

HERALD of HOLINESS

OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, Mo., MAY 26, 1915

NUMBER 7

The Point at Issue

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AFTER ALL, the real point of issue between those who believe and teach entire sanctification, and those who oppose it, is as to the ability of God. It is not as to the need of such a work. It is not as to the requirement of holiness before entrance can be had to heaven. It is not whether it would not be far

better for individuals and society in general for holiness to be a real present possibility for men and women in this life. These are not points in dispute, or points on which we could well differ. The point is, whether God has provided in His Word, and does promise, to give us complete deliverance from the power and pollution of sin here and now, and grant us a life of victory and triumph over sin. We affirm He does. The opposition deny this, declaring we may be pardoned and regenerated, but sin remains in us, and there remains a necessity of yielding to this principle, and men are bound to sin more or less frequently in this life. Admitting, however, the necessity of cleanness or holiness for an entrance into heaven finally, they teach that deliverance will come finally somehow and somewhere and some way, but beyond this they dare not affirm. Some say in death, others that near death's dark door, still others say after death in purgatory, there will come the needed cleansing. But in all this tremendously important matter of the time, means, and agencies, and conditions, they are wholly nebulous and confused and unsatisfactory.

Now, let us keep our thought upon one single point. All will admit, that, however and whenever and upon whatsoever conditions the work is done, it must be by the power of God. If in or at death, it is God who must speak the word, "Be clean." If He can do it then, why not now? The answer can only be, "He can not do it now." There must inevitably be a denial of His present power to do the work in this life and world—the place and time of all others we must have it to be of practical use to us in life's conflicts. Denying the ability or power of God to do the work here and now for His children, is an admission that He is not as powerful as the Devil, who has done a work for and in us which the great God can not undo, but must wait for some advantages in death or purgatory or from some other source to help Him, and make the task easier so as to bring it within His power.

We submit that this is a fatal impeachment of the power of God—one of His cardinal attributes. It is a concession to the power of the Devil, which is fatal to the dignity and the supremacy of God the Father and Creator of all things. It disturbs the sovereignty of God, the harmony of His attributes, and the stability of His throne, and all in the interests of sin and Satan and hell. We claim it as absolutely impossible of denial that, if God is not dead, and is still bigger than the Devil, He can undo anything for us which the Devil has done in and against us. We submit that this is a proposition that can not be denied.

A plea for the continuance of sin in or upon us is a plea in abatement of the omnipotence of God, and a plea for the supremacy of Satan and his right of malpractice against the dignity and purity of man, through the cleansing from sin purchased for us by the blood of the Son of God, given for us through the abounding love of the Father, and applied by His infinite power.

It is a question, in the last analysis, between the power

of God and the power of the Devil. It is a case of the Devil measuring arms again with the God of heaven, in an attempt to mar His plans and work of redemption, as he attempted back in the past to mar His authority and work with and through the angels, whereby a third part of the hosts of heaven fell from their blissful estate into hell for ever. The proportion of His church fallen through this later device and rebellion of Satan, we know not yet, but it is sadly great and inconceivably tragic. On whose side are you, dear reader? For whose dignity and claim will you contend? Shall the God of all the earth be allowed His august claim to the power to save from all sin? Or shall the Devil's denial of this His divine claim be accepted? Let the reader make his decision and act accordingly.

Sacred Names

John Huss, Wickliffe, Savonarola, and other names in a long list are embalmed in the memory and affections of true Christianity, never to be forgotten, and never to lose their charm to the ears of lovers of freedom and right and liberty. When these names are lisped there is a thrill of patriotism and Christian love which springs up in the breasts of true lovers of the Christ. Simultaneously, there is a thrill of horror which arises at the thought of the atrocities committed upon these heroes of faith and martyrdom by a political gang of blood-thirsty tyrants who masqueraded in the garb and guise of Christians, claiming even to be a church of the loving and suffering Nazarene.

We are soon to celebrate the five hundredth anniversary of the martyrdom of Huss. It will occur on the 6th of July, 1915. Let this celebration be observed as the due of the memory of this saint and martyr who died under Romish hate and bloody and murderous cruelty for his sublime faith. His faith and his influence still live in Bohemia, and in the whole Protestant world, and should live fresh and green until Christ comes back to avenge the cry of the martyrs He will hear under the altar.

This noble and true man of God suffered much for years before his final taking off. He was imprisoned, threatened, lived in exile, was oppressed, browbeaten and terrorized, resisted all attempts at bribery to recant, and suffered nameless and indescribable horrors, such as the diabolical savagery and vengeful deviltry of Rome alone could invent. The story of his mock trial is but a recital of indignities and insults and outrages and a horrible travesty on justice, which was outraged and put to the everlasting blush on that fateful day. Finally, voted to death by the cruel horde of hirelings and brutes in human form, he fell on his knees and prayed for his enemies. They in vengeful fury tore his garments from him, degraded and scoffed at him, reviled him and, tying his hands behind him, delivered him over to the executioners! His neck was fastened to a stake by an iron chain and the straw and combustibles were piled up around him. As the flames licked their way upward round him, he cried out, "Christ, thou Son of the living God, have mercy on me." Suddenly, a gust of wind blew the flames into his mouth, which shut out for ever their power of voicing forth the praise of God the Father, and he died a martyr to the pure faith and loyalty of the Son of God. His dying words were expressions declarative of his sub-

lime faith in the deity of Christ, and in the divine inspiration of the Holy Bible. Thus died the man whom Rome burned to death for his faith. Why? Simply because he refused to put the pope on the Tiber above and beyond Jesus Christ. Why? you ask. Simply because he refused to place a dirty and lewd priesthood above the Son of the Living God, and bow the knee cringing before this fallible and putrid authority of mere flesh. Why? Simply because he refused to do obeisance to the most gigantic system of paganism and false religion which ever debased the pages of history, and admit this gigantic and colossal fraud to be divine and infallible and authoritative. Let the memory of this hero be venerated, and seek thereby to revive and cultivate in this dreadfully materialistic and compromising age an appreciation of the deadliness of this hydra-headed foe we have right in our midst. This foe seeks to recover the same authority in this country which the other nations of the world have thrust from them, and which we are in danger by simple supine indifference of allowing to gain such headway among us as finally to cost us, as Abraham Lincoln prophesied it would, bloodshed and a long and bitter conflict to rid ourselves and our posterity of the nameless curse of Rome.

A Pernicious Practice

We can not imagine a more injurious and reprehensible habit than that of criticising the preacher. And the injury is as great to the critic as to the preacher criticised. Men and women, members of church, often have a habit of such criticism, and that often in presence of children and young people. No matter how untrue the charges made or implied in these criticisms may be; no matter if the hearers are aware of the untruth of the charges; there is an effect inevitable of lowering to a degree the influence and standing of the minister in their estimation. They feel and see that he has no standing with the critics they listen to, and the force of this example, to a degree, loses the minister a degree of the respect of these hearers of criticisms which they know to be unjust and ill-founded. Add to this the tremendous destruction of confidence and respect for the preacher criticised in the minds and lives of the vast army of hearers of the criticisms who do not know of the falsity of such criticisms. What a vast amount of damage to the unfortunate victims of such gossipy gabble as is indulged in too often by those who should support their pastors! And what injury to the moral and spiritual standing and status of the critics themselves!

God is deeply offended with all such business as this critical and fault-finding habit. We have known ministers to be actually stung to their ministerial death by these pious frauds, who follow the business of picking at the pastors and finding fault with them. Many a man and woman has dug the spiritual graves of his own children by the habit of reckless fault finding with their pastors. Parents have the greatest influence with their own children of all people in the world. When these children hear chiefly in the home talk about their pastor, his weaknesses and his mistakes dilated upon by the mother and father, these children will very quickly lose confidence in such pastors, and they can not be expected to influence them any more for good. Such parents need not wonder when their children will go through meeting after meeting unreached, and seemingly growing harder and harder. These foolish parents have done the hardening themselves by their own guilty tongues. No matter even if preachers are not great as sermonizers, and often exhibit defective judgment in their administration, it is wholly improper for church members to criticise even these matters which are not faultless. Go to the preacher in person if the gravity of the matter warrants it, and talk kindly with him over the affairs, and thus show you have a real, genuine purpose to help him and not to ruin him by reckless criticism of him behind his back. This personal way is the Christian way, and the only Christian way.

This is a tremendously important matter we are trying to bring to the attention of our readers. Let us all practice common sense and fairness, if we can not rise to the nobler plane of unselfish love and genuine devotion to the divinely appointed shepherds of the flock who are over us in the Lord. We should love them for their calling's sake and for their divine relation to the church which we are bound to love. But if we can not rise to this nobler plane and bury our little notions which the preachers chance to cross, and if we can not bury our cherished fads and fancies and our superior knowledge which these preachers do not manage to

discover, let us for selfish reasons at least do them the mercy to withhold our wagging tongues from stinging them to death by the same thrust by which we crucify their influence over our own children and friends. For, as sure as we live, we strike to the death the last vestige of influence of the preacher over our children and friends by our holding up their faults to constant view instead of hunting out their virtues and their excellences. Why will some people be like those birds which will soar careering over meadow and plain for days unmindful of the smiling brooks and pleasing delights on every side, and never light until some putrefying carcass is sighted, when down they swoop and pick and pull and gorge until satiated with the nauseous dose. How can saved people have such taste for only the unsavory and the gross and the ugly and unfortunate in ministerial life and character, and refuse to see the honest efforts and the better elements and the higher aims and the best accomplishments wrought by even the faultiest of us preachers?

