother Jesse Towns, the Superintendent of the Indianapolis District, and after meeting the good folks at the Publishing House, Brother Mason and the young men turned their faces toward Lexington. Well, I have loved Brother Tommy Mason and little Gussie so long that they seem more like my own children than almost anybody in the nation. I took Brother Tommy into the Church of the Nazarene at midnight some twenty-five years ago, and gave him license to preach, as he wanted to start a meeting the next day. We ran a big altar service until

almost midnight and prayed a big bunch of people through, and it was nearly midnight when we closed the altar service. Then I proceeded to take him into the church and license him to preach, and for twenty-five years we have been like father and son.

At the Publishing House I met Brother Pritchard, the business manager, and Sister Margaret D. Holland. For the past twenty-eight years Sister Margaret has been one of the faithful stand-bys. I am of the opinion that no three people ever connected with the *Pentecostal Herald* have done more to make it a success than Sister Bettie Morrison, Sister Margaret Holland and Brother J. H. Pritchard. Of course Dr. H. C. Morrison has been the man behind this great institution, but so much of the time he has been in the field evangelizing, and Sister Bettie and Sister Margaret and Brother Pritchard have been there, rain or shine, hot or cold, and much of the heavy work has fallen on these faithful saints.

I was glad to learn that Brother Pritchard's son is now pastor of a Methodist church in Philadelphia. Well, after all, folks, it is much easier to raise a John Wesley than a John Dillinger. God has said that if we will bring a child up in the way that he should go when he is old he will not depart from it, so let every mother and father who reads these lines see to it that your child is brought to Christ while he is young.

Well, after getting a good stock of my books and loading them into Brother Towns' car, we left Louisville headed for New Albany, Ind., to open the campaign on the Indianapolis District, where we are to work for nineteen days, from April 15 to May 3. We crossed the great old Ohio River, and landed on the Indiana side, and drove to the home of Brother Mark Smith, the good Nazarene pastor. We opened with a house packed, and people standing around the wall clear around the church, and in the aisles, and then on the outside and some listened in through the windows. We got a great start for the campaign. Brother

"That holiness is attainable is seen in the fact that its attainability lays the only adequate foundation for vigorous and prayerful efforts to be holy. All admit that we are bound to aim at holiness. To aim at a state, without the expectation of reaching it, is a hard task, and must render our efforts powerless. If holiness is not attainable in this life, to seek it is to act in opposition to a principle that is considered necessary to efficient action on every other subject. No one ever strives to secure or to accomplish what he knows to be impossible. The full salvation, or holiness of the child of God, is the grand fact running through the whole book of God."—J. A. Wood.

Smith has done a fine work in New Albany. He is fine pastor; he and his wife are both graduates from Olivet College.

More later.

In love,
UNCLE BUDDIE.

A MAN'S TRIBUTE TO HIS MOTHER

R. E. DOBIE*

I STAND today and look back to the days when I hurt my knees when falling, or bruised myself in play, or had my heart broken by the unkind thrust of a playmate who was angry at me. I recall the tender caress, the implanted kiss, the word of counsel and safety. I did not appreciate all you did for me then. Often I thought you did not know. Other times if you spoke for my good I thought you were hard on me. But now I see if I had listened I would have been spared many a heartache. But again I say, I did not see it then. Today I want you to know that your efforts were not in vain. When I did make my important decisions in life, your influence helped me and your godly counsel was not in vain.

And then came the great decision. I took unto me a wife. Unknown to you, your counsel helped me in my decision. Love, though blind, was not deceived, for my choice was made in the fear of the God you represented to me as you lived.

Today I find myself a boy grown up. I have the same sorrows as of my youth, only greater. I need the same counsel and safety as of yesteryear.

I turn to your sex for help. Men are strong and meet the problems of the days with force. Many times we succeed. But after the battle is over, we do not want to come home to the matter of fact. We want the tender caress of a mother's hand and kiss. We want something which will thrill the better things within our souls; matter of fact things will never do this.

Men do not want in their mothers or in their wives, housekeepers. They want homemakers. To a man or a boy a home is a place to be used for the comfort and help it contains. It is not a place to leave one's garments or eat when one is hungry or sleep when one is weary. All this is incidental. Men want a home. They want sympathy. They want you to give to them that which can never die. Matter of fact things will perish but a mother's love lives on.

You who read this may be my mother or you may be the mother of my children. In either case you may believe in my sincerity. For a woman like you, who will sympathize with me, stand by my side through life's battles, help to bear my burdens, share with me my joys and sorrows and through it all never complain, but go valiantly forward; for you, I, or any other man worthy the name, would crawl across a continent on his knees and pay you the highest tribute known to him.

Our mothers, we salute you, for what you are. May God grant you blessings untold.

* Superintendent Southeast Atlantic District

News of the Churches

Telegrams

Franklin, Ohio—Good revival with Evangelist Bona Fleming, April 10 to 21; crowds from beginning. Over one hundred seekers and many friends made for the church; hungry souls still seeking. Finances very easy. Average Sunday school attendance last three Sundays 258, with 310 last Sunday of revival.—C. E. Ryder, Pastor.

Houston, Texas—Houston First Church had greatest one day convention in its history, Sunday, April 28. Professor A. S. London was the worker; seventy-five seekers bowed in the altar during the two services; seven united with the church, with twenty-one prospective members listed. On with the Crusade for Souls.—Reginald Snyder, Pastor.

Charlotte, N. C.—Twenty-four seekers first night of Crusade; hundred fifty seekers, eight professions next week. Evangelist Mason Lee and Clifford Rife preaching and singing under divine anointing. One week to go yet. Pray for us.—Wilbur H. Parker, Pastor.

Decatur, Ill.—First Church closed good revival April 28. E. H. Stillion, evangelist; Harmon Calver, singer; great team. 722 in Sunday school; 128 in unmarried young people's class. Pastor recalled, receiving every vote. Church blessed. Budgets paid. To God be the glory.—Chas. M. Harrison, Pastor.

Jester, Okla.—Our church is in the Crusade for Souls. We have just closed a good revival with Evangelist J. C. and Dorothy Tryon. Their work was greatly appreciated. This is our second year here, and the work is making progress. Both budgets are paid to date. Last year our Sunday school made a forty-seven per cent gain in average attendance. Every department is working, and we are glad to co-operate in this great Crusade.—Fred Spencer, Pastor.

Lima, Ohio—We have recently closed a two weeks meeting with Rev. O. J. Finch, pastor of First Church, Lansing, Michigan, as the special worker. More than thirty seekers were at the altar, all of whom found victory. The outstanding characteristic of this revival was the awakening and energizing of the church members to the possibilities and opportunities for our work in Lima. This broadening of vision was evidenced by an attendance of 206 at the unified Easter service, which was by far the largest Sunday school attendance record in the history of the church. Enough money was received in the Easter Offering to pay our General Budget in full and the District Budget to date. The Lord is blessing in our regular services, and we are in the Crusade for Souls.—Paul G. Bassett, Pastor.

Circleville, Ohio—We have just closed the best meeting our church has ever witnessed with Evangelist Daniel E. Patrone. The work of Brother Patrone as preacher and musician was greatly appreciated, and through his efforts many new friends were made for the church. There were about one hundred seekers and many happy finders, and a fine class of new members were received into the church. Thirteen subscriptions were received for the HERALD OF HOLINESS. We appreciated the presence of visiting pastors from our different churches.—A. E. Pusey, Pastor.

Pastor James Atkinson and his church at Tularosa, New Mexico, entertained N.Y.P.S. members from Artesia, Hagerman, Las Cruces, Alamogordo, Capitan and El Paso, in a rally of the El Paso Zone, on March 28 and 29. "Holiness" was the theme for this week-end convention. Rev. F. O. Parr, pastor of the newly organized church at Las Cruces, brought the message on Thursday evening. Zone President Paul L. Stanton presided at the Friday morning session at which time papers viewing the subject of "Holiness" from every angle were read by representatives from the various societies. Special musical numbers were given by Dorothy and Harold Wilson of El Paso; Rev. R. C. Gunstream of El Paso, and Brother Hall and daughters of Las Cruces. Rev. James Atkinson gave a whistling solo. The morning message was given by Rev. John Briece of Artesia, and resulted in a glorious altar service. The afternoon was given over to a Sunday school rally conducted by Rev. E. L. Askins, assisted by Mrs. Askins and Rev. and Mrs. John Briece. Friday night service was a time of special blessing, climaxing with a presentation of "The Challenge of the Cross" by the El Paso Society. Rev. Gunstream delivered a brief message and two souls prayed through to definite victory. The visitors especially appreciated the splendid entertainment given by the host church.—Reporter.

Berkeley, Calif.—Our church has recently closed a fruitful Crusade for Souls with Evangelist Russell V. DeLong as the special worker. In his thought-compelling messages the truth was fearlessly, faithfully and effectively preached. The revival advanced the church along all lines, spiritually, devotionally and financially. Brother DeLong gives himself unstintedly to the whole church program—local, district and general. His well-planned, carefully executed Sunday school rally put the attendance and interest far beyond any previous record in the history of the church. Also, his work with the young people was of a high character. The closing Sunday was a time of special blessing and victory.—J. Russell Gardner, Pastor.

Portland, Ore., Brentwood Church—We are closing the work of our third and last year with this church. These have been good years, especially in the Sunday school department, which has made a good growth. This is a great and needy field for our work. We have a good building, but a heavy financial load. Rev. V. W. Anglin of Marshfield will assume this pastorate after the assembly in May.—W. M. Irwin, Pastor.

Ridgefield, Wash.—We recently enjoyed a good meeting with Evangelist E. E. Taylor, father of the pastor. While it did not precipitate the outpouring that we expected it resulted in a fine class of eight new members uniting with the church, and helped to lay a solid foundation for a second meeting in the near future. We are united in our determination to be a real Crusader church by having a Holy Ghost revival this year. We have some good workers, both young and old, in our church.—Richard S. Taylor, Pastor.

Climbing Hill, Iowa—Had a great day Easter Sunday. Broke all Sunday school attendance records, and had a full house for the program following the Sunday school. Sacrifice Offering given a hearty response. Good attendance at the evening service. Three new members received into the church. We are boosting the Crusade and our faith is growing.—J. H. Baughman, Pastor.

Kansas City, Mo., First Church—Our church has recently closed a successful revival with Evangelist Otho and Billie Schwab. The crowds were the best in years, with the church practically filled, balconies and all, on Easter Sunday. Over one hundred seekers bowed at the altar, and a fine class of twenty-seven members united with the church, with more to follow. The ministry of the Schwabs was very acceptable and they made many friends for the church. Finances came easily. Pastor L. A. Reed celebrated his 25th anniversary in the ministry on April 28. On May 12 the church will have its first drive toward a new edifice, which is sorely needed in Kansas City. Prayers of the entire church are requested that this "first asking" may be a success.—Reporter.

Ardmore, Okla.—We are glad to report that our church is increasing in interest and numbers under the leadership of our Spirit-filled pastor, Rev. W. H. Snow. Since our assembly last September ninety souls have bowed at the altar for pardon or purity, fifteen new members have united with the church, and the Sunday school has doubled in membership. The N.Y.P.S. and Junior Society are pushing ahead and growing in membership, and the W.M.S. is having interesting times in its Mission and Bible Study classes once each month. The Prayer and Fasting League meets every Friday afternoon at the church, and recently two of the W.M.S. members sanctified at this prayermeeting, praying for a real revival in the church.—Mrs. Laura Smithwick

Jacksonville, Ill.—We have recently closed a gracious four weeks revival meeting with Evangelists T. C. and Rhoda E. Grigsby of Piedmont, Mo. The Lord blessed and many souls prayed through to victory. A good class united with the church, and more are coming in later. Finances came easily; all bills were paid in full, and a love offering of \$40 was received for the pastor. We have made some improvements on the church building. God is blessing our work in Jacksonville, the church is growing, and the attendance in the services is the best we have had.—Ruth Goodrich, Herald of Holiness Secretary.

Evangelist Lee L. Hamric reports that he recently closed a good meeting at Wann, Okla., with Pastor E. C. Wiles and church. It was a hard battle but there were some victories. Everyone who came to the altar prayed through; two fine young boys in their early teens found victory at the altar. Brother and Sister Wiles are doing good work in Wann, and have a fine Sunday school. Brother Hamric is now in the opening of what promises to be a fine revival in Hobart, Oklahoma, with Pastor G. C. Rogers. The meeting continues to May 5, then he goes to Custer City, Okla.

Chariton, Iowa—The Lord is graciously blessing our church in every department. Since the completion of new Sunday school rooms in the basement, the Sunday school attendance has increased until there were 150 present last Sunday. Since the assembly the N.Y.P.S. has almost doubled in membership and attendance. There have been some wonderful conversions of entire families, and several new members have united with the church. The Lord visited us with a refreshing revival recently. Evangelists H. A. and Florence Chaney stopped off to visit our pastors, F. H. and Nellie Enoch, and consented to give us a four-day

meeting. Twenty-three seekers were at the altar the first night, and in less than one week thirty-five souls prayed through to victory. We are planning for a Crusade for Souls revival in May with Evangelist J. P. Wolpe and wife. We are encouraged to press on.—Mrs. Carl Eggert, Church Reporter.

Alta Loma, Calif.—Our church has just closed the greatest revival this community has ever had with Rev. Harvey Davis, Nazarene evangelist of Pomona, doing the preaching. We advertised our revival with a radio broadcasting car four hours on Saturday afternoon, and this helped to bring the people to our church. There were some very remarkable cases of conversion and sanctification. One outstanding case was a business man who for a number of years has been a habitual drunkard; he was gloriously saved. There were only two barren altar services during the entire campaign. Our budgets are paid, we have purchased new Nazarene Hymnals for the church, also put in new lighting units. The pastor has been given a unanimous call for another year.—Ben Beulke, Pastor.

Evangelist J. B. McBride reports that he has just recently closed a most successful revival in the Methodist church at Byers, Kansas. Fifty seekers prayed through for pardon or purity and twenty-five young people were received into the church. The attendance was good in spite of the dust storms. Over forty of those who prayed through were high school students. The superintendent of the school and the faculty stood by and worked faithfully in the meeting. Brother McBride writes, "We had a fine service in the high school, and most of the students were in attendance at the revival meeting. We also held a service in the Friends Bible Training School at Hiawatha, Kansas. God gave us a wonderful time with an old-fashioned altar service and souls prayed through."

First Church, Oklahoma City, Okla.—We have just closed a very gracious meeting with Evangelist I. C. Mathis. Brother Mathis is a builder as well as a great preacher, and we have never seen more thorough work done among our young people than in this revival. Many were saved and sanctified and united with the church. During the past thirty months we have received 272 into church membership. A fine crowd was in attendance at the Wednesday night prayer service, and all united in thanking God for the evangelist and the revival. Among the group uniting with the church were Professor and Mrs. A. S. London, and Haskell and Deletta London. Haskell and Deletta London are doing a great work in our music department. Our church is in for the whole program of our denomination.—I. W. Young, Pastor.

Homedale, Idaho—This church has recently had a good meeting with Brother Powell as the evangelist. The church was blessed and a goodly number prayed through to victory, and nine new members were received into the church. The Lord has blessed us during our pastorate in Homedale, and we have enjoyed the fellowship and co-operation of our people. During this time we have had a total of 260 seekers, doubled our membership, have a commodious basement church building free of debt, and all budgets overpaid. Brother Powell has been called to this pastorate. We are feeling anew the call to evangelism and have resigned the pastorate, since Brother Powell was free to take charge of the work at once. We have recently held meetings with Pastor Falk and church at Mukilteo, Wash., also the church at Ridgefield where my son, Richard Taylor, is pastor. My heart is stirred with the Crusade for Souls campaign. We are now on our way to meetings in North Dakota, Wisconsin and Minnesota.—E. E. Taylor.

Lebanon, Tenn.—Our church has recently closed a very successful revival meeting with Evangelist Perry Rood and Hobart Hendrix as singer. In spite of the bad weather large crowds attended the meeting, several found the Lord in pardon and purity, and a good class is lining up for church membership. Brother Rood boosted the Sunday school. On the first Sunday 110 were present, and in the second rally there was an attendance of 130, breaking all previous Sunday school attendance records. The meeting was of special help in getting our church before the city. The evangelist and singer co-operated beautifully with pastor and people. School budget was raised in cash and pledges. The evangelist raised a nice love offering for the pastor.—C. H. Pearson, Pastor.

Evangelist R. J. Smeltzer reports that he has just completed his fourth month in the evangelistic field, and God has been blessing his labors. He writes, "I have worked with the following pastors and churches—G. B. Schlosser at Pierpont; D. J. SeEVERS at Wellsville; W. J. Thomas at Ravenna; Chas. Hanks,

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Akron, Arlington St.; James McGowan, Akron, Goodyear Heights—all Ohio; and Robert Andrews, Canonsburg, Pa.; Geo. Kercher, Chester, W. Va., and C. W. Lindeman, Waterford, Pa. I am now engaged in my last meeting before District Assembly convenes, with M. Estes Haney and the church at California, Pa. We have had souls at the altar, many testifying to having found victory, and some have united with the church."

Danville, Ill. First Church—We have just closed our first campaign in the Crusade for Souls. For three weeks District Superintendent Chalfant preached on salvation and holiness, with a burning heart, and more than 150 found their way to an altar of prayer. We had some wonderful cases of salvation, and a good class have united with the church. Brother Burl Sparks of Seymour, Ind., led the singing and was a great blessing to the meeting. We are encouraged to press on. We are in an interesting Sunday school contest with Chicago First Church. Our peak attendance was on Rally Day, April 21, with 950 present.—W. S. Purinton, Pastor.

The Northwest Kansas Zone held a N.Y.P.S. Rally at Kirwin, Kansas, April 12 and 13, with eight societies represented. A fine spirit of co-operation prevailed throughout and the Kirwin church gave efficient entertainment. Rev. Herbert Lilly, district representative to the rally, brought some stirring messages. Other messages, discussions and songs were a source of profit and inspiration to all who were present. The next rally will be at Leota.—Reporter.

Hooker, Okla.—We are in the drought stricken area and have been suffering from the dust storms for the past two months, but we are praying that God will give us a real Holy Ghost revival in our meeting beginning May 26 with Rev. C. W. Burpo, pastor at Guthrie, as the evangelist. Our District Budget is paid to date, and we lack only a small amount of having the General Budget paid for the year. Our Sunday school has been averaging about seventy-five in attendance, and we pay for our literature in advance. Will our friends pray that my wife may be healed without an operation.—P. M. Henderson, Pastor.

Akron, Ohio, Kenmore Church—On Easter Sunday we closed a very successful "indoor campmeeting" with Revs. C. B. Fugett and T. M. Anderson as the preachers, and Professor L. C. Messer, song evangelist. During that time over four hundred knelt at an altar of prayer, very few of whom were members of the church. At the Easter Day Sunday school rally there were 905 in attendance. On the last night of the campaign eighteen new members were received into the church, with more to come in later. The Lord blessed so in this meeting that we plan to make it an annual affair, and have engaged the same workers for 1936. Rev. Charles Dye is our good pastor.—Earl Boone, Secretary.

MANY THANKS AND MUCH APPRECIATION

The month of April closed with the General Treasurer's receipts touching the fine high line of \$26,396.00 for the General Budget. This includes the early returns for the Easter Sacrifice Offering.

Surely we appreciate the splendid co-operation and loyal support of the District Superintendents, pastors and laity which made this fine response for April possible. Fully half of this came through the loyal, busy channels of the W.M.S.

The General Superintendents, the General Treasurer and the Missionary Office all unite in praising the Lord, and thanking the splendid Nazarene constituency for this fine offering. It will carry gladness around the world. Further reports will be given covering the balance of the Crusade Easter Offering.

J. G. MORRISON,
Foreign Missions Secretary.

El Paso, Texas—We are glad to report victory in our work here. On Easter Sunday 312 in Sunday school, all staying for the whole morning program. District Superintendent Harris brought the message and God blessed in a wonderful way. We are closing our fifth year as pastor of this church, and have been called for two more years. We are trusting God to give us a great church in this city of one hundred thousand population. General Budget more than paid; District Budget almost paid for the year; and local budget paid to date. We are working to lift the debt on our church so we may build some Sunday school rooms and enlarge our auditorium as we need this to go forward.—R. C. Gunstream, Pastor.

Evangelist Harold Kiemel reports that he recently closed a gracious revival with Grace Church, Nashville, Tenn., in which the presence of the Holy Spirit was especially manifested. Rev. Strickland is pastor of this church. Brother Kiemel is now in a good meeting with Pastor Burpo and church at Guthrie, Okla. On the opening Sunday (April 21) they had an attendance of 261 in Sunday school, with a splendid revival spirit prevailing throughout the church. Brother Kiemel writes, "The Guthrie church has enjoyed a phenomenal growth during the past six months under Pastor Burpo. During that time the Sunday school enrollment has increased from 85 to 300, and the building has been remodeled and decorated. Budgets are paid and there is beautiful harmony in every department."

Marseilles, Ill.—Our church has just closed a good revival with Rev. Oliver and Ruth Morgan as evangelists and singers. Fine crowds attended the services throughout, and a number found their way to an altar of prayer. In the Sunday school rally on Easter Sunday all previous attendance records were broken. The people sacrificed and cheerfully brought a good offering for the evangelist, also gave a love offering to the pastor.—David E. Milby, Pastor.