Beloved brethren and sisters, beware lest you be the birds in the parable that catch away the good seed sown by your pastors in the hearts of your own children. Be persuaded to better things by this selfish appeal to your love for your own children, if you can not be reached by the higher appeal to that love which thinketh no evil and refuses to see the dark and the ugly until forced to, and delights in seeing and hunting the good and the beautiful!

Without Hope

You can reform prostitutes, drunkards, thieves, assassins, incendiaries, liars, seducers, and all sorts and sizes of scoundrels and outcasts, but you can not reform a backslidden church. It seems from the verdict of history that for fallen ecclesiasticalisms there is absolutely no hope of salvation. It seems that the voice of hopeless doom reverberates through the ages, and the mouldy records of the histories of all the past, "Let them alone! They are joined to their idols." For these churches which were set on an hill where their light could not be hid; which were like beacon lights for the illumination and blessing of the world; and were divinely appointed as lighthouses to guide the voyagers over the perilous and fickle waters of life's sea aright, that they might at last make the haven of eternal security, where they could renew their association with the loved who had gone on before them, and were awaiting their arrival on those blissful shores — it seems that for these churches, when proven false to their high and holy trust, and recreant to their lofty calling of God in Christ Jesus, that there is no forgiveness, or at least no hope of return to Him whom they have betrayed and recrucified and put to shame and contempt.

Is this the meaning of those startling words of Paul, in Hebrews? "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Oh, the utter despair of this fearful fate! The unspeakable desolation in this bitter woe uttered by this holy apostle! Given over for ever — alive but eternally damned; no hope, no promise, no prospect, no appeal, no revision possible of the fatal verdict rendered, no space for repentance, no alleviation of the pain and penalty by even a godly sorrow! Despair fatal, final, utter, inexpressible, and irretrievable; doom, dark, inflexible, and irreversible for ever and for ever!

Such seems to be the fate of a faithless church. What a responsibility rests upon a church and her leadership! Indeed, it were better such had never have been born, than to make this fatal lapse and descend into this bottomless slough of bitter and black despair for ever!!! Woe to the responsible leadership of fallen churches!! God have mercy upon us!

God and the Bible and human history have a marvelous connection. All students of history who are truly wise recognize this profoundly interesting truth. It is not often that a busy statesman has reached the depth of this profound fact. James A. Garfield seems to have descended into its abyss from the following statement he made: "No man can understand the history of any nation of the world who does not recognize in it the power of God, and behold His stately goings forth as He walks among the nations."

THE EDITOR'S SURVEY

News and Notes

The five hundredth anniversary of the martyrdom of John Huss will be celebrated on July 6, 1915. The invitation has gone forth from the Federal Council of Churches of Christ in America, to its constituent bodies to observe this celebration. It will likely be widely complied with, which will be very proper.

The Book Committee of the Methodist Church, at its recent session in San Francisco, declared a dividend of \$300,000 to the retired ministers of that church. This is the amount they declared last year. This is from the profits of their publishing houses for the past year, which amounted to about four hundred thousand dollars.

The next great stage in the world movement for prohibition must be an appeal to the workingmen. It must be of an economic nature, showing indisputably that prohibition will necessarily be to the benefit of the working man. This to offset the false and pernicious but perilous cry of the enemy that prohibition will precipitate a labor panic. It is contended that it will prostrate business, and lessen the demand for labor, at least until the country recovers from the shock and depression occasioned by the enactment of nationwide prohibition. Labor is naturally sensitive on this point, as constant employment is necessary to keep the workmen from actual embarrassment, if not distress. This appeal can be made, and the proof can be adduced. The state of Kansas is a capital object lesson, and is monumental and unanswerable as proof positive of the colossal untruth of any charge that prohibition will cause a depression, and a consequent lessening of the demand of labor.

The normal cry of the saved should be for souls. John Bunyan said, "I could not be satisfied unless I saw fruit to my work appear." Doddridge cried: "I long for the conversion of souls more sensibly than for anything else beside." Matthew Henry, the old commentator, said, "I consider it greater happiness to gain a soul to Christ than to possess mountains of gold and silver, and to gain souls I am ready to beg my bread from door to door."

Associate Justice Hughes has issued a statement intended to put a stop to the use of his name in connection with the candidacy for the presidency next year, as the candidate of the Republican party. He says he wholly disapproves the use of his name in connection with the presidential campaign. He says he is not a candidate in any sense, and can not allow his name to be used.

There is a plan under consideration to convert McKendree Church edifice, of the Methodist Episcopal Church, South, in Nashville, Tenn., into an office building, with an arcade passing between two stores to the church auditorium, at a cost of two hundred thousand dollars. It is the plan by this arrangement to create an income that will allow this old, historic church to extend her operations and sphere of usefulness which her reduced financial ability now prevents. This may be the inevitable outcome of the situation. We con-

cess to a feeling of regret to see the necessity for this venture in the case of this great church. The writer has a tender place in his heart for this old church, of which he was once pastor, and in whose service he spent some of the most thrilling years of his pastoral experience. We wish the church success, whatever may become necessary in the problem which has overtaken it, and which seems the fate of all great downtown churches in large cities.

The New York Times calls attention to the great number of Southern men who occupy important positions in the government of the United States. We had not thought of it, but it seems from the large number of such men that the South must have a natural genius for civic duties, or else she is exceptionally fortunate in getting more than her proportionate share of public patronage and civic responsibility. The Times mentions that the President was born in Virginia, five of the ten cabinet ministers were born in the South, the Chief Justice of the Supreme Court, and two of the associate justices are Southern men, the Comptroller of the Currency is a Virginian, the ambassador of the court of St. James is a native of North Carolina, the ambassador to Italy is a Virginian, the ambassador to Spain is a Virginian, the ambassador to Russia is of Virginia stock, and the minister to Switzerland is a Georgian. In the Senate of the United States the states of Virginia, Tennessee, Florida, Arkansas, Mississippi, Georgia, North Carolina, Louisiana, South Carolina, and Alabama have each a chairman of an important committee, and four of these states have two chairmen each; while in the House of Representatives Georgia and Arkansas have each a committee chairman; Virginia has five chairmen; North Carolina, three; Alabama, two; Texas, two; Tennessee, four, and Florida, three. This is quite a remarkable showing, it seems to us.

Governor Rye, of the state of Tennessee, has vetoed a bill passed by the Tennessee legislature abolishing the death penalty.

By approving a report of the Moderators' Council, the New York Presbytery dismissed the charges against Dr. Charles H. Parkhurst, and he will not be brought to a trial for the letter he wrote to California during the prohibition fight there recommending or advocating the use of light wines while condemning whisky.

The United States Appellate Court at St. Louis has handed down a decision which declares the union of the Cumberland Presbyterian and the Northern Presbyterian churches valid. This was a case in litigation over some college property in Missouri, and under the decision the Missouri Valley College will go to the united church, or the Northern Presbyterians.

The Women's Peace Congress, which met at the Hague, has adjourned. The Outlook says that the deliberations of the congress, of which Miss Jane Addams was president, have had "little effect upon public opinion, and none at all upon the governments involved in the European war." The paper expresses re-

gret at having to utter this opinion, but expresses it strongly. We had hoped for some appreciable influence from this meeting, but the Outlook may be correct.

President Wilson's note to Germany on the Lusitania incident was wise, strong, statesmanlike, and true to America, and the best interests of the world. It is no time for war, but we must insist upon humanity in the war going on, and the rights of neutral nations and individuals. Noncombatants must be protected.

The United States is said to be the first nation to introduce electricity as the power by which to propel great steamers. The battleship California of our own navy is said to be the first of any nation to be propelled by electricity. The installation of the electrical apparatus will cost \$431,000 and the contract has been let.

The Methodist Protestant and the United Brethren churches again have tip the matter of the organic union of these two bodies with better prospect of successful issue than ever before. The recent conference in the interest of the union was said to be so encouraging that aggressive steps were arranged to push a union campaign vigorously. The Methodist Protestant Church has completed every step necessary for a formal union, and now the next move is for the United Brethren bishops to take a referendum vote of their members, which the bishops promised to do at the earliest opportunity.

All praise for Secretary Bryan for his words to a Romish priest concerning the Mexico matter. We are glad we have one man high in authority who knows what ought to be said, and who commands the King's English in which to voice the needed utterance to these medieval reactionaries and arch traitors of our America—the Romish hierarchy. In a letter to one priest Kelley, of Chicago, who had been ranting overmuch about their demand for "religious toleration" in Mexico, Mr. Bryan assured him that the administration at Washington was doing and would do all possible to induce Mexican revolutionists to treat humanely Catholic priests and nuns. Then, hewing to the line, he went on to add, that Mexico, in order to achieve a proper stability of civilization, must be given "just land tenure, free schools, and true freedom of conscience and worship." In short, must have absolute deliverance from the immemorial yoke and despicable domination of the deadly and paralyzing papacy and its influence for ever and for ever. We trust the pope and his priests may take notice and be governed accordingly.

Thomas Edison has been awarded a gold medal by the Civic Forum of New York in recognition of his career as among the highest in human history.

The Ohio Supreme Court struck labor unions another blow when its decision was rendered declaring that the law preventing the discharge of an employee for belonging to a labor union was unconstitutional. The point was whether or not this law conflicted with the federal constitution. In a similar

case, the United States Supreme Court had previously decided that it did conflict with the federal constitution.

It is said that the professions of law, medicine, and theology are being deserted by Yale graduates, and manufacturing, finance, and engineering are taking their place. Ten years ago it is said there were four times as many Yale lawyers as engineers, but the increase in lawyers since then has been only twenty-four per cent, while engineers has had an increase of one hundred and thirty-five per cent. This is another instance of the trend toward the material and the mercenary, which is patent in many other directions.

The Billy Sunday meetings in Patterson, New Jersey, are about drawing to a close. There is very great regret at his inability to extend the time at least one week more, but his engagements it is stated, forbid this. He seems to have succeeded, despite the opposition he had to contend with at the start.

Selfishness in Prayer

We are not to be selfish in our praying. We must remember that God asks to be heard, as well as to be asked to hear. We are not slow to ask Him in our needs, but we are too slow to hear Him when He asks to be heard. There are two sides to praying. There is the prayer side, and the Bible side. When we pray, we are asking to be heard. When we read the Bible, we are listening to God wherein He asks to be heard. Both these sides are essential if we would grow symmetrically and normally in our Christian character. This is a profoundly important matter, to which the *United Presbyterian* calls attention in the following words:

From the days when holy men of old spake as they were moved by the Holy Ghost, two great petitions echo to the present day—"Hear, O Lord," and "Hear, O Israel." He who has taught us to pray, "Hear, O Lord, when I cry with my voice," has also taught us to say, "I will hear what God the Lord will speak."

If it be objected that hearing is involuntary, and we can reasonably be expected to hear only that which is thrust upon us, whether good or bad, the answer is that hearing is just as voluntary on our part as it is on the part of God.

We may get many a message from heaven and hear many a call of the good, if we will be attentive.

Hearing is a matter of direction. We hear in part with our eyes. For this reason the pews always face the pulpit. For this reason our eyes and ears are both turned toward the front. When Peter and John wanted to convey a message to the lame man at the gate Beautiful, that would reach his very soul, they said, "Look on us." We shall be far more likely to hear God if we lift up our eyes to the source from which our help comes. We shall be far more likely to hear Jesus if in the attitude of "looking unto Jesus." The old prophet told of a time when the children of Israel should "ask the way to Zion with their faces thitherward." That was only another way of saying that their asking would be sincere.

The object of attention and desire and expectancy is betrayed by the attitude of one's body. If we covet the grace of God, we can not be indifferent to the means of grace.

It is absolutely certain that if we want to know, we will follow on to know; and if we really want to hear the voice of God, we will assume the attitude that will give him a chance to speak to us.

Hearing is a matter of atmosphere. There is a man living in Erie County, Pennsylvania, who declares that from his home in that county he heard the battle of Gettysburg, and he explains it by saying, "The atmosphere was in such a condition."

It is impossible to hear well in an atmosphere of indifference, or criticism, or one that

A Boon

*From every pain there comes relief;
Old time removes the sting of grief;
And ripe still grows the cherry.
And so, good fate, to play my part,
Please let me have a merry heart!
And yet! Well, not too merry.*

*I would not smile while others sigh.
I would not laugh while others cry.
The hapless need defender.
And since I'd play a better part,
Please let me have a tender heart!
And yet! Well, not too tender!*

*Who smiles too much but mocks at woe,
Who cries too much to health is foe.*

*The penalty's hereafter.
And so the boon I ask is plain:
Let me be cheerful in my pain.
And tender in my laughter!*

—Grif Alexander, in *Pittsburgh Dispatch*.



is filled with interfering sounds. One is not likely to hear God in a stock exchange, or a dance hall, or even a meeting of stockholders. But in an atmosphere of Bible study, or of worship, or of missionary or evangelistic fervor, or of consecration, he is able to give his soul a chance.

Daniel was creating a favorable atmosphere for his soul when he kept his window open toward Jerusalem and prayed three times a day at the open window. All the babel of Babylon could not drown the voice of God in such a room as that.

Hearing is a matter of distance. The minister can not preach to all those whose names are on the church roll; some are too far away.

Hearing is a matter of obedience. Your alarm clock, enthroned upon the chiffonier, and invested with authority to regulate your life and conduct, has been absolutely faithful; but you have ceased to hear it because of your disobedience.

You are deaf to the church bells because you have refused to respond to their invitation. Ye shall continue to hear, if ye follow on to hear the Lord.

An All-Sufficiency

Yes, this best describes the Bible in its relation to our nature and our needs. How blessed that in this Holy Volume we have in ten thousand colors and varieties of presentation the very prescription we need for our every moral disease and our every suffering and our every pain and our every possible moral ailment and need. There is not a possible condition or attitude or position we can occupy, or which can come to us, which this blessed book does not fully meet and cover in its marvelous word. To use a big word, we can call it a great pharmacopœia—a book descriptive of medicinal drugs. So this great Book divine is one descriptive of spiritual drugs, suited to every possible spiritual malady, and physical malady as well, of mankind. The *Continent* says:

Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us that we sin because our grandfather sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away for ever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinner one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in

this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life:—the boy far away from the faces of his home and far gone in shame—such true stories of lowly devotion breaking through into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the "Turn again, my daughters," is as wistful as when it breathed through the alien corn. What richer consolation are we hungry for that we turn from Judea? Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?

At Mother's Knee

Here, at this lowly human altar, have been learned the lessons by which empires have been founded or destroyed. Here have been learned the lessons which have formed the fibre out of which the strongest Christian characters have been moulded, and the greatest human elements implanted in all the great of earth. In the homes and at the knees of devout mothers Christ has breathed forth His sweetest lessons of faith and trust and hope and strength. At these sacred shrines, where children bow daily, are to be forged the ligaments which bind men and women indissolubly to God in the after years, when life becomes strenuous and the battle grows fierce. *Christian Intelligencer* tells of the influence of such homes in the following:

Said President John Quincy Adams on a public occasion: "There are two prayers I love to say—the first is the Lord's Prayer, and because the Lord taught it; and the other is what seems to be a child's prayer—'Now I lay me down to sleep'; and I love to say that because it suits me. I have been repeating it every night for many years past, and I say it, yet, and I expect to say it my last night on earth, if I am conscious."

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take;
All this I ask for Jesus' sake. Amen."

How familiar these words! We all learned them in childhood. They were taught us at mother's knee; with closed eyes, upturned face, and folded hands, we repeated them. They formed our first prayer. Oh, the simplicity of that childlike trust! We prayed, we slept. God's good angels stood guard throughout the night watches. We believed our prayers were answered. Long years ago, that dear mother passed away. We, grown to manhood and womanhood, followed the precious dust to its last resting place, but the spirit returned to God, who gave it. But all through the years there has remained the memory of the prayer mother taught: "Now I lay me down to sleep."

A year ago, a well known Methodist pastor of Vermont was taken to the hospital at Troy, N. Y., for a critical surgical operation. Before the anesthetic was administered the Christian surgeon said to him: "Doctor W—, have you anything to say before we begin?" Taken by surprise, the clergyman, knowing not what to answer, closed his eyes, and repeated the prayer learned at his mother's knee: "Now I lay me down to sleep." There followed the anxious hours of "sleep," but, as in childhood days, God, the Keeper, was faithful, and with the morning's dawn there was light and hope.

May we, with John Quincy Adams, not be ashamed of the "mother's prayer," but use it even our last night on the earth.

THE OPEN PARLIAMENT

Hold up the Standard

Written by E. F. WALKER

IT IS well known what is the standard of Christian experience and life, as held by the Pentecostal Church of the Nazarene. We believe it to be the same as the Bible standard: instantaneous deliverance from all sin, and perfection of divine love—grounded in the all-sufficient merits of the precious blood of Christ; wrought as a distinctive, second work of grace, by the baptism with the Holy Ghost; upon condition of faith in the uttermost Savior. This experience is always manifest in righteous conduct; but in itself it is personal and internal—

*A heart in every thought renewed,
And full of love divine;
Perfect and right, and pure and good:
A copy, Lord, of Thine.*

We hold that no one is a perfect and successful Christian—perfect and complete in all the will of God—who has not experienced this second work of grace; that conversion is in order to sanctification; that perseverance in the Christian life and admittance to heaven are dependent upon this experience; and that the lack of it is the principal explanation of so much failure and backsliding.

Yet there seems to be the conviction, sometimes—even among those who profess to believe with us—that this standard is too high for practical working among certain kinds of converts, and that they must be satisfied with the accomplishment of the first work of grace, so far as these special classes are concerned. Hence there are those, even associated with us in Christian work, who seem to spell SUCCESS for themselves and those among whom they labor when the first work of grace is clearly in evidence. Not always, if often, are little children and converted heathen urged on unto perfection, for to some the blessed experience seems to be a goal out of the reach of such—the holy life too high for them to exemplify.

Now, we would not appear to belittle conversion. It is not only a great and blessed work of grace; it is also a necessary work of grace, without which there can be no other. Not a human breath of divine, spiritual, holy life is ever breathed without it; not a step in the Christian life is ever taken without there being first a real, radical conversion from darkness unto life, and from the power of Satan unto God. But it is not full salvation, and does not bring into the full, normal Christian life. He who is converted, but is un sanctified, is double-minded, and therefore is unstable in all his ways. He is not a sinner, neither is he a consistent Christian. There remains within him that which makes him prone to wander from righteousness, to leave the God he loves. It ought not to be expected that he will accomplish much of the work of God, or continue straight and long in the way of life divine, without the complete work of grace that bringeth salvation.