Grandfield, Okla.—We have just closed a four Sundays Crusade revival, with Rev. A. L. Cargill of Bethany as the evangelist and Lloyd E. Emmert as song evangelist. The ministry of these workers in sermon and song was greatly appreciated. Souls were saved and sanctified, and eight subscriptions were received for the HERALD OF HOLINESS. This is our first year in the pastorate here, after having served the Mangum church for five years. Our Sunday school is growing, and we are behind the whole program of the church.—J. S. Emmert, Pastor.

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Evangelist J. D. Saxon of Greenbrier, Tennessee, reports that he has recently held revival meetings at Mobile, Ala., and Erin, Tenn. He states they had a good meeting with Pastor Spears and the Mobile church. At Erin it rained almost every day of the meeting, but in spite of that God gave victory. Pastor Jones led the singing, and was graciously used of the Lord. Brother Saxon is now in the beginning of a three weeks tent meeting at Pensacola, Florida, and they are having good crowds.

Flint, Mich., Central Church—We have just closed one of the best meetings held in this church since we took the pastorate four years ago. Rev. J. Warren Lowman was the singer and preacher and his work was greatly appreciated. Many strangers were in the meetings, seekers came by the dozens, and a goodly number prayed through to victory. On the last night of the revival a good class was received into church membership. Our average attendance in Sunday school thus far this year is 493. On the last Sunday of the meeting, without a rally, we had an attendance of 909 in Sunday school. The N.Y.P.S. raised \$100 on the Crusade Offering. The church is united and the future looks bright.—Warren E. Posey, Pastor.

Covert, Kansas—We observed the Crusade for Souls with a revival during the month of April, services every night the weather would permit. We have had frequent dust storms with the most severe drouth this section has ever experienced, but God is blessing our labors, and souls are praying through to victory. General

Budget is overpaid for the year, with only eight months of the assembly year past; District Budget paid in advance. The Sunday school is averaging the best attendance we have had for several years. Some of our people are losing their homes, crop conditions are discouraging, but we are marching on believing God.—G. N. Wickens, Pastor.

Spencer, West Va.—We have just closed the best meeting our church has ever witnessed with Evangelist Daniel E. Patrone as the special worker. Brother Patrone's preaching was helpful and convincing and the people of the town were stirred. Brother Patrone's violin playing was also a great drawing card and won many new friends to the church. The evangelist was asked to return for another meeting. Hilda Knight was also a great blessing to the meeting and assisted in the music.—Lyda Strickland, Pastor.

LaCrosse Church, Pocasset, Okla.—The Easter week-end revival at our church was a time of Holy Ghost conviction with people praying through to victory. There was a fine attendance, and all previous Sunday school records were broken. Brother J. E. Moore, Jr., was the evangelist and his ministry was appreciated. We had a good Easter offering.—J. W. Sherrill, Pastor.

Conway, Ark.—On Easter Sunday our church closed a very gracious revival among the young people, with more than fifty young people praying through. The preaching was by the young Comanche Indian evangelist, John Galey, of Oklahoma. Brother Galey is a wonderful

soul winner, and his earnest whole-hearted devotion to his Lord, and his passion for the souls of men, endeared him to all. The church building was not large enough to accommodate the people, and several times a number were turned away. The singing was in charge of our local young people, among whom we have some fine musical talent. We have the largest and best young people's work in Conway it has ever been our privilege to be associated with. The testimonies, prayers, and soul winning efforts of our young people and the new converts is wonderful.—M. R. Dutton, Pastor.

Evangelist Fred Thomas reports that on his way to the meeting at Jacksonville, Florida, he stopped over at First Church, Chattanooga, Tenn., to preach for Pastor Tidwell in his midweek prayermeeting, April 18. On this Thursday night there were one hundred in the choir, and six hundred in the congregation. Seven hundred people at prayermeeting, and God blessed, and several prayed through. This church averages nearly five hundred in prayermeeting the year round. Pastor Tidwell has served this people for twenty-nine years. He preaches the old-time gospel while his people shout and get blessed.

Manchester, Ohio—On Easter Sunday our church closed a revival meeting with Evangelist Allen Wagner, in which thirty-five seekers were at the altar for pardon or purity. The ministry of Brother Wagner was greatly appreciated. Several new subscriptions were received for the HERALD OF HOLINESS. At the close of the morning service the pastor was called to return for the third year.—C. P. Smales, Pastor.

Wichita, Kansas, First Church—We are glad to report marked improvement in our work here. It has been a hard fought battle but God has been with us. New interest, new life, new hope, new enthusiasm, and new determination seem to have taken hold of the people. The Gaddis-Moser Evangelistic Party were with us April 1 to 14, and God used them in a gracious way. The ministry of these workers in preaching, singing and working at the altar was greatly appreciated. We are in love with the Lord and the church and behind the whole program. On with the battle till Jesus comes!—F. H. Bugh, Pastor.

Toronto Zone W.M.S. and N.Y.P.S. held a joint rally combined with a Sunday school convention with our church at Hamilton, Ontario, on Good Friday. This latest of Ontario churches proved to be a wonderful host. Each N.Y.P. Society gave a good account of themselves in the morning session. Toronto Second gave a splendid representation of missionaries from the different fields, climaxed by an exhortation for support and interest of our native workers and Training Schools by Toronto First. Hamilton and Woodstock churches supplied some fine instrumental music. One of the high points in the W.M.S. session was a reading presented by the Woodstock church

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on "Prayer and Fasting." Our youngest church, Hamilton, won the banner for Prayer and Fasting; and Toronto Second Church, the next youngest, won the banner for attendance. Miss Rhoda Schurman read some "Foreign News" and all the president's reports were encouraging. A special treat was the presence and messages of Brothers Nease, Kranich and Muxworthy representing the Sunday school interests. The messages were gripping and important. More than three hundred were in attendance at the rally. Prospects are bright for the Toronto Zone.—Robert F. Woods, Reporter.

On Sunday, April 14, the Pecos Zone held a rally with the church at Hagerman, New Mexico. About two hundred were present. Special musical numbers were furnished by the representatives from various societies. Other special features were a paper on "Evangelism" by Mrs. E. L. Askins of Hagerman; a short sermon by Rev. W. A. Huffman of Roswell; a question box by Rev. J. A. Briece of Artesia; and five-minute talks by all local presidents in attendance on the subject, "Success of Our Society." The zone pennant was awarded to the Artesia church, which had the largest representation. The next rally will be held at Artesia, at which time the annual election will be held.—Beatress Rhodes, Zone Secretary.

Crothersville, Ind.—A little less than four years ago we came to this new field of labor, and found a most discouraging situation, but with faith in God we went to work. We have just closed a gracious revival with Rev. Roscoe Jenkins of Carrollton, Ky., and there were eighty-two seekers at the altar. Eight new subscriptions were received for the HERALD OF HOLINESS. God has blessed our work and we now have a fine Sunday school; 89 in attendance last Sunday. We are having good attendance at the regular services, with sixty-three at prayermeeting last week. Through the help of the N.Y.P.S. our budgets are paid to date. We are going forward.—E. M. Sutherland, Pastor.

Miami, Fla., Central Church—We are greatly enjoying the spiritual showers that are coming from the ministry of our pastor, Rev. C. E. Pendry. He recently returned from a business trip to Indiana and upon his arrival a surprise welcome was given at the parsonage, with a good shower of groceries, as a token of our appreciation. Central Church is on the upgrade spiritually. Before Brother Pendry came as pastor our Sunday school attendance was 137; on April 21 the attendance reached 364, with an average for the month of April of 304. The attendance has been more than doubled at the preaching services. Souls are being saved, believers sanctified, and a number of new members have been received. During the past twelve Sundays ninety-eight seekers have been at the altar in our regular services. District Budget is almost paid for the assembly year. Prospects for the future look bright.—Ethlyn Harper, Secretary.

Gladewater, Texas—The Lord has been blessing in the work here. During the month of March we had twenty-two at the altar in our regular services, and four new members were received into the church. On Easter Sunday District Superintendent Ellis, also Professor A. S. London were with us. Professor London brought the morning message. Twenty-two seekers were at the altar during the day. This is the third year of our pastorate here, and we are closing our work at Gladewater this year. We are in for the whole program of the church.—E. T. Harris, Pastor.

Ballston, Va.—Our Crusade for Souls campaign opened with a most gracious convention conducted by General Superintendent J. W. Goodwin. Every service was marked by a special manifestation of the Holy Spirit. Our people have a burden for souls and their faith is claiming a triumphant victory. We were privileged to go to our District Assembly with all budgets overpaid, and our slogan for this year is "Souls at any cost."—Marvin S. Cooper, Pastor.

Evangelists J. C. and Martha Walker report victory in their recent revival campaigns. In March they held a meeting at Hays, Kansas, which was a time of soul saving. The altar was more than filled several times. Their next meeting was at Silver Creek Church, near Attica, which was a time of blessing in spite of an epidemic of measles which kept many away from the services. On account of the dust storms the meeting at Scott City was postponed until a later date, so they

spent a few nights with the church at Ford, Kansas, and seven knelt at the altar of prayer. Brother Walker writes, "We find these Kansas pastors splendid yoke fellows, and in spite of drought and dust they are optimistic for the work."

The April rally of the Northern Zone, led by President N. D. Swabb of Red Bluff, Calif., was held in the Yuba City church. Evangelist O. M. Channel brought the morning message and two souls wept their way through to victory. In the afternoon Rev. Ransome of Chico brought the message. In the evening the Young People's Society Rally was well attended and the banner was awarded to Red Bluff. Rev. Peter Jurich brought the special message on "From the thatched-roof, dirt-floor cottage of Jugo-Slavia to the comfortable American Home." The special singing for the day included a Girls' Chorus from Red Bluff, a mixed quartet, Rev. and Mrs. Ransome from Chico, and Mrs. Hudgins and Tension from Hallwood.—Christine Snelling, Secretary.

Hugo, Okla.—Easter Sunday marked the closing of a three weeks Crusade for Souls with Rev. W. E. Ellis as the evangelist, and Mr. and Mrs. Alvie Cummins as special singers. It was a hard fought battle but God gave gracious victory. Some souls were saved and sanctified and a nice class received into church membership. The ministry of these workers in sermon and song was much appreciated by pastor and church.—J. W. Henry, Pastor.

Two Unexcelled Books on Holiness

During this Crusade for Souls our people have been urged to emphasize holiness. This doubtless applies to their own reading and to their personal work with others. In co-operation with this excellent plan we offer the two following one dollar books for the price of one. One dollar for these two books delivered to your door.

OUR LOST ESTATE

This volume endeavors to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again to mankind by faith in Jesus Christ the Son of God. Holiness as a truth is important; as an experience it is essential. It should be proclaimed in sermon, song and by the printed page. We cannot have it presented too often or from too many different angles. Dr. Morrison writes clearly, interestingly and convincingly. We predict that this book will be accorded a place with Wood's "Perfect Love," Hills' "Holiness and Power" and other outstanding volumes dealing with the same blessed doctrine. (187 pages, cloth covers).

A MORE EXCELLENT WAY

By Howard W. Sweeten. A discussion of the matter and manner of Entire Sanctification. This new book clarifies a number of the phases of the doctrine and experience of holiness about which many sanctified people are uncertain. It is an excellent book for inquirers after "the more excellent way." Rev. Sweeten is extremely logical in his arguments and definite in his statements. While he covers his subject thoroughly every point is made clear. (191 pages, cloth binding).

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Casper, Wyo.—“Moving up little by little” has truly become the motto of our church. The Sunday school is nearing the two hundred mark which is our goal for this year. Our building has been remodeled with new Sunday school facilities added. The W.M.S. is doing good work. We will go to the assembly with both budgets paid in full. Our recent revival with Rev. F. R. Cline of Spokane, Wash., as the evangelist was, according to members of the church, the best in years, leaving the church at a high spiritual tide. A nice class of members was received, making a total of 28 new members since last assembly. A beautiful spirit of harmony prevails, and we take courage to press on.—G. F. Allee, Pastor.

Midland, Mich.—In January our church had a wonderful ten-day meeting with Dr. Howard Jerrett of Detroit. The attendance was large, with one hundred seekers at the altar. There is still a revival spirit in our midst, souls are praying through and backsliders are getting back to God. The N.Y.P.S. is growing and becoming more spiritual. The W.M.S. is active. This spring they secured 108 subscriptions for *The Other Sheep*. We had a great day last Sunday in Sunday school with an attendance of 346. The Men's Bible class has become the largest class in the Sunday school. Last Sunday

they had an attendance of 51 men with a class offering of \$30. The Cradle Roll department has doubled, and now has more than two hundred names on roll. We begin a revival May 26 with Evangelist Stella B. Crooks of Chicago, Ill.—George Brinkman, Pastor.

Allentown, Pa.—We recently had a very profitable revival meeting with Evangelist Harold Johnson and wife, with the best attendance we have ever had. We are beginning our fifth year as pastor here and the prospects were never brighter for a successful year. The attendance is increasing, finances are coming better, budgets overpaid. On with the Crusade for Souls.—F. D. Ketner, Pastor

Alberta District Assembly

The Twenty-fifth Annual Assembly of the Alberta District held at Red Deer, April 3 to 7, has come and gone. However, the many blessings received during its progress remain to encourage and spur us on to tackle the problems which are ours in this pioneer field with a greater zeal and a faith more steadfast than ever before. Pastor C. E. Thomson and church gave the assembly a splendid reception and entertainment.

Dr. J. B. Chapman in his capable manner presided over the assembly and in

his own way added spice and flavor to the long sessions. His counsel and advice in the business of the assembly and the wholesome and practical messages on “Holiness” in the evening services were appreciated more than words can express. It was indeed a pleasure to also have with us Mrs. Chapman and their daughter, Gertrude. Sister Chapman created greater enthusiasm for *The Other Sheep* and commended the Alberta District for having the largest subscription list according to membership of any district of which she had record. Miss Gertrude sang very beautifully for us. We trust these good people may soon be our guests again.

Rev. J. H. Macgregor, Superintendent of the Manitoba-Saskatchewan District, was also a very welcome visitor in our assembly.

Professor Tink, director of music at N.B.C., Red Deer, two ladies' quartets, and a male quartet, supplied the assembly with very fine singing, much to the blessing and inspiration of all.

It was of special interest to have with us Rev. Thos. Bell who, with five others no longer present, constituted the members of Alberta's first assembly twenty-five years ago. Rev. Thomson stated that he was a member of the assembly twenty-three years ago. We trust that God will keep these good men with us for many more years. It was said by those who have attended down through the years that this assembly was much the largest, and was outstanding for spiritual tone, unity and love manifested.

Rev. E. S. Mathews, who has been serving as District Superintendent for the past five years, has accepted the call to pastor Calgary church. No one could have served the district more sincerely, or given more unselfishly of himself to this work than has Brother Mathews. He had the love and appreciation of all. May God bless him and his family in their new field of labor. To fill the vacancy thus left, Rev. L. E. Channel, former pastor of Calgary, was unanimously elected. Under his leadership we are anticipating a steady progress and growth; and pray God's blessings on him and his family as they take up this great work.

If one is looking for the “stuff” of which heroes and heroines are made, it is truly to be found in the loyal, brave, self-sacrificing pastors and wives carrying on for God and the church in the face of untold hardship and privation in our many pioneer churches on this district.

On Friday afternoon the Educational Anniversary was held, and a splendid program had been arranged. Dr. Chapman spoke in the interest of our school, N.B.C., urging support and co-operation on the part of its constituency. Among other fine things he said, was, “Largely speaking, the Canadian districts must be developed by Canadians, therefore a training school for our workers—N.B.C.—is especially important in the program of the church.” Rev. C. E. Thomson, who has been both pastor of our church at Red Deer and president of the school, resigned his position as pastor, giving full time to the school. We are sure under this arrangement more rapid progress will be possible.

Dr. J. B. Chapman's New Book Camp Meeting Sermons



Here are ten sermons by General Superintendent J. B. Chapman. We list the subjects so that you can see for yourself what a wide field they cover. There are several evangelistic sermons, two on sanctification, one on prayer, one on divine healing and one on the second coming of Christ.

The Ten Sermon Subjects Are:

- The Way to God
- The Conditions of Salvation
- The Inescapable Alternatives
- The Crisis of Sanctification
- Entire Sanctification
- God is Able
- On Prayer
- Divine Healing for the Body
- The Second Coming of Christ
- The Cost of Rejection

There are ninety-two pages in all—a larger book than is usually offered at twenty-five cents.

Send for your copy today. Special prices in dozen lots and larger quantities. Order a dozen for distribution among your friends. Our agents will find a ready sale for this new booklet.

Prices: Single copy 25c; a dozen copies, \$2.50
We pay the postage.

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Rev. A. H. Kauffman, returned missionary from Palestine and Syria, brought a stirring and enlightening message on Sunday afternoon concerning conditions there and the great opportunity we have as a church in that field at this time. Rev. Kauffman is touring the district and we are indeed thankful to him, and to Headquarters in arranging for him to come.

In spite of the many difficulties, our district has grown this year, almost all departments showing a decided increase; the N.Y.P.S. had an increase of over one hundred. Our assembly expressed itself as being whole-heartedly behind the Crusade for Souls. As we face the days of the new year, we do so with faith in Him who has promised to be with us always, having the full assurance in our hearts that "Faithful is he that promised, who also will do it."

MRS. G. E. SHARP, Reporter.

ANNOUNCEMENTS

**ARKANSAS DISTRICT
Star Churches**

The following churches of the Arkansas District are the Star list, having paid their District Budget for the first half of the assembly year, ending April 20; several churches lacked only a small amount of being on this Honor Roll: Alix Batesville, Beebe, Beech Grove, Bentonville, Conway, Cabot, Eldorado, Fordyce, Fort Smith, Greenbrier, Haynies Chapel, Hot Springs First, Hiwassee, Bresee, Little Rock First, Maple Shade, Mena, Nazarene Chapel, North Little Rock, Oakland, Ozark, Pickens Chapel, Pleasant Grove, Prescott, Searcy, Vilonia, Waldron, West Helena, Wicks.—R. S. Rushing, District Treasurer.

NOTICE—I am a member of the First Church, Amarillo, Texas, and an ordained elder on the Abilene District. I will be available for revival meetings or a pastorate after June 1st; have had ten years evangelistic experience and sixteen years experience as a pastor. Address me at Canyon, Texas.—J. A. Ludlam.

NOTICE—During the month of May please send my mail to 519 5th St., Brooklyn, N. Y., and after June 1st to 18 Corlies Ave., Allenhurst, N. J.—Mrs. S. N. Fitkin.

BORN—to Rev. and Mrs. John Swearingen, pastors at Lincoln, Ill., a daughter, on April 18th.

—to Rev. and Mrs. Herman W. Keeler, pastors at Peabody, Mass., a daughter, Ann Chamberlain, on April 14th.

NOTICE—North Pacific District: The Board of Examination will meet at the First Christian Church, 7th and Franklin Sts., Olympia, Wash., Tuesday, May 21, at 1:30 p. m. Licensed ministers desiring to continue in the course, and those desiring a license should report in person or by letter to this meeting. Examinations may be written at this time. W. M. Irwin, Chairman.

PRAYER IS REQUESTED for a young man who is seriously ill, past all medical cure, and unsaved, also for his father, mother, sister and brothers—all unsaved; for two babies whose Christian father is dead, and for their mother and stepfather, who are both very wicked; by a mother for her children and their families; by an evangelist's wife for her father, who has had a stroke and has high blood pressure, that God will save and heal him if it is His will; also for her sister who has for months been seeking sanctification that she may be settled in her experience.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Emeritus
Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies
Pittsburgh May 8 to 12

Fall Assemblies
Michigan (Vicksburg Campground)
..... July 31 to August 4
Northern Indiana (Elwood) August 7 to 11
Indianapolis (Indianapolis 1st) August 13 to 17
Ohio (Columbus) August 28 to Sept. 1
Missouri (Moberly) Sept. 4 to 8
Kansas City (Topeka) Sept. 10 to 15
Eastern Oklahoma (Tulsa) Sept. 18 to 22
Western Oklahoma (Ponca City) Sept. 25 to 29

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies
Arizona (Phoenix) May 15 to 17
Northern California May 29 to June 2
Southern California (Pasadena) June 4 to 9
New Mexico (Portales) June 18 to 16

Fall Assemblies
Nebraska Aug. 21 to 25
Chicago Central Aug. 28 to Sept. 1
Kentucky Sept. 3 to 6
Tennessee Sept. 11 to 15
Arkansas Oct. 2 to 6
Dallas Oct. 8 to 11
San Antonio Oct. 15 to 18
Abilene (Abilene) Oct. 22 to 25
Louisiana Oct. 29 to Nov. 1

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies

North Pacific May 22 to 26
Northwest May 29 to June 2
Idaho-Oregon June 5 to 9
Colorado June 12 to 16
Rocky Mountain June 19 to 23

Summer and Fall Assemblies

North Dakota July 3 to 7
Manitoba-Saskatchewan July 10 to 14
Central Northwest Aug. 14 to 18
Iowa Aug. 21 to 25
Kansas Aug. 28 to Sept. 1

DISTRICT SUPERINTENDENTS

ABILENE—V. B. Atteberry, 1243 South 6th, Abilene, Texas

ALABAMA—H. H. Hooker, Jasper, Ala.
ALBERTA—L. E. Channel, 124 14th Ave. West, Calgary, Alberta, Can.

ARIZONA—Oscar Hudson, 119 N. Highland Ave., Tucson, Ariz.

ARKANSAS—J. C. Henson, 3409 West 14th St., Little Rock, Ark.

BRITISH ISLES—Robert Purvis, 6 Carmyle Ave., Tollerross, Glasgow, Scotland

CENTRAL NORTHWEST—B. V. Seals, 862 Iglehart Ave., St. Paul, Minn.