Young converts especially—whether of few years of age or “babes in Christ”—need all the salvation and help that heaven has provided in order to succeed in the Christian life:

the younger and less experienced in the way the greater the need of full salvation—if the presumption is correct, that the younger and least experienced in religion they are the greater their weakness to contend with the world, the flesh, and the Devil.

Salvation, holiness, are not our achievement, but God's gracious bestowment. Who is sufficient for these things? Not as though we were sufficient of ourselves. Our sufficiency is of God. “Without me ye can do nothing,” says the Savior. The Christian responds, “I can do all things through Christ which strengtheneth me.” The weaker the babe the more need of strong arms to support him. God's strength is made perfect in the weakness of His child. Wesley taught that the young converts should go right on into the experience of perfect love, as “otherwise they can not keep what they get.” He also insisted that the early period of Christian experience is the best time in which to be made perfect by the second work of grace, as the convert is then most easily led into the experience. It is a well known fact that those who have been, but recently led to Christ, and are less versed in religion, and less experienced in the ways of church people generally, are the readier to embrace the doctrine and experience of sanctification.

Every true conversion is from sin unto holiness, and from the dominion of Satan unto God. Being turned into the right way, and set going in the right direction, the disciple should be soon led to perfection. People, especially in these days of added light on holiness, who have been long in the way of the Christian religion, and have not reached the goal of full salvation, have stopped somewhere, if they have not actually returned to the old life without God. It is only “for a season” that they “have run well.” Soon after conversion they were “hindered” from obeying the truth. They may remain “religious” and “churchy,” and even may appear to be more so than at first; but they have “left their first love”; so far as real, personal, experiential salvation is concerned, it is no longer known except as a sweet yet unsatisfying remembrance—because as young converts they did not soon receive the Holy Ghost in Pentecostal meaning and measure.

And, again: sanctification being a part of salvation, and salvation being all of God, “the young and inexperienced” may be as good examples of holiness as the older and more versed in religion. Little Sammy the Prophet and little Johnny the Baptist were as true and consistent Nazarites as the older and more experienced Samuel the Prophet and John the Baptist.

Now, all that has been said regarding the young and “weak” in general applies with special force to converts in heathen lands. It were a very great and grave mistake for any missionary for a moment to imagine that the converts from heathenism are hardly ready for the deep things of God. As a matter of fact, they are readier for sanctification than they were for conversion. Indeed, their conversion is toward sanctification. They now lean and are pressing that way, and the second

work of grace is much nearer to them than was the first work of grace. And, just as the young and weak among us have special need of the might of God's full salvation, so those who have been “turned to God from idols to serve the living and true God, and to wait for his Son from heaven,” have special need of the second work of grace to deliver them from the enemy within and to fortify them against special dangers without, and also for their own personal endowment for Christian service to which all are called.

Paul expressed his solicitude for “the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ,” “lest by come means the tempter have tempted you, and our labor be in vain.” Therefore he sent unto them Timothy, that he might learn their state; and, notwithstanding his rejoicing over these converts, when he received the report of his messenger, that they had stood fast, yet did he continue to “pray night and day exceedingly” that he might see their face and might perfect that which was lacking in their faith, to the end that God might establish their hearts unblameable in holiness. And he earnestly besought them concerning the righteous walk and the keeping of the commandments, and declared that God willed their sanctification, in order to the continued maintenance of virtue, temperance, and honesty, and all conduct that should characterize Christians; and he did this especially because of the heathenish customs surrounding them and constantly endangering them. He earnestly prayed for the entire sanctification and continued preservation of those converted heathen, and gave solemn charge that his earnest letter be read to all the holy brotherhood. If we read carefully the epistles, and note well the journeyings of the great apostle, we can not but be impressed with his solicitude for the confirmation of all the converts and establishment of all the churches.

If we are to make full proof of our ministry, we must have the apostolic zeal and follow the apostolic example. We can truly succeed as Christian evangelists only as we possess and press full salvation, laboring earnestly and constantly to present every man perfect in Christ Jesus.

Jesus commanded His converts to whom He had given the commission to evangelize the world, not to depart from Jerusalem until they had received their Pentecost. They would have been disobedient to the Lord to whom they had been converted had they gone forth before the day of Pentecost was fully come—even had they gone out to fulfill their commission—the sacred work of the world's evangelization—and thus their missionary operations would have been marked by sin. But, holding to their conversion, they obeyed their Lord, and waited for the fulfillment of the promise. Then, immediately, they began their work of saving men “among all nations.” But now, as they had a new experience, their ministry had a new objective. They called men unto repentance, and faith in and profession of Christ; and then they added, “And ye shall receive the gift of the Holy Ghost; for the promise is . . . even unto all that the Lord God shall call unto him.” It is evident that the converts of these Pentecostal missionaries were immediately added to the company

of Pentecostal Christians, not merely in "church relationship," but also in like precious faith and like blessed experience.

And this should ever be the result of our ministry, even among the heathen of every nation under heaven.

The Lord raised up the Pentecostal Church of the Nazarene — not for the dissemination of Christian education, though that is one of the callings of the church; not for the advancement of Christian civilization, though that is one of the results of its work; not for the reformation of moral manners after the Christian custom, though that is always insistent and in evidence; not for the organization of a Christian ecclesiasticism, though that work is of great importance, and should not be neglected; not for the propagation of true Christian doctrine, though that is a great and necessary work; but the Lord raised up

the people called after Him who was brought up at Nazareth and after the inaugural day of His triumphing church, for the establishment of Christianity according to Jesus Christ — the evangelizing of the world, and the spread and conservation of Bible holiness in all lands.

Pentecostal Nazarenes, Pentecostal Nazarene ministers, and, especially, Pentecostal Nazarene missionaries: let us ever keep in mind, and heart, and purpose, and over all in our sacred work, this our standard, and hold it up steadily for the people; never for any consideration whatever, swerving in the least from this our holy calling.

*Holiness unto the Lord
Is our watchword and song;
Holiness unto the Lord,
As we're marching along;
Holiness unto the Lord now and for ever.*

The Pure in Heart

Written by JAS. J. BALLINGER

"Blessed are the pure in heart; for they shall see God" (Matt. 5:8).

PURITY IS THE NORMAL STATE. *It is the demand of intelligent beings.* (1)

Purity is demanded in the material world. We want pure water, pure food, pure air, pure blood, pure medicine, pure light, and if we buy animals or fowls we want pure blooded animals and fowls. (2) Purity is desired in the political world. With all the corruption in politics there is a demand for cleanness in this realm, and this demand is playing a great part in the purifying of the political stream in the world. (3) Purity is sought in the commercial field. Men want to know that business is being transacted on the square, and the man who hopes to succeed at length must conduct his business affairs so as to keep free from the deceptive practices, which many heretofore have regarded as essential to success in business. (4) Again, purity is sought in social circles. The young man seeking a companion for life desires one who is chaste; the father wants his daughters to be pure, and the patrons demand purity of the teacher who is to instruct their children. (5) The religious world is no exception. From the infinite God down to the most degenerate of His creatures, purity is a demand. The drunken, profane, licentious wretch of the street is ready to criticize the professor of religion so long as he deviates one iota from the path of righteousness and true holiness. The opposer of holiness, with all of his jest concerning the doctrine, admits that he believes in this truth, and if he is a minister, will claim that he preaches holiness. Then the true follower of Christ demands it, and if he has not obtained "this pearl of great price" he is a constant seeker for it.

All normal agencies work to this end. (1) This is true in the natural world. The wind, the water, the fire, the light, the electricity, the cold, motion, life, and in fact every normal agency in the natural world works to this end. If a decaying body falls to the earth these forces immediately set in to purify the contaminated spot, and within a few months at the outside the place is so thoroughly transformed that no disease germ nor offensive odor remains, but flowers with their sweet perfume adorn the once despised spot. The great oceans are rocking back and forth beneath their great commander, and with the millions of decaying bodies held in their bosom year after year, they are keeping clean. No offensive odor arises from their surface to

sicken the tired mariner as he guides his barque from shore to shore. Then there is the human body constantly working to keep itself unspotted from the world. Poisons in some form are constantly entering its sacred precincts, but not without meeting opposition, and in most cases defeat.

But thank God, this is not all; for as we ascend the scale into the spiritual we are met on every hand by that which inspires the lost sons of Adam to turn from the degrading paths of sin unto a life of holiness. In the first place, we are confronted by the Holy Ghost who convinces of sin, righteousness, and judgment. Next is the Bible that condemns evil and commends good. Further in the path is the commissioned herald of truth to warn of an endless destruction if we follow sin, or inspire with the promise of eternal bliss if we will keep pure. And Jehovah, through the sensitive conscience is saying, "Son, give me thy heart," and again, "Wilt thou be clean?" and still again, "Blessed are the pure in heart, for they shall see God."

PURITY IS THE NECESSARY CONDITION. *As a guarantee to man's own safety.* (1) In preserving his spiritual life. If cancer, tuberculosis, or any other disease lingers it is a positive evidence that it is being fed by some part of the body. If the fires of a volcano continue to burn something is being consumed; and if carnality remains in the life it remains at the expense of that which is good. (2) Then purity is needed to throw off impurities which come from without. If the body is in a weakened condition it invites disease, and when the heart is impure the Devil can inject his poison with little effort.