CHICAGO CENTRAL—E. O. Chalfant, General Delivery, Danville, Ill.

COLORADO—C. W. Davis, 920 E. Williamette, Colorado Springs, Colo.

"Uncle Bud" Robinson's Life Story

For more than a year we have been unable to fill orders for MY LIFE STORY, the autobiography of "Uncle Bud" Robinson. One thousand unbound books have just been discovered. These are being finished and will be ready for distribution by the time this advertisement is read. After these 1,000 copies are sold there will be no more available. If you want a copy of this book order one today. The price is \$1.00 (And we pay the postage). Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

**SMALL "CRUSADE FOR SOULS"
PENNANT STICKERS**

We have just printed 5,000 small "Crusade for Souls" Pennant Stickers on gummed paper. These may be attached to automobile windshields and windows. Size: 4 inches wide and 8 inches long. Printed in blue on cream colored stock.

Prices: 1c each; 10c a dozen; 75c a hundred.

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Books on Holiness

Here is a list of books and booklets dealing with the experience of holiness or entire sanctification. The prices range from 10c to \$1.00.

With every book listed at 25c you may select any 10c booklet and we shall include it with our compliments; with every 50c book you may include two 10c booklets and with every \$1.00 book we shall send free of charge one 25c and one 10c book.

Order these books on holiness; read them for your own inspiration and edification; pass them around to your friends and neighbors.

After Holiness, What? By T. M. Anderson. Sound advice and safe counsel for those who have just entered into the experience of holiness, also very helpful to those who are older in the sanctified life. **1.00**

The Beauty of Holiness. By B. F. Haynes, D. D. A masterpiece on the doctrinal and practical side of holiness by the former editor of the Herald of Holiness. **.25**

Bible Readings on Holiness. By B. W. Miller. 108 Bible readings on holiness, many of which are actual sermon outlines. Very helpful for N. Y. P. S. meetings, prayermeetings, etc. **.25**

Entire Sanctification. By C. B. Jernigan. Questions and answers with Scripture quotations. Unexcelled for inquirers. **.10**

The Establishing Grace. By A. M. Hills, D. D. A matchless exposition of Sanctification as taught in the book of Romans. **.25**

The False Guide. By T. E. Verner. Picturing the awful results of rejecting or opposing holiness. **.10**

Helps to Holy Living. By E. E. Shelhamer. Plain, practical advice to those who desire a life of piety. **.50**

Our Lost Estate. By J. G. Morrison, D. D. Endeavoring to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again by faith in Jesus Christ. **1.00**

Sanctification, the Experience and the Ethics. By R. T. Williams, D. D. A discussion of some phases of the experience not dealt with in other books on the same subject. Dr. Williams writes of the experience and of the life as related to each other. Apparent inconsistencies in eth-

ical standards and conduct as compared with the professed state of grace, uncharitable accusations against those claiming the experience, sincere questions of those just entering the life of holiness—all these are dealt with in this unique book. **1.00**

A More Excellent Way. By H. W. Sweeten. A discussion of Entire Sanctification. This book clarifies a number of the phases of the doctrine and experience of holiness about which many sanctified people are uncertain. It is an excellent book for inquirers after "the more excellent way." Rev. Sweeten is extremely logical in his arguments and definite in his statements. While he covers his subject thoroughly every point is made clear. **.50**

The Life of Victory. By Theo. Ludwig. A practical book written in clear, simple language so that all may understand the way of salvation. It tells how to be saved, how to be sanctified and how to be kept in a victorious Christian experience. **.50**

Temptations Peculiar to the Sanctified. By C. W. Ruth. The author's name alone would guarantee the book to be scriptural, logical and worthwhile. Evangelist Ruth's other volumes have been read by thousands and perhaps have done more to further the cause of holiness than the writing of any other one person of the holiness ranks today. 54 pages; paper covers. **.25**

Wesley's Plain Account of Christian Perfection. By John Wesley. A sixty-six page booklet in which Wesley answers questions concerning the doctrine of Christian perfection. A book that should be studied by every sanctified person and by every one inquiring concerning heart purity or holiness. **.25**

- DALLAS—I. M. Ellis, 4009 Worth St., Dallas, Texas
- EASTERN OKLAHOMA—W. A. Carter, Henryetta, Okla.
- FLORIDA—J. E. Redmon, 535 N. W. 8th St., Miami, Fla.
- GEORGIA—P. P. Belew, General Delivery, Atlanta, Georgia
- IDAHO-OREGON—Earl C. Pounds, 103 Juniper St., Nampa, Idaho
- INDIANAPOLIS—Jesse Towns, 1454 King St., Indianapolis, Ind.
- IOWA—C. P. Roberts, 1318 West 8th St., Des Moines, Iowa
- KANSAS—A. F. Balsmeier, 410 East 4th St., Hutchinson, Kans.
- KANSAS CITY—E. E. Hale, 615 West 10th St., Topeka, Kans.
- KENTUCKY-WEST VIRGINIA—L. T. Wells, Box 132, Science Hill, Ky.
- LOUISIANA—B. F. Neely, 1018 Jordan St., Shreveport, La.
- MANITOBA-SASKATCHEWAN—J. H. MacGregor, Prince Albert, Sask., Canada
- MICHIGAN-ONTARIO—R. V. Starr, 225 N. Butler Blvd., Lansing, Mich.
- MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.
- MISSOURI—F. A. Welsh, Piedmont, Mo.
- NEBRASKA—Ira E. Hammer, 1411 West 5th St., Hastings, Nebr.
- NEW ENGLAND—Samuel Young, 15 Broadway, Watertown, Mass.
- NEW MEXICO—B. F. Harris, P. O. Box 771, Roswell, New Mexico
- NEW YORK—J. Howard Sloan, 109-70 205th St., Hollis, L. I., N. Y.
- NORTHERN CALIFORNIA—Roy Smee, Stockton, Calif.
- NORTHERN INDIANA—J. W. Montgomery, 3510 Weisser Park Ave., Ft. Wayne, Ind.
- NORTH DAKOTA—S. C. Taylor, 104 E. Washington St., Jamestown, N. D.
- NORTH PACIFIC—J. E. Bates, 1702 S. E. Main St., Portland, Ore.
- NORTHWEST—J. N. Tinsley, 812 S. Chandler, Spokane, Wash.
- OHIO—Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio
- PITTSBURGH—C. Warren Jones, 1434 S. Freedom Ave., Alliance, Ohio
- ROCKY MOUNTAIN—Lewis E. Hall, Laurel, Mont.
- SAN ANTONIO—Frank B. Smith, 79 Rainey St., Austin, Texas
- SOUTHERN CALIFORNIA—A. E. Sanner, 1680 Las Lunas, Pasadena, Calif.
- SOUTHEAST ATLANTIC—R. E. Dobie, 7 Wickham St., Richmond, Va.
- SOUTHWEST (Mexican)—E. Y. Davis, 1048 West 35th Place, Los Angeles, Calif.
- TENNESSEE—L. B. Mathews, 947 McClurken Ave., Nashville, Tenn.
- WASHINGTON-PHILADELPHIA—D. E. Higgs, English Consul, Box 317, Tulip Ave., Lansdowne, P. O., Md.
- WESTERN OKLAHOMA—J. W. Short, Bethany, Okla.

DISTRICT ASSEMBLY INFORMATION

Pittsburgh—At Niles, Ohio, May 8 to 12. Rev. H. M. Kirkpatrick, Pastor, 34 Linden St. Assembly to be held at McKinley Memorial Auditorium, Main Street. General Superintendent Goodwin.

Arizona—At Phoenix First Church, located at 441 W. Monroe St., May 15 to 17. Rev. W. D. Godfrey, pastor, 315 W. Culver St. General Superintendent Williams.

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North Pacific—At Olympia, Wash., May 21 to 26. Rev. Willard B. Hall, Pastor, 220 East 25th St. Assembly to be held at First Christian Church, 7th and Franklin Sts. General Superintendent Chapman.

Northwest—At Spokane, Wash., First Church of the Nazarene, West 712 Nora Ave., May 29 to June 2. Rev. F. R. McConnell, Pastor, West 712 Nora Ave. General Superintendent Chapman.

Northern California—At Stockton, Church of the Nazarene, Corner Park and Hunter (214 E. Park St.), May 29 to June 2. Rev. F. Arthur Anderson, Pastor, 214 East Park. General Superintendent Williams.

Southern California—At Pasadena, First Church of the Nazarene, Cor. Raymond and Chestnut Sts., June 4 to 9. Rev. Weaver W. Hess, Pastor, 530 N. Holliston Ave. General Superintendent Williams.

Idaho-Oregon—At Nampa, Idaho, June 5 to 9. Rev. E. E. Martin, pastor, 604 15th Ave. South. Assembly to be held at Auditorium of Northwest Nazarene College. General Superintendent Chapman.

Colorado—At Canon City, June 12 to 16. Rev. J. W. Wells, Pastor, 508 River St. Assembly to be held at High School Building, 1200 Block East Main. General Superintendent Chapman.

New Mexico—At Portales, Church of the Nazarene, June 13 to 17. Rev. Elmer Pool, Pastor. General Superintendent Williams.

Rocky Mountain—At Billings, Montana, Church of the Nazarene, June 19 to 23. Rev. Ross E. Price, Pastor, 506 1/2 North 30th Street. General Superintendent Chapman.

EVANGELISTS' SLATES

- Gilbert and Sylvia Anderson, Preacher and Singers, 314 Seventh St., Fairbury, Nebr.
Modoc, Ind.Apr. 30 to May 19
- Mack Anderson, 2923 Troost Ave., Kansas City, Mo.
Marshall, TexasMay 1 to 12
Chandler, Okla.May 14 to 26
- T. M. Anderson, Wilmore, Ky.
Oskaloosa, IowaMay 30 to June 9
Ft. Wayne, Ind.June 13 to 23
Sharon Center, OhioJune 28 to July 7
- E. J. Arthur, 120 S. Cherry St., Kenton, Ohio
- D. D. Axline, Trinway, Ohio
Niles, OhioMay 8 to 12
Open DateMay 12 to 26
- Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
Niles, O. (Pittsb. Dist. Assem.) May 6 to 12
Ft. Wayne, Ind. (1st Ch.)May 13 to 19
Lansing, Mich. (North St. Ch.)May 21 to June 2
- F. B. Bacon and Wife, 3963 Second St., Riverside, Calif.
Wallowa, Ore.Apr. 14 to May 12
- Clarence and Thelma Bailey, Singers and Planist, Portland, Ind.
- Leo Baldwin, Bethany, Okla.
Austin, Tex. (Central Ch.) ..Apr. 21 to May 12
Open dateMay 12 to June 28
- Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.
- Hilman Barnard, Song Evangelist, 1433 Meadow Rd., Columbus, Ohio
Cincinnati, O., (Carthage) ..Apr. 29 to May 12
Portsmouth, OhioMay 13 to 26
- Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio
Cardington, OhioMay 2 to 19
- F. M. and Bertha Bates, Evangelist and Singer, Dover, Okla.
Open dates for Spring and Summer.
- Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio
Niles, Ohio (Pittsburgh District Assembly)May 8 to 12
Coshocton, OhioMay 14 to 26
Chicago, Ill. (care Rev. A. B. Schneider)June 2 to 16
East Liverpool, OhioJune 23 to July 7

- C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.
East Enterprise, Ind.Apr. 28 to May 12
Mt. Sterling, Ky.May 13 to 26
Hot Springs, Ark. (421 School St.) June 2 to 16
- Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans.
Des Moines, Iowa (1st Ch.)May 6 to 19
Open DateMay 20 to June 2
Peabody, KansasJune 2 to 16
- Horace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio
Niles, O. (Pittsb. Assem.)May 8 to 12
Detroit, Mich.May 19 to June 2
- A. E. Boso and Wife, 101 Catherine St., Lockland Sta., Cincinnati, Ohio
- R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas
Canon City, Colo.Apr. 28 to May 12
- M. M. Bussey, 116 W. Ramona, Wilmar, Calif.
North Pacific CoastSpring Revivals (Mail address, Gen. Del., South Tacoma, Wash.)
- Harmon Calver, Song Evangelist, Musician and Artist, Nauvoo, W. Portsmouth, Ohio
Weaver, OhioMay 1 to 10
- A. B. Carey, 76 Prospect St., Beacon, N. Y.
New York CityMay 8 to 19
- A. L. and Myrta Cargill, Bethany, Okla.
Higgins, TexasMay 5 to 19
Shattuck, Okla.May 24 to June 16
Watonga, Okla.June 23 to July 7
- F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.
Bluefield, W. Va.May 15 to June 2
Assumption, Ill.June 4 to 24
- Vernon Caywood, Singer
Wichita, KansasMay
- H. Chaney and Wife, 15 South 10th St., Duncan, Okla.
Fergus Falls, Minn.May 6 to 19
Knowles, Okla.June 2 to 16
- Jacob A. Cope and Wife, Larimore, No. Dak.
Grand Forks, N. Dak.Apr. 22 to May 7
- C. T. Corbett and Wife, 110 Edith, Dayton, Ohio
Flint, Mich. (521 McKeighan)Apr. 29 to May 12
Kenton, OhioMay 13 to 26
Durant, Okla.June 2 to 16
- Ernest Coryell, Viborg, S. Dak.
Nampa, Ida. (No. Side Naz.) .. May 12 to 26
- C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio
Lansing, Mich.May 5 to 19
Toronto, OntarioMay 22 to June 2
Mansfield, OhioJune 9 to 23
Owens City, W. Va.July 8 to 21
- Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.
Frankfort, Ind.May 5 to 19
Midland, Mich.May 26 to June 9
Pontiac, Mich.June 16 to 30
ReservedJuly 1 to 11

Christian Hero Series

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GRIPPING AND EDUCATIONAL

Here are Thrilling Tales of Heroism, Adventure, Love, Triumph, and Dangers at Home and in Many Foreign Lands.

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In our recent catalog these books are listed at 60c. The publishers have advanced the price to 75c and they are well worth it. Many books of this type sell at \$1.00. From now on all orders for these books will be priced at 75c a copy, postpaid.

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- John Bunyan—The Immortal Dreamer
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- George Whitefield—Preacher to Millions
- Henry Martyn—Apostle to the Mohammedans
- Adoniram Judson—Apostle of Burma
- James H. Taylor—Pioneer Missionary, China
- John G. Paton—Hero of South Seas
- David Livingstone—Missionary-Explorer of Africa
- William Carey—Prophet to India

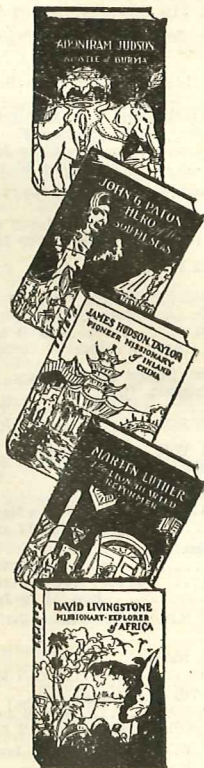
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Oakland, Calif.May 12 to 26
- M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa**May 8 to 26
- H. N. Dickerson, 2608 Newman, Ashland, Ky.**
Ashland, OhioApr. 30 to May 12
Coshocton, OhioMay 14 to 26
Mt. Vernon, OhioMay 27 to June 9
Anderson, Ind.June 11 to 23
Auburn, Pa. (Camp)June 28 to July 7
- The Dixie Radio Quartet, Box 616, Blytheville, Ark.
- A. J. Doke, Preacher, Singer, Guitar and Banjo player, Clam Falls, Wisc.**
- B. Orwill Donaldson, Preacher and Singer, Olivet, Ill.**
Open Date for Central StatesMay 7 to 19
Van Wert, OhioMay 21 to June 2
Open DateJune 4 to 16
Nelsonville, OhioJune 18 to 30
- Johnnie and Jackie Douglas, Evangelist and Singers, 2923 Troost Ave. Kansas City, Mo.**
Malden, Mo.May 1 to 19
Aline, Okla.May 22 to June 5
- Loren V. Duff, Song Evangelist and Guitarist, 257 N. Bellevue Place, Indianapolis, Ind.**
Open Dates
- W. B. Dunkum, 1853 Hemlock St., Louisville, Ky.**
Roxboro, N. C.May 12 to June 2
- Branche and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.**
- Edwards Evangelistic Ladies' Quartet**
Kalama, Wash.May 6 to 19
Spokane, Wash. (Dist. Assem.)May 26 to June 2
Spokane, Wash. (South Side)June 9 to 23
- E. W. Elliott, Preacher and Singer, 503 Delaware, Denver, Colo.**
- Harry Fagan, Blind Singer and Pianist, R. F. D. 1, Carmichaels, Pa.**
Worthington, Pa.Apr. 21 to May 25
Open DatesAfter June 1
- Mildred and Lola Feldman, Song Evangelist, Children's Workers and Chalk Artist, Meade, Kansas**
- W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn.**
Wellborn, Fla. (Leona Church M.E.C.S.)
Gallatin, Tenn.Apr. 28 to May 12
Gallatin, Tenn.June 2 to 12
- G. C. Flannery, Ottawa, Kansas.**
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.**
Mishawaka, Ind.May 7 to 19
Toledo, O. (East Side—Tent) May 21 to June 2
- B. A. Fox, Lytton Springs, Texas**
Open DateApr. 24 to May 19
Lytton Springs, TexasMay 21 to June 9
Red Rock, TexasJune 12 to 30
- Fred T. Fuge, 369 Perry St., Fostoria, Ohio**
- C. B. Fugett, 2613 Newman St., Ashland, Ky.**
Inez, Ky.May 8 to 19
- J. E. Gaar, 2008 West 34th St., Des Moines Iowa**
Corbin, Ky. (1st Naz.)Apr. 28 to May 12
Memphis, Tenn. (1st Naz.) May 19 to June 2
Open datesJune and July
- Gaddis-Moser Evangelistic Party, Olivet, Ill.**
Meridian, Ida. (Naz.)May 5 to 19
Twin Falls, Ida. (Naz. Tent) May 20 to June 5
Petrel, N. Dak. (Camp)June 18 to 30
Verdale, Minn. (Camp)July 1 to 14
- Elmer Gandy, Preacher, Singer, Artist, 241 N. Harvard St., Lindsay, Calif.**
Stockton, Calif.Apr. 28 to May 19
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas**
Atwood, KansasApr. 25 to May 12
- Mrs. Morris Gill, Evangelist, 2923 Troost Ave., Kansas City, Mo.**
- The Gospel Team, 309 East 9th St., Wellston, Ohio**
Dayton, Ohio (Nazarene)May 5 to 19
Wellston, OhioMay 28 to June 16
- Otto M. Grace, 303 Barnhart St., Marion, Ohio**
Wauseon, OhioApr. 28 to May 12
- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.**
Denver, Colo. (1st Church)May 9 to 26
Elphs, Colo.May 30 to June 9
Canon City, Colo. (Dist. Assem.) June 12 to 16
- T. C. and Rhoda E. Grigsby, Piedmont, Mo**
Open DateMay 5 to 19
- Chas. E. Haden, 1112 Breckenridge St., Owensboro, Ky.**
Huntington, W. Va. (1st ch.) May 10 to June 2
Cedar Grove, W. Va.June 3 to 23
- Lee L. Hamric, 1341 S. First St., Abilene, Texas**
Custer City, Okla.May 6 to 19
- W. W. Hanks, 2340 Central Ave., Ashland, Ky.**
Louisville, Ky. (Greenwood Church, 3426 De Arcy Ave.)May 14 to 26
Wellston, O. (Tent—Gen. Del.) June 4 to 16
Camden, N. J.June 18 to 30
- Whitcomb and Maridel Harding, Bethany, Okla.**
Lansing, Mich.May 21 to June 2
Henderson, Ky.June 7 to 16
- H. J. and Vivian Hart, Bethany, Okla.**
Eureka, Calif.Apr. 28 to May 19
- C. L. Henbest, Rogers, Ark.**
Fayetteville, Ark. (Tent)Apr. 21 to May 19
Clarksville, Ark. (Tent)May 23 to June 16
Waldron, Ark. (Tent)June 20 to July 7
- Mrs. R. Hinman, Pianist and Children's Worker, Waynesburg, Pa.**
- Roy L. Hollenback, Cambridge City, Ind.**
Sacramento, Calif. (Care Dr. A. O. Henricks)Apr. 24 to May 12
Oakland, Calif. (1675 81st Ave.)May 15 to 19
Olympia, Wash. (No. Pac. Dist. Assembly)May 22 to 26
Klamath Falls, Ore. (2150 Orchard)May 30 to June 16
- The Hoot Brothers, Olivet, Ill.**
Galesburg, Ill.May 12 to 26
- Misses Vera Howerton and Vera Carter, 2234 N. Arkansas, Wichita, Kansas.**
Fredonia, KansasMay 6 to 19
Wichita, KansasMay 20 to June 9
Grenola, KansasJune 23 to July 14
- A. L. James and Wife, Evangelist and Singer, 621 W. Grand Ave., McAlester, Okla.**
Sherman, Texas (1209 East Chaffin St.)
Stigler, Okla. (Gen. Del.)Apr. 28 to May 12
No. Little Rock, Ark.May 16 to 26
(110 West 21st St.)June 2 to 23
- W. P. Jay and Wife, 2600 Gallatin Rd., Nashville, Tenn.**
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit, Mich.**
Saginaw, Mich. (1st Ch.)May 8 to 19
Minneapolis, Minn. (Rader Tabernacle)May 26 to June 9
Winona, Minn.June 16 to 23
- Johnson Sisters, Preacher and Singers, 1022-13th Ave. So., Minneapolis, Minn.**
Racine, Wis. (M. E.—Gen. Del.) May 5 to 19
Stafford, Kans. (Camp)May 30 to June 9
- Harold C. Johnson and Wife, 201 W. Adams, Springfield, Ill.**
Valparaiso, Ind.Apr. 30 to May 12
Whiting, Ind.May 14 to 26
West Chester, Pa.June 9 to 23
Mansfield, Ohio (Camp)June 24 to July 7
- Paul and Ruth Johnson, Singers and Musicians, 1615 S. Spring St., Springfield, Ill.**
ReservedMay 20 to June 9
Lexington, Ill.June 10 to 23
- A. H. Johnston and Wife, Song Evangelists, 800 Princeton St., Akron, Ohio**
- Lum Jones, Ada, Okla.**
Cincinnati, O. (Carthage)Apr. 30 to May 12
Ada, Okla.May 14 to 22
- Robert G. Jones, Tilden, Ill.**
Havana, Ill.May 9 to 26
Pana, Ill.June 2 to 23
Olney, Ill.June 24 to July 7
- Donna Key and Ila May Wooten, Evangelist and Singer, Ford Kans.**
- E. W. Kiemel, Sylvia, Kansas.**
Des Moines, IowaMay 5 to 19
- Harold Kiemel, 1425-7th St., Greeley, Colo.**
Portales, N. Mex.May 9 to 26
Canon City, Colo. (Dist. Assem.) June 12 to 16
- L. H. Kindred, 1117 W. 7th, Des Moines, Iowa**
Floyd W. Kline, Gospel Singer, Columbus, Ga.
Columbia, S. C.May 6 to 13
- Ottis Knippers and Raymond Parker, Gospel Singers, Lawrenceburg, Tenn.**
Kokomo, Ind.May 13 to 26
Mt. Vernon, OhioMay 27 to June 12
Decatur, Ill. (1st ch.)June 13 to 30
Toledo, OhioJuly 1 to 14
- Joy and Mary Latham, Wilmore, Ky.**
Columbus, Ohio (1st Ch.)April 30 to May 12
- Edward Lawlor, "The Youth Evangelist," care Rev. J. H. Loughton, Church of the Nazarene, St. Mathews Ave., Winnipeg, Man., Canada.**
Open Dates
- Mason Lee, 217 Division St., Huntington, W. Va.**
Portsmouth, OhioMay 12 to 26
Lexington, Ky. (Kenswick)June 2 to 16
- V. H. and Esther Lewis, 130 E. Campbell, Hutchinson, Kansas**
- LeRoy A. Lindsley, 230 Leon St., Syracuse, N. Y.**
Niles, OhioMay 8 to 11
Lowville, N. Y.May 12 to June 2
Fremont, Mich.June 4 to 16
Brushton, N. Y. (Camp)June 22 to July 4
- V. W. and Marguerite Littrell, 1007 Concord Ave., Akron, Ohio**
Niles, O. (Pittsb. Assem.)May 8 to 12
Indian Head, Md.May 16 to June 2
Waynesburg, Pa.June 4 to 16
- Joseph L. Logsdon, Jr., 1212 Bresee Ave., Pasadena, Calif.**
Woodville, Calif.Beginning May 1
- A. S. London and Wife, 2923 Troost Ave., Kansas City, Mo.**
Beaumont, Texas (With the London Party)Apr. 28 to May 12
Coffeyville, KansasMay 26 to June 9
Bethany, Okla. (S. S. Enrollment campaign)June 12 to 23
- Holland London, 2923 Troost Ave., Kansas City, Mo.**
Beaumont, TexasApr. 30 to May 12
Port Arthur, TexasMay 14 to 26
Coffeyville, KansasMay 28 to June 9
- Claude H. Long and Sisters, 3335 West 29th Ave., Denver, Colo.**
Philadelphia, Pa. (1st ch.)May 5 to 19
Jackson, Mich. (1st Naz.) .. May 20 to June 8
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.**
Atlanta, Ga. (1st Church)May 1 to 19
- Lawrence J. and Mary E. McAllen, Preachers, Singers and Chalk Artists, 126 N. Beaver, New Castle, Pa.**
Niles, O. (Pittsburgh District Assembly)May 8 to 12
- J. B. McBride and Wife, 2923 Troost Ave., Kansas City, Mo.**
Port Arthur, Tex. (Grace Naz.)Apr. 28 to May 12
Dallas, Texas (Gen. Del.)May 19 to June 2
Emporia, Kans. (Gen. Del.)June 9 to 23
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denver, Colo.**
Kirwin, KansasMay 3 to 19
- McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.**
Stinesville, Ind.May 5 to 19
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.**
Ossian, Ind.Apr. 30 to May 12
Fredericktown, Mo.May 13 to 26
Kirksville, Mo.June 2 to 16
St. Louis, Mo. (Golden Gate Church)June 23 to July 7
- A. McNaughton, 3753 Upton Ave. No., Minneapolis, Minn.**
Mt. Vernon, S. Dak.June 2 to 16
Open DatesAfter June 16
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.**
Ashland, Ky. (1st Church) Apr. 28 to May 12
Houston, Tex. (1st Church)May 14 to 26
Nashville, Tenn (1st Church)June 2 to 16
- Prof. Paul and Helen Mayfield, Singers and Musicians, 3510 Weisser Park Ave., care Rev. J. W. Montgomery, FL. Wayne, Ind.**
Niles, O. (Dist. Assem.)May 7 to 10
Open DateMay 12 to June 9
Marion, Ind. (1327 W. 3rd Ave.) June 9 to 23
Open DateJune 24 to July 7
- W. E. Melton and Wife, 2210 38th St. N.W., Washington, D. C.**
Donaldsonville, Ga.May 12 to June 2
Cuthbert, Ga.June 3 to 23
Capitol Heights, Md.July 7 to 28
- L. C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo.**
Raymondville, TexasMay 20 to June 2
San Angelo, TexasMay 7 to 19
Austin, Texas (Central)June 4 to 16
- Russell and Leona Metcalfe, Song Evangelists, 539 Baker St., Lansing, Mich.**
Niles, O. (Pittsb. Dist. Assem.) May 8 to 12
Newell, West Va.May 23 to June 9
Onego, West Va. (Camp)June 10 to 23
- E. Clay Milby, Song Evangelist, Greensburg, Ky.**
St. Louis, Mo.May 6 to 19
Nashville, Tenn.May 20 to June 2
Bentonville, Ark.June 3 to 23