Purity is needed as a guarantee to a right attitude toward others. If my heart is pure, others will be safe when placed at my mercy. If the evangelist's heart is pure, your daughter will be safe when placed in his company. If the layman's heart is pure he will not try to take the advantage of his pastor, and he will not fly off the handle and refuse to support his pastor if he hits some pet sin of his; and, on the other hand, the pastor whose heart is pure will not try the fleecing plan on his flock. If the merchant has a pure heart he will give your ten year old child just as good weight or bargain as he will give to you. The pure in heart will take no obligation, or oath which will make him mistreat any soul, or do questionable things.

As a guarantee to an acceptance with God. This purity removes that embarrassed feeling

that steals over the unclean at the thought of meeting God. It causes the soul made spotless to say, "Even so, come, Lord Jesus." It dispels all self-condemnation, and scatters fear. It insulates the soul so completely from this old world that the currents of Divine power can electrify the whole being without giving the least shock to the nerve centers. Yes, purity of heart is a guarantee to an acceptance with God, and an enjoyment of God. He is enjoyed in all His creation. His infinite wisdom and goodness are seen in every form of life. Every particle of matter from the least to the greatest speaks to the purity of the Father, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Praise God for ever, and for ever for His marvelous provisions. Glory and honor and majesty be unto His name for ever. The pure in heart are like God. There is affinity. There is fellowship. There is understanding. There is sympathy. The language of Canaan is not strange. He who sanctifies and they who are sanctified are all of one.

Is your heart pure? Is there a doubt? Have you more orthodoxy than real life or experience? Is there more theory than practice? Do men see more vinegar than honey in your life? Are you as holy in the home as in the church? Do your children believe in your sanctification? Are you getting to some extent proud? Do you desire God more than all else? May the Lord help us all to keep clean.

Topeka, Kans.

Is Much General Assembly Legislation Needed?

Written by H. G. COWAN

BROTHER C. E. CORNELL has given a large order for General Assembly legislation, or the consideration of the same by the church, in the few months preceding the meeting of that body.

But, is it all needed? His seven questions do not seem to me to be serious. Those concerning the "obstreperous official" and the "officious" and "bossy" preacher could better be answered by an altar service than by legislation. If we have officials and preachers of the sorts named, legislation could hardly reach their cases, but there should be found a way to convince them that their ways are not in harmony with perfect love; that "loving to have the pre-eminence," and making themselves "lords over God's heritage" are condemned by the Scriptures, and out of place in the acts and attitudes of holiness men. More prayer, more humility, and more searching the Scriptures to learn the whole will of God are needed, rather than more legislation.

Relative to the District and General Superintendencies, why disturb the provisions of the Manual for these offices? They are necessary and useful, and have done much to spread scriptural holiness, and organize and build up the same. They are our chief connective officers; without them we would be a rope of sand, a parcel of independent organizations without a bond of union. With them we are a reinforced concrete structure, with solidity to withstand all the shocks of formalism, fanaticism, and worldliness.

They ought to receive a larger support, and might if all would do as well as some. But let us not discourage our people by complaints along this line. In proportion to our age and numbers, are we not doing fairly well? Per-

haps not all we ought to, or all we might do, but pretty well, considering. In the Dakotas—Montana District, with a membership of 284, a little over \$223 were contributed last year for the support of the District and General Superintendents, or about 78½ cents per member. This was not a large per capita payment, it is true, but when we consider that this was in addition to supporting their pastors and contributing to missions, and other interests, we may begin to realize what our people are doing. I have recently received the minutes of one of the annual conferences of the Methodist Protestant Church, with which I was formerly connected, and which covers a thickly settled territory, including the capital of our nation, and several other large cities of the Middle-Atlantic states, with a membership of over 30,000. This conference employs a traveling president to do the work which we expect of three General Superintendents, for about the same membership. The president receives a salary of about \$3,000, or ten cents per member for the entire district. Some churches or circuits with a membership about equal in number to that of the entire Dakotas-Montana District, give nineteen dollars to sixty-six dollars for the president's salary. Who will say that we are niggardly in our support of our General officers? We ought to do better; but more of the love of God shed abroad in our hearts, by the Holy Ghost given unto us, will be far more effective in the increase of our finances than large grists of legislation ground out by the General Assembly.

Fighting in the Rut

Written by FRED MESCH

LET us repeat a little. We are not as a movement reaching the outside crowds as we would like and ought. We are down in the rut, fighting away. We are developing great preachers to build up the saints, and they are working hard at it, too. But they, again and again, go home after service heartsick because new material was not reached. Is there not a remedy? Where have we been at fault?

First of all, our special meetings are absolutely too short to accomplish much good. A ten days' or two weeks' meeting merely gets a church stirred and ready to go in for a revival. But the evangelist says he has other engagements and must go. So away he goes, and the work that had begun with such promising prospects is shut off, and another two weeks' spell is tried the next year. There is not an evangelist in our work but feels this very thing keenly. A number have talked to us about it, and still nothing much is done to remedy the fault. We talk about the old-time revivals. Let me remind you that the old-time revival used to run for weeks, and often months. Old warriors have told us of sweeping revivals that did not break out until about the sixth or eighth week. In Asbury's time they held meetings for as long as three months. In one such meeting they had over nine hundred conversions and over six hundred sanctifications. Finney held no such short efforts. The great Caughey stayed, most often, two and three months. And yet we are trying to do the same kind of work in ten days. Brethren, let us for ever be done with these short meetings, and get down to business. As my good friend Cornell wrote me recently, "Stay, by the work till you have a whole town on the run." We close our meetings too often just about the time the out-

side begins to hear about us and plan to come.

There is a second obstacle in the way, and that is a touchy subject—money. Good evangelists have told us that they approved the siege idea, but that a long-meeting paid no more than a short meeting and that they could not afford it. Perhaps the first is true. But for a man of God to be stopped from doing what he feels is an urgent need, because there is not enough money in it, is criminal. We are not talking at random, nor of that which we do not know, when we say that the evangelists are the best paid men in our whole movement. We know what the teachers in our schools get, what our pastors get, what our missionaries and our Publishing House men get. We do not know the absolute figures in every case, but in nearly every one. These get far less than the evangelists in their class. Immediately some one says, "But we as evangelists make greater sacrifices, being away from home, etc." I know that as well as any do, and it is a great sacrifice. But are we to be paid down here in this world's coin for our sacrifices? Ought we not fear lest on the last day the Lord will say, "Verily ye have your reward"? If our evangelists would be willing to tie down to longer meetings and trust God to take care of the financial end, I believe we would come up the road. We realize many are doing so, and only wish there were more. I am talking as an evangelist myself. Let us go in, brethren, to sacrifice and pull along with the pastors and teachers and hit a new stride in our work. It can be done and it must be done.

This subject has its two sides. The people in the churches must also be willing to sacrifice and provide for longer meetings. Very many of our pastors and teachers and missionaries make sacrifices clear out of proportion, financially, to what our lay members do. Greater preparations ought to be made for such a revival, and an evangelist called for at least a month. If they figured on a certain amount for their regular meeting, let them go a little deeper into their pockets and double it, and the greater meeting will bring larger returns to them in the end. Our work will never sweep ahead as it ought without greater sacrifices than are now being made in many quarters.

There is another trouble with us in many quarters: the old-time glory and liberty of the Holy Ghost is not upon our people. The glorious swing and freedom of fire-baptized people is unmistakable. We have become too often bound up and tied down by various things. In many cases, it is because we have failed to push out after new people and have become concerned in babying our own experience. Often differences and ill-feelings have arisen among professing holiness people. There is a lack of old-fashioned fasting and prayer, travail of spirit for lost souls. Holiness meetings and camps are often mutual admiration societies. We gather to hear great preaching. We have our favorites. One is of Huff, another of Ruth, and another of Williams. We trust these men to bring revivals instead of God. How the warning of Jesus to the Ephesian church ought to stir our hearts! Read it in Rev. 2:1-7. That church had every mark of Christianity, but had lost their first love, the original fire and glory of Pentecost. How true this is today in many quarters. We have settled down to having nice, little meetings and working over one another instead of going out, fire-baptized, to stir the neighborhood. Let us go on our faces in fasting and prayer until the old-time glory of God sweeps upon us, and then shall we see sinners con-

verted and believers sanctified, and people coming into our churches, and our churches sweeping ahead in a blaze of glory.

Let all the people say Amen!

Scum and Dregs

Written by F. M. LEHMAN

THEY talk of their culture, as though this would bring this drifting old world to its senses; they talk, while old Splitfoot is having his fling, and we, we must pay the expenses. They pass out their polish, and simper and bow, to pew-dupes at so much per swallow; we think of the Scripture that speaks of the sow, once washed, has returned to her wallow. If once they knew God they have fallen from grace, and follow the fads and the fashions; of old-fashioned godliness losing all trace, indulging in sin and its passions. They scoff at the day when our forefathers fell, like Saul on his way to Damascus; they scoff at the Spirit; they scoff at a hell—you know why they do it: don't ask us. They like the sweet jingle of shekels in jeans—these hirelings, all bought by the bosses; they draw their commissions from oysters and beans, and love not the journey of crosses. How sad it will be for the money-bought fop, dispensing his chill, like the autumn!—Thank God, there is hope for the scum at the top, and hope for the dregs at the bottom.