- G. E. Miller and Wife, 1612 Lynn Ave., Turtle Creek, Pa.
- James Miller, 1114 King Avs., Indianapolis, Ind.
Ames, Iowa May 12 to 26
Tulsa, Okla. (1st Church) June 2 to 16
Wilmington, N. Y. (Camp) June 23 to July 7
- J. C. Mingleford, Douglas, Ga.
Sebasco, Maine Apr. 28 to May 12
Cundys Harbor, Maine June 9 to 23
- W. H. Minor, Bethany, Okla.
Dallas, Tex. (1014 S. Erway) May 6 to 19
Muskogee, Okla. (612 Elmira St.)
..... May 20 to June 2
Oberlin, Kansas June 3 to 16
Rogers, Ark. June 17 to 30
- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.
Anthony, Kans. (Gen. Del.) May 7 to 19
Olivet, Ill. (Camp) May 23 to June 1
Nashville, Tenn. (510 Woodland St.) June 2 to 16
- G. Chester Morgan, 445 McNally Court, Alliance, Ohio
Shawnee, Okla. (Gen. Del.) April 29 to May 12
Bradford, Pa. (Gen. Del.) May 19 to June 2
Floyd, Iowa (Gen. Del.) June 3 to 16
- J. Herbert and Pansy Morgan, Preachers and Singers, 1052 River Ave., Indianapolis, Ind.
Open Dates After May 5
- Olivier and Ruth Morgan, Evangelist, Singers and Musicians, 630 Division St., Indianapolis, Ind.
Niles, Ohio (Pittsburgh District Assembly) May 8 to 10
Canton, Ohio (1st Church) May 19 to 26
Olivet, Ill. (Commencement) May 27 to 31
Kalamazoo, Mich. (1st Ch.) June 2 to 16
Mansfield, Ill. (Tent) June 17 to 30
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
Dawson, Minn. Apr. 28 to May 12
Freeman, S. Dak. May 13 to 26
- H. T. and Lillie Nyhus, Rosholt, S. Dak.
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
Trinidad, Colo. May 3 to 19
LaJunta, Colo. May 26 to June 9
Canon City, Colo. June 11 to 16
Chadron, Nebr. June 18 to July 2
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.
El Paso, Tex. (1st Church) May 5 to 19
Duncan, Okla. May 26 to June 9
- R. O. Parry and Three Sons (Firebrand Trio), 932 N. New St., Bethlehem, Pa.
Ono, Pa. May 10 to 12
Egg Harbor City, N. J. May 13 to 26
Open Dates May 27 to June 21
Park Lane, Va. June 22 to July 7
- Daniel E. Patrone, Evangelist and Violinist, 119 E. Washington St., Lisbon, Ohio
Niles, O. (Pittsb. Dist. Assem.) May 8 to 12
- Walter Patterson, Box 975, Bethany, Okla.
Open Dates May
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio
- B. H. Pocock, 183 Parkman Rd. N. W., Warren, Ohio
Niles, O. (Pittsb. Dist. Assem.) May 8 to 12
Open Dates After May 12
- Wesley Pruden, 4723 West 26th St., Little Rock, Ark.
Niles, O. (Pittsb. Assem.) May 6 to 11
Hobart, Ind. May 12 to 26
Open Date May 27 to June 9
Vivian, La. June 12 to 23
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.
Sedalia, Mo. May 8 to 19
Olivet, Ill. (Camp) May 23 to 26
Carthage, Mo. May 29 to June 9
Aurora, Mo. June 12 to 30
Open Date July 1 to 21
- Hugh Putnam, 104 Douglas St., Pontiac, Mich.
Cadillac, Mich. May 5 to 19
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.
Marion, Ind. (Arcana Church) Apr. 29 to May 12
Friendly, West Va. June 2 to 16
Sligo, Pa. June 17 to 30
- Maurice and Virgele Richardson, 309 N. College St., Spencerville, Ohio
Reed City, Mich. Apr. 28 to May 12
Open Date May 14 to 31
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.
Indianapolis, Ind. (S. Side) May 12 to 26
Auburn, Ind. June 16 to 30
London, Tenn. July 5 to 21
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio
Niles, O. (Pittsb. District Assembly) May 8 to 12
Open Dates After May 12
- T. N. Robinson and Wife, Singers and Musicians, 601 E. Third St., Charlotte, N. C.
Norfolk, Va. (Berkley Sta.) May 12 to 26
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 535 N. W. 8th St., Miami, Fla.
Atlanta, Ga. (1st Church) May 2 to 19
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio
Columbus, O. (1st Church) Apr. 29 to May 12
Indianapolis, Ind. (So. Side) May 13 to 26
Elkhart, Ind. June 2 to 16
- Perry Reed, 948 Anderson St., Bristol, Tenn.-Va.
Memphis, Tenn. (care Rev. Beckum, Pastor) May 12 to 26
Columbus, Ohio (Home Mission Meeting) June 9 to 30
- E. L. Sanford and Wife, 533 Shelby St., Lexington, Kentucky
Glasgow, Ky. May 1 to 25
Cincinnati, Ohio May 28 to June 6
Sharpsburg, Ky. June 7 to 29
- J. D. Saxon, Greenbrier, Tenn.
Pensacola, Fla. Apr. 21 to May 12
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.
Marksville, La. May 7 to 19
Shreveport, La. May 21 to June 2
- C. C. Sellards, Clifton Hill, Mo.
Open Dates (cancellations) May 12 to June 30
- Rev. Miss Lucille Seibert and Party (Gospel Trio), 1013 Harper St., Poplar Bluff, Mo.
Carterville, Ill. May 6 to 19
Gorham, Ill. May 20 to June 2
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.
Anthony, Kansas May 3 to 19
Scottsbluff, Nebr. May 26 to June 9
Buffalo Lake, Minn. (Camp) June 14 to 23
- C. E. Shumake, 2722 Eads Ave., St. Louis, Mo.
Webster City, Iowa May 6 to 19
Charleston, Mo. May 26 to June 9
Lexington, Ill. (Tent) June 10 to 30
- Kittie Lee Simpson, Bethany, Okla.
Eldorado, Ark. June 2 to 30
Lawton, Okla. July 7 to 21
- R. J. Smeltzer, 1353 Electric Blvd., Alliance, Ohio
Niles, O. (Pittsb. District Assembly) May 8 to 12
Staubenville, Ohio May 12 to 26
- Smith-Shirley Evangelistic Team, Preachers, Singers and Musicians, 917 W. Genesee St., Lansing, Mich.
New Lothrop, Mich. May 1 to 19
Detroit, Mich. (Bethel) May 20 to June 2
Mancelona, Mich. June 3 to 16
Flint, Mich. (West) June 17 to 30
- C. K. Spell, Kirbyville, Texas
Crowley, La. (Ebenezer Camp) July 5 to 14
- E. H. Stillion, 31 Hone Ave., Oil City, Pa.
Cardington, Ohio May 2 to 19
Newell, West Va. May 23 to June 9
Wilkinsburg, Pa. June 16 to 30
- Stofer-Bierce Evangelistic Party (Rev. and Mrs. T. W. Stofer and Professor Jack Bierce) Knox, Ind.
Chas. A. Strait and Wife, 816 W. Lapeer St., Lansing, Mich.
- Fred W. Suffed, 348 N. Robinson St., Los Angeles, Calif.
- B. D. Sutton and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.
San Antonio, Texas Apr. 28 to May 12
Webb City, Mo. May 22 to June 9
Emporia, Kansas June 9 to 23
Dayton, Ohio (Camp) June 28 to July 7
- Howard W. Sweeten, Ashley, Ill.
St. Louis, Mo. (Lafayette Park Church) May 6 to 20
Taylorville, Ill. May 21 to June 3
Ashley, Ill. June 4 to 25
No. Reading, Mass. (Camp) June 28 to July 8
- E. C. Tarvin, California, Ky.
Croydon, Ind. May 5 to 19
Roxana, Ill. May 20 to June 2
Lincoln, Ill. July 14 to 28
- E. E. Taylor, 116 Ivy St., Nampa, Idaho
Valley City, N. Dak. May 5 to 19
Tuttle, N. Dak. May 21 to June 4
Dallas, Wis. June 20 to July 7
- E. G. Theus, Box 982, Bethany, Okla.
Brownsville, Texas May 7 to 19
Raymondville, Texas May 20 to June 2
Austin, Texas (Central) June 4 to 16
Ft. Worth, Tex. (1st Ch.) June 18 to 30
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.
Dayton, O. (110 Edith St., care Rev. A. H. Perry) May 7 to 19
Ft. Recovery, O. (Gen. Del.) May 21 to June 2
Cincinnati, O. (Fairfax, 3901 Lonsdale) June 4 to 16
Lima, O. (1st Church) 408 W. Spring St. June 18 to 30
- John Thomas, Willmore, Ky.
East London Tabernacle. Apr. 30 to May 12
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio
Cliftondale, Mass. May 12 to 26
- J. C. and Dorothy Tryon, 446 Vassar St., Wichita, Kansas.
Sayre, Okla. May 6 to 26
Alva, Okla. May 27 to June 16
- L. M. Tucker, 146 A So. 9th St., Cambridge, Ohio
Niles, O. (Pittsburgh District Assembly) May 8 to 12
- E. E. and Ora J. Turner, Greensboro, Ind.
East Chicago, Ind. (Gen. Del.) Apr. 21 to May 12
Olivet, Ill. (Camp) May 24 to 28
Huntingburg, Ind. (Tent) June 9 to 30
- N. E. Tyler, Floydada, Texas
Open Dates
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.
Chenoa, Ill. May 9 to 19
Olivet, Ill. Camp (Home) May 23 to June 3
Ashland, Wisc. June 7 to 23
Mercer, Wis. June 30 to July 14
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron, Ohio
Pueblo, Colorado April 28 to May 12
Open Date May 15 to 26
University Park, Iowa May 31 to June 9
Fore City, Ohio (Camp) June 14 to 23
Beulah Grove, Ohio (Camp) July 4 to 14
- Basilio T. (Bill) Vargas, Filipino Evangelist, 376 W. Pine St., Canton, Ill.
- H. F. Vogt, 334 Pacific St., Camas, Wash.
Open Dates May 1 to 26
Winnipeg, Man., Canada (395 Beverly St.) May 30 to June 9
- Harold L. Volk and Wife, 550 Galapago St., Denver, Colorado
Augusta, Kansas Apr. 25 to May 12
Great Bend, Kansas May 13 to 26
Hewitt, Minn. June 3 to 23
Gordon, Nebr. (Camp) June 28 to July 7
- Allen H. Wagner, 3560-11th Ave E., Columbus, Ohio
Zanesville, Ohio Apr. 26 to May 12
Delaware, Ohio May 19 to June 2
Cincinnati, Ohio June 9 to 23
Fayette, O. (Tent) June 26 to July 14
- J. C. Walker, 921 Third St., Portsmouth, Ohio
Lyons, Kansas May 1 to 18
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.
Topeka, Kans. (Oakland church) May 8 to 19
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.
Norfolk, Va. (Naz. ch.) May 12 to 26
- K. S. White, Bethany, Okla.
Bethany, Okla. (Home) May 8 to 25
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall
Peniel, Texas Apr. 26 to May 12
- C. B. Winland, Mt. Vernon, Ohio
Port Huron, Mich. May 6 to 19
Zanesville, Ohio (Tent) June 2 to 16
Manchester, Ohio (Tent) July 7 to 21
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
Centerville, Ia. (Gen. Del.) Apr. 29 to May 12
Chariton, Ia. (Gen. Del.) May 13 to 26
Muscatine, Ia. (Gen. Del.) May 30 to June 9
Atlantic, Iowa June 10 to 30
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.
Pueblo, Colo. Apr. 28 to May 12
Lubbock, Texas May 19 to June 2
Sikeston, Mo. June 9 to 23
Kansas City, Mo. June 30 to July 14
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.
Williamsport, Pa. May 6 to 19
Pocono Lake, Pa. May 20 to June 2
Muir, Pa. June 6 to 16
Wilmington, N. Y. (Camp) June 23 to July 7
- A. C. Worden, 211 King St., Bay City, Mich.
- E. E. Wordsworth, 536 No. 104th St., Seattle, Wash.
Augusta, Maine Apr. 28 to May 12
- E. E. Zachary, Box 103, New Castle, Ind.
Greencastle, Ind. Apr. 28 to May 12
Richmond, Ky. May 13 to 26
Bedford, Ind. June 2 to 16