The man with his millions, so full of his pride, helps not his unfortunate brother; some day his poor wealth will be thorns in his side, his wealth can his conscience not somther. His dollars may buy of the best of the land, swing wide to him earth's fairest portal; a thousand may move at his royal command, and he may forget he is mortal; his mansion may stand on a hill by the sea, where whisper the spice-laden breezes; his board be supplied by rich wine from the lee, and everything 'round him that pleases—and yet, when he lies on his pillow to sleep, the night may be long in the going? It may be the Shepherd is calling His sheep, and hasten the seed in the growing? For Memory plays in the brain of the man, and brings back the days of his childhood; the lisped "Now-I-lay-me" comes back through the span, his mother and church in the wildwood—the great man of wealth in his journey may stop, although it be late in life's autumn. Thank God, there is hope for the scum at the top, and hope for the dregs at the bottom.

The great politician, well versed in his trade in getting his votes for the dollar, may weary some day of the fickle old jade, and take off his bribe-dirty collar? The lawyer who lives by the sweat of his jaw, and cares not a fig for his fellow, may some day be brought to his knees by the law that shows up a streak of the yellow? The criminal doctor, whose misdeeds are rife, untouched by the groans of the dying, some day may discover the portal to life, grow tender, and cry with the crying? The gambler, intent upon shekels to win, by tricks he has learned at the table, may suddenly turn from his folly and sin, be changed by the Christ, who is able? The woman in scarlet, adrift on the street, amove in the dens and the danger, some day in her sinning and sorrow may meet sweet pardon and peace in the Stranger? No matter how haughty, how low they may drop, how late it may be in life's autumn—thank God, there is hope for the scum at the top, and hope for the dregs at the bottom.

Pasadena, Cal.

MOTHER AND LITTLE ONES

The Stop-Over

The state secretary looked over at his old friend, who was visiting him. "I wonder," he asked, "whether you would do me a favor, John?"

The Rev. John Fielding, gray-haired, and kindly, smiled, "Try me and see," was his quiet reply.

The state secretary turned to a letter he had been reading. "I will. Now, then, a church in one of our western districts has written, asking me to send them some one who will preach for them next Sunday morning and evening. I know your thirst for souls, and so I thought of you. But it is a long, hard trip, and there's no remuneration, either. The Society will pay your fare, but further than that, it will not go. I rather hesitate about asking you—"

"You need not," replied John Fielding, gently. "My chiefest delight in this world is to feel I'm serving Him. The matter of where I have to go to tell the story does not concern me. Of course, I will go."

So into the parched and arid districts, the sun-baked West, John Fielding went for that one Sunday.

He preached morning and evening in the only place the town afforded—a room over a grocery store. And because there were so few there and so little encouragement given him for the truths he had tried to make plain, he thought, after all, perhaps the long ride there and back had been more than useless.

The incident passed from his mind; if he ever recalled it, it was with a feeling of regret that he had accomplished so little.

Time passed. Trouble came to the gentle, quiet minister, as trouble will come to all. His good wife died, his health failed about that time, and on account of it he was unable to accept a regular pastorate.

Funds ran low; finally he decided suddenly to spend the winter with his sister. He wondered as he boarded the train that particular morning what was going to become of him. "He could not dig, to beg he was ashamed."

The churches that he had served had been poor, the salary uncertain, and for this reason he had been unable to save. Now, in his old age, he had no money. With health impaired, what was he to do?

Finally, with a sigh, he dismissed the matter—God knew all that was on his heart; in some way he would be cared for.

Owing to some failure to make connections, his train stopped over for two hours in a certain city. John Fielding looked out of the window. It was an attractive city, with plenty of life and bustle, and it came to him that he would get off the train and walk about a little—the air might help him.

As he passed up the street, a tall, bowed figure in somewhat shabby clothes, some one tapped him gently on the shoulder.

He looked up to meet the gaze of a stout, broad-shouldered man with straightforward, keen eyes; a man in the prime of life, and evidently prosperous.

"I beg your pardon," the stranger said, "but did you not several years ago preach morning and evening in a room over a grocery store in a small town called Grey Rock?"

John Fielding nodded. "I did," he said. "And your text in the evening—was it not John 3:16?"

John Fielding nodded again. "It was. You remember well."

"I have reason to. Let me explain. I happened to be spending Sunday in that town. I was a roving, dissolute fellow at that time, caring little for anything but a good time as I saw it then. I drank, I gambled, I had even in my mad recklessness taken a shot at a man. That the bullet missed its mark was owing to no wish on my part. I had straggled into that little town that morning, ragged, unkempt, and

out of money. I was in a desperate mood. Then I heard some one say that you were going to preach over the grocery store that morning. Something—I can not tell what it was—impelled me to go to hear you. I went, and I liked what you said so well that in the evening I went again. Your text that evening was the one I have referred to; and, sir"—his voice broke.

"Yes," said John Fielding, gently. "It was the means of my conversion. I stumbled out of that meeting a changed man. I was ashamed to speak to you in my ragged clothes, but, oh, how I longed to!"

"I got steady employment when I showed myself to be a man, and I prospered. I married and success seemed to crown all my efforts. How many times I have prayed God that I might see you, and thank you, and tell you what you, through Christ, had done for me! A sinner made whole—oh, that is what happened to me."

He laid a firm hand on the bowed shoulder. "How is it with you?" he said almost tenderly; "you look ill, weak."

The two hours the train stopped over in that city were as only a few minutes to John Fielding, so delightful, so enjoyable they seemed. In all his life he had never met a friend like this man.

And before they were up John Fielding was provided for, as far as his modest needs went, for the rest of his life; pro-

So Near, Yet Missed

"They came to the gates of Canaan,
But they never entered in.
They came to the very threshold,
But they perished in their sin."

"On the morrow they would have entered,
But God had shut the gate;
They wept, they rashly ventured,
But alas! it was too late."

"And so we are ever coming
To the place where two ways part;
One leads to the land of promise,
And one to a hardened heart."

—Selected.

vided for by this prosperous, fine looking man, who declared nothing he could ever do would liquidate his debt.

"Why should I not? Have I not been praying God that I might meet and tell you what you have done for me?" And then he sang under his breath these words:

"A sinner made whole, a sinner made whole!
The Savior hath bought me and ransomed my soul;
My heart it is singing, the anthem is ringing.
For I was a sinner, but Christ made me whole."

The train, after its two hour stop, steamed on its way, bearing with it a man very unlike the one who had alighted at that station two hours before. Provided for through life! Praise God! Praise God! He thought of that Sunday morning and evening of long ago, when he had preached to that little congregation over that grocery store, and suddenly bowed his head. "Dear Lord, forgive me," he said brokenly; "I thought it was a failure."—Exchange.

Causes of Appendicitis

Before the Unitarian Club, Dr. William Fitch Cheney delivered a lecture on appendicitis.

"In the minds of most people," said the doctor, "foreign bodies are cause of appendicitis. In fact, it is thought by some that the name of the affliction is appendiceus, from this cause, and even hint that

the physician who discovers the case is merely interested in the pro-ceeds. Once upon a time the medical profession believed the affliction was caused by foreign bodies, but now it is recognized that foreign bodies have nothing to do with it. The real cause is concretions from the contents of the intestines. A husk of some grain, for instance, may form the nucleus, which is added to, causing irritation and stopping drainage. These concretions very closely resemble seeds, giving rise to the idea that the cause of the affliction was seeds which lodged in the appendix. Sir Frederick Tevis, the physician who operated on King Edward of England for appendicitis, and an eminent authority, declares that he has never found a foreign body in the appendix though he has found concretions which closely resemble tomato and similar seeds and even cherry stones.

"To prevent appendicitis, let me present a series of do's. Don't get run down. Keep yourself wound up by sunshine, fresh air, nutritious food, and regular habits. Don't expose yourself to violence—don't run up a hill to catch a street car. Don't eat large quantities of food. Finally, if you are old, don't pretend to be young, for you may deceive your appendix into an inflammatory attack."—Alameda Argus.

The Use of Buttermilk

Buttermilk as a remedial agent can not be praised too highly. The lactic acid, the sour of the buttermilk, attacks and dissolves every sort of earthy deposit in the blood vessels. Thus it keeps the veins and arteries so supple and free running there can be no clogging up; hence no deposit of irritating calcareous matter around the joints, nor of poisonous waste in the muscles. It is the stiffening and narrowing of the blood vessels which bring on senile decay. Buttermilk is likely to postpone it ten to twenty years, if freely drunk. A quart a day should be the minimum; the maximum according to taste and opportunity. Inasmuch as gouty difficulties arise from sluggish excretion, buttermilk is a blessing to all gouty subjects. It gently stimulates all the excretories—liver, skin, and kidneys. It also tones the stomach and furnishes it the material from which to make rich, red, healthy blood. If troubled with gout, avoid meat, sweets, pastry, wines, spices, hot rolls, bread of all sorts, and everything belonging to the tribe of ferments. Eggs, game, fresh fruit, vegetables, especially salads, may be eaten with impunity. If any one has a creaky joint, or a swollen and aching one, he should drink all the buttermilk he can relish, whenever and wherever he can, but it should be fresh churned and wholesome.—Health Culture.