THE TRIBUTE OF GENIUS TO NOBLE MOTHERHOOD

Norman C. Schlichter

FAITH, loyalty, gentleness, inspiration to noble things. All these traits of his mother Whistler shows clearly in that famous picture that our government last year made everybody's picture at the time we as a people honor motherhood in a special way.

This picture of his mother is a tribute of genius. And there are other tributes to motherhood by other geniuses.

There is James M. Barrie's wonderful life of his mother, *Margaret Ogilvie*, for instance, with that unforgettable picture of a Christian mother.

"When you looked into my mother's eyes you knew why God sent her into the world, it was to open the eyes of all who looked unto beautiful thoughts," is one of the memorable tributes of this lofty man to his lofty Scottish mother.

But I think Carlyle managed to say all that can possibly be said in praise of a good mother by any genius and by those of lesser talent in the letter he wrote to his mother, also in Scotland, on his fifty-eighth birthday.

These birthday letters to his mother were a habit with him, and what a fine habit to indulge for all of us who live away from our mothers. Even better than our special Mother's Day is one's birthday to tell our mothers what they have done for us, for on birthdays mothers think dearly and deeply of their children, young or old.

"Dear old mother, weak and sick and dear to me," begins the great Englishman, "what a day this has been in my solitary thoughts! For except a few words to Jane [his wife] I have not spoken to anyone, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark with damp, and a universal stillness the consequence, and it is this day gone fifty-eight years that I was born. And my poor mother! Well, we are all in God's hands; surely God is good. Surely we ought to trust Him, or what is there for the sons of men? O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably

and well while in strength and were a noble mother to me and to us all.

"I am now myself grown old, and have various things to do and suffer for so many years that there is nothing I ever had to be so much thankful for as the mother I had. That is a truth which I know well, and perhaps this day again it may be some comfort to you. Yes, surely, for if there has been any good in the things I have uttered in the world's hearing, it was your voice essentially that was speaking through me, essentially what you and my brave father meant and taught me to mean; this was the purport of all I spoke and wrote. And if in the few years that remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours."

The letter is closed with the following prayer which, I think, is a model prayer for all sons and daughters to use: "May God reward you, dearest mother, for all you have done for me. I never can. Ah, no, but will think of it with pious love so long as I have the power of thinking, and I will pray God's blessing on you now and always."

This letter is great for its simplicity, count the number of monosyllabic words—its sincerity, and its warmth of feeling.

After studying this letter I think it will be hard to find another tribute to mother that could possibly give greater comfort.

Carlyle stood high among the greatest men of his age at the time it was written, and those aged parents—it was very thoughtful and just for him to mention his father so effectively, too—must surely have had great reward when he attributed to their simple, but wise parental teachings the truth of his own philosophy, which he literally thundered out to mankind, and which is yet one of the world's greatest moral blessings.

"No able man ever had a fool for a mother," this same sharp-minded and fire-tongued man also said on one occasion.