A lady received the following reply from a neighbor in answer to a question as to why she allowed her children and her husband to litter up every room in the house. The sentiment will find lodgment in the heart of every home-loving person in the land: "The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the highways of sin. The prints of the little fingers upon the windowpanes can not shut out the sunshine half so much as the shadow that darkens the mother's heart over the one who will be but a name in the coming years. And if my John finds home a refuge from care and his great happiness within its four walls, he can put his boots in the rocking chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I can not see that it is anybody's business."—Nichols.

"Even where there may be failure and mistake, the heart is perfect toward God when it is entirely given over to Him.

THE WORK AND THE WORKERS

TELEGRAM

SAN FRANCISCO DIST. ASSEMBLY
SAN FRANCISCO, CAL., May 23, 1915.

HERALD OF HOLINESS:

San Francisco District Assembly the best ever held. Large attendance. Doctor Walker at his best. Complete harmony prevailed. Missionary enthusiasm high. Rev. H. H. Miller re-elected District Superintendent. Sweeping victory at evangelistic services, and Assembly closed in a blaze of glory.

P. W. GIBVIN, Secretary.

Announcements

EVANGELISTIC—Because of a change in our slate, we have open June 23d to July 4th, which we can give to a tent or campmeeting. Any one desiring our service for this date, address us at once.—THEODORE AND MINNIE LUDWIG, York, Neb.

NOTICE TO MISSIONARY TREASURERS—Will all the pastors on the New England District please notify their Missionary Treasurer to remit all money for home and foreign missions to O. L. W. BROWN, Treasurer, 178 Sawyer Street, South Portland, Maine.

ADDRESS—The address of Captain Ralstin, which was requested, is Nashville, Tenn.

EVANGELISTIC—Evangelist Sam S. Holcomb, Ada, Okla., has three open dates for revival meetings. Write him.

TEACHER WANTED—We are in need of a teacher of English of high school grade; also one who can take charge of the grammar grade. Any one desiring work of this kind who is willing to enlist in the army that is working for education under holiness environment, please communicate with Rev. J. C. BEARSE, Principal of the Pentecostal Collegiate Institute, North Scituate, R. I.

HOLINESS MEETING WANTED—Mrs. Gertie Smith, H. F. D. No. 2, Prague, Okla., wishes to correspond with some evangelist who will go to a place where there is no church in the town and the people given over to the service of the Evil One.

A REQUEST FOR PRAYER—Will every saint of God who reads this join me in mighty prayer that the Holy Spirit will put overwhelming conviction on a young man? He is throwing away unusual opportunities and going from bad to worse.—A READER.

EVANGELISTIC—Rev. J. W. Goodwin, formerly District Superintendent of the Southern California District, and until recently pastor at Oakland, Cal., is open to calls in evangelistic work. Brother Goodwin is one of the best preachers in our movement; enthusiastic and safe as an evangelist. He will be a great blessing to any church. He can be addressed at 295 Dakota Street, Pasadena, Cal.—H. H. MILLER, Dist. Supt.

CAMP MEETING ANNOUNCEMENT—The Alberta District campmeeting will be held in Red Deer, Alta., from June 25th to July 4th. We are going to have with us a corps of Spirit-filled preachers and workers from various provincial points to lead in the battle for the salvation of the lost. Let all our people and others in sympathy with this work plan to be present and enjoy a ten days' revival campaign. For all information regarding living, tents, meals, etc., address W. B. TAIT, Box 694, Red Deer, Alta.

HOLINESS MEETING—I will begin a meeting in the Methodist church at Allen, Okla., May 21st, with Brother R. H. Wright as singer. I will be in Oklahoma through the summer and have a few open dates. Any one desiring my services may address me at Atwood, Okla., or 833 Kensington Road, Los Angeles, Cal.—JARRETTE E. AYCOCK.

CAMPMEETING—The sixth annual campmeeting, Grovoville Park, Beacon, N. Y., New York District campmeeting of the Pentecostal Church of the Nazarene, will be held July 2d to 12th, inclusive. Rev. W. G. Schurman, of Haverhill, Mass., evangelist; Rev. W. H. Hoople, president, and Rev. E. J. Marvin, District Superintendent, in charge. All our preachers of the District will assist. The singing will be in charge of Rev. W. H. Hoople and Mrs. I. M. Jump. Tents with floors and bed, \$5; must bring sheets and pillow cases and towels. Board, season ticket, \$8; breakfast and supper, 25 cents each; dinner, 35 cents. The park is in a beautiful grove, in the city of Beacon, opposite Newburg. Write JOSEPH FLETCHER, Spring Valley, N. Y.

CAMPMEETING—The Miami Valley Holiness Campmeeting committee will hold its third annual

campmeeting on the Montgomery County Fair Grounds, July 16th to 26th. This campmeeting is non-sectarian and in the interest of all holiness-loving people, the salvation of souls, the sanctification of believers, the healing of the sick, and hastening the return of our Lord. We have a large dining hall with kitchen attached, where three meals will be served daily; also, good water on the grounds; dormitory rooms and tents, furnished or unfurnished, at reasonable rates. Our ladies' auxiliary will see that your needs are supplied. Regular ordained and licensed ministers and their wives may receive board and lodging free by notifying the committee of their coming previous to the opening of the camp. Write and make arrangements for your entertainment at once. State also when you expect to arrive and how long you propose remaining. We wish to know how many to expect in preparing for guests. Address, J. L. KENNETT, 28 Louis Bldg., Dayton, Ohio.

TELEGRAM

COLORADO DISTRICT ASSEMBLY
DENVER, COLO., May 23, 1915.

HERALD OF HOLINESS:

Colorado District Assembly closed with a sweep of victory. Dr. H. F. Reynolds at his best. Great missionary enthusiasm resulted from illustrated lecture. Rev. L. E. Burger re-elected District Superintendent. Blessed spirit of unity prevailed. Greater home and foreign missionary work our mark.

MRS. BESSIE PLUMB,
Assembly Reporter.

District News

DAKOTAS-MONTANA DISTRICT

Notice to every pastor and church on the District: Our Assembly will be held at Velda, N. D., with General Superintendent, Dr. E. F. Walker, presiding. He has set the date August 4th to 8th. I suggest that every pastor hold a special prayer-meeting on August 2d and 3d, to pray definitely for the Assembly. Come on fire, and let us make this Assembly the best yet held on the District.

LYMAN BROOCH, Dist. Supt.

NEW ENGLAND DISTRICT PREACHERS' MEETING

The final preachers' meeting of the year, prior to the campmeeting season, will be held with the church at Lowell, on Wednesday, June 2d. Let there be a strong rallying to this closing meeting of the year. Lowell is central and easy of access, and one of the best places in the world to go. Mark the date on your calendar and come. After the business of the morning session and the dinner hour, Rev. H. C. Jones, of Keene, N. H., will present a paper on "Why We Need a School in New England." Brother J. N. Chestnut, our pastor at Portland, Me., may also present a paper of his own choosing. The church will make ample provision for a good company of preachers. Don't disappoint them.

C. P. LANPHER, Sec.

KANSAS DISTRICT

It is characteristic of our work to make steady advancement under difficulties, in many instances extremely trying. This is good for real development and healthful growth.

Pastor Mendell reports a substantial payment

ALABAMA DISTRICT

Since our last report from Alabama, we have pressed the battle. Our meeting in Ozark, with Rev. Marvin Carroll, was no great landslide, but some real salvation work was done. Then the saints were helped and encouraged to press on to better things. One thing—the main thing—that has hindered the work of holiness in and around Ozark, is the fact that they have not been organized. Rev. Marvin Carroll and his good wife took me in their home and treated me so well until I long to go back among them. Then I had the privilege of spending some time in Brother and Sister M. L. Whaley's home. They treated me well. Also Brother and Sister Key. Some splendid people in Ozark. We secured some subscribers for the HERALD OF HOLINESS. We return to Ozark in July, for another meeting. However, this one will be out a few miles from town.

From Ozark we journeyed homeward for a few days with Mrs. Lancaster and the children, which was a great treat.

Next I went to Millport to meet our school-board. I found the pastor, Rev. S. B. Gosey, pushing his work along. The church is standing by their pastor. Brother Gosey says they have not wanted for anything since he has been there. I had a splendid meeting with the Church Board and found that they are doing a nice work.

I found that one of our best men had slipped away to join the church triumphant. It was our precious and beloved brother, Rev. F. B. Shelton. Brother Shelton was the father of the holiness movement in and around Millport. He was a good man, and will truly be missed. He was the lead-

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Ph. D.

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2109 Troost Ave., Kansas City, Mo.

ing spirit in our church and school project at Millport.

From Millport we went up to Jasper, and was in one good service. Our Jasper church is pushing the building of our new church. When it is finished we will have a splendid church property, worth about \$3,000. By the time this goes to press our people will be in the new church, with but very little indebtedness against the property.

I am now with the Pentecostal Church of the Nazarene in Florence. Sister Hall is the pastor. We have prospects for a fine meeting.

Brethren, let's push the battle for holiness in this District. I hope that every worker will do his best for the HERALD OF HOLINESS.

C. H. LANCASTER, *Dist. Supt.*

EASTERN AND NEW ENGLAND NEWS

The New Jersey, New York, and New England holiness people are planning big things for their summer holiness camps. Let all our holiness folks begin now to daily pray God to bless our coming summer holiness camps all over the country.

Every pastor and evangelist of the Pentecostal Church of the Nazarene ought to read Doctor Haynes' strong article on "The call and need of pastors," in the HERALD OF HOLINESS of May 12th. We as a church are greatly blessed of God in having such an able and efficient editor of our church organ as Dr. B. F. Haynes. May our brother live long to serve the church with his skillful mind and ready pen!

We are glad to learn that Brother Cornell has been invited to remain for another year at our First Church in Los Angeles, and that he has agreed to do so. Brother Cornell is one of the best organizers in our church, and is just the man for his present pastorate. Congratulations to both parties!

Revs. E. H. Post, George Davies, and H. C. Hopkins, pastors of the Evangelical association in New England, were made welcome at our New England District Assembly. These preachers are holiness preachers of New England, as all of their conference preachers are in and about Boston.

The Seven Oaks camp, near Albany, N. Y., will hold its usual holiness camp from August 4th to 14th. Revs. Domina, Brooks, and Brown will be workers. This camp has suffered some in the years gone by because of other doctrines being given special attention that were not really essential to salvation. We understand that the camp is to be run on purely holiness lines.

Evangelist J. H. Kunz, who has preached full salvation up and down the Empire state for the last twenty years, will help push the work at some of the camps in that state. Brother Kunz has had charge of Richland camp for many years, and has done splendid work there that will abide. He will be in charge again this year.

The Moores, N. Y., holiness camp, so many years under the leadership of Evangelist B. S. Taylor, has been under the leadership of the National Association for the last year or two. This year the National will be in charge again. Doctor Fowler will be assisted by evangelists Will Huff, Dean, and Sister Lawrence.

For many years the holiness camp at Riverside, N. B., has been under the leadership of Rev. S. A. Baker, who has secured as workers good, strong, evangelistic, holiness preachers. This year Evangelist George Kunz, of Syracuse, N. Y., will be the special preacher for the camp.

Our dear brother Isaac Hanson, the founder of our Pentecostal-Nazarene church at Haverhill, Mass., is again out in the field doing exploits for God. New England holiness can never be fully written up without the name of this old war-horse having a prominent part.

"KEEP ON BELIEVING."

SOUTHERN CALIFORNIA DISTRICT

The work on this District moves on with a good swing of victory. There will be quite a number of changes this year. Most all have been arranged for. All of our pastors remain in the District except Rev. O. E. Goettell and Rev. A. M. Bowes. The latter closes six years of successful work at San Diego. There has been an able man secured for that place. I clip from the *Church Bulletin* the following resolutions:

WHEREAS, Our pastor, Rev. A. M. Bowes, has given notice of his intention of transferring to another field of labor this coming year;

Resolved, That we express our earnest appreciation of his faithful labors among us in the past six years. We feel that his ministry has been a blessing, as well as his godly influence among the young people, and our love and prayers, as an entire church, will follow him, and we will ever remember his Christ-like spirit and untiring effort to promote the cause of Christ and the welfare of the church.

When our pastor came to us the work was in its infancy. We were worshipping in a little rough frame building, with a membership of about fifty. Since then the Lord has blessed us with an increase in the membership to over two hundred, and blessed us with the neat, yet dignified structure in which we worship at present; also, the private school, through his management, and by the

help of God, was begun in one room of a private dwelling, under the superintendency of Mrs. Bower. After the new church building was erected the old frame structure was converted into a two-roomed schoolhouse. This was soon found to be too small to accommodate the increasing attendance, and in the providence of God we were enabled to erect the present beautiful school building, where, under the care and training of spiritual teachers children are not only taught the Word of God, but are protected from false teaching and infidelity so prevalent in the schools today.

We pray that God will continue to bless and provide for this school, that it may be the means of bringing many precious young lives into the fold. We thank our Heavenly Father for His blessings upon us in the past, and while we are called upon to part here below, we look forward to the time when parting will be no more.

MRS. LENA M. WRIGHT,
MRS. G. D. GLASS,
G. D. GLASS, *Committee.*

Most of the larger churches retain their present pastors for another year. We are closing our fourth year on this District. We rejoice that the work has gone forward, churches have been built, parsonages erected, and our missionary interests forwarded. We have a fine class of heroic preachers on this District.

I have decided to retire from the District at our coming Assembly and have accepted a pastorate.

W. C. WILSON, *Dist. Supt.*

General Church News

NEW CHICAGO CHURCH

Wednesday, May 12th; marked a great forward movement for our church and the cause of holiness in Chicago. Our infant mission in Woodlawn suddenly attained the full strength and glory of an adult. A new church, named the Woodlawn Pentecostal Church of the Nazarene, was organized by our General Superintendent, Brother Reynolds, in accordance with request of General Superintendent Walker, whose territory includes this District. A preliminary meeting was called by Brother Reynolds, who thoroughly and conscientiously investigated the need and fitness of such an organization. At 8 p. m. the meeting was opened by a song from our new Nazarene male quartet followed by a prayer from Sister Wines, of Marshalltown, Iowa. As she prayed a great wave of glory fell upon us, inundating the place until we felt like crying out, "Surely God is in this place." Brother Burke and Brother Akers spoke to some length explaining our position and the great need of such a work in Woodlawn. Brother Reynolds then took charge, and after stating that he was then thoroughly convinced that we were in divine order, he proceeded to make up a membership roll. The names of eighty-eight splendid Christian men and women were given, eighty-one of which were present. Twelve of these, including our precious deaconess, Sister Emma Johnson, were charter members of the first Nazarene work started in Chicago. After this a full church board of sanctified men and women were elected, as were deaconesses, Sunday school superintendent, missionary board, chorister, organist, and all necessary committees. Singing was interspersed with the business. A great chorus of "Amen's" and "Glory" was constantly heard. Most blessed of all was the perfect unanimity. Eighty-one persons acting as one soul, as the love of God bore us above earth's trials and disappointments. God was so manifestly present that we could see Him in each other's shining faces as we clasped hands and testified to His goodness. An abundant supply of beautiful flowers was distributed, but we were so happy we could only swing the long stems as palms of victory, and shout "Glory to His name." The new church board unanimously gave the call to the pastorate to Sister Mattie Wines, who graciously accepted. We were dismissed after giving a vote of thanks to Brother Reynolds.—ANNIE C. SHEPARD, *Reporter.*

LOS ANGELES, CAL. FIRST CHURCH

Our ten days home campmeeting was hindered by cold, stormy weather, very unusual for this country at this time of the year. A few souls were blessed, and the church quickened. Sabbath, May 9th, was quite good. Six or eight prayed through at the altar. Arthur F. Ingler was with us during the week, and sang to the delight and profit of the people. He is a fine Christian gentleman, and sings with sweetness and power. He preached forcefully on "Fretfulness" Sabbath afternoon. The church is harmonious, and withal in a very encouraging spiritual condition. The pastor has been asked to remain another year. On Tuesday evening, May 11th, the pastor passed his fifty-third birthday. About one hundred members and friends

Tracts

FOUR-PAGE TRACTS

Money for Masses. A poem by Rev. Theodore E. Beebe. Especially useful among Roman Catholics.

Saved in the Old-Fashioned Way; or Bud Thomas the Daft. This tract emphasizes the simplicity of salvation.

The Blood of Jesus. By Wm. Reid. Suitable for all classes.

Ye Must Be Born Again. Showing the necessity of the new birth.

The Grace of Giving. By C. A. McConnell. Illustrating the true spirit of giving.

Preparation for the Journey. By C. A. McConnell. A tract on the importance of preparation for eternity.

Price on Four-Page Tracts,
(Not assorted)

20 for 5c; 100 for 20c; 1,000 for \$1.50

EIGHT-PAGE TRACTS

Five Steps to Entire Sanctification. By P. F. Bresee. A very helpful tract for inquirers for holiness.

Shouting. By Bishop C. C. McCabe.

Mrs. Pickett's Missionary Box; or, Benefits a Cent Apiece. A very effective missionary tract.

The Masterpiece of Satan. A tract on Christian Science. It is remarkably strong and effective.

Cripple Tom. A lesson in devotion and fidelity to Jesus.

The Man That Died for Me. A most effective tract, proving the power of the Gospel over the most hardened sinner. It also furnishes a magnificent example of the virtue of patience and perseverance in efforts for the salvation of the lost.

What Must I Do to Be Saved? By C. A. McConnell. A fine tract on this all-important question. It will prove especially helpful to all who are interested in their salvation.

What Must I Do to Be Sanctified? By Rev. John Matthews, D. D. A clear and concise answer to this question in which every believer is interested.

Being Fully Saved—How Kept? By Rev. J. N. Short. The question of how to keep sanctified is one of the much-neglected themes. This valuable tract will answer many of the questions involved and will prove itself a blessing to all who will read it.

Price of Eight-Page Tracts,
(Not assorted)

15 for 10c; 100 for 50c; 1,000 for \$4.00

SIXTEEN-PAGE TRACTS

Heaven or Hell: Which? By Rev. C. E. Cornell.

Forty-Eight Hours in Hell. By Rev. F. M. Lehman. A 16-page illustrated tract.

2 for 5c; 12 for 25c; 100 for \$1.25

The Cure of Evil Speaking. By John Wesley. This tract should be in the hands of every Christian.

The Show. By T. E. Verner. This timely tract, on a popular peril, should be widely circulated.

2 for 5c; 12 for 25c; 100 for \$1.75

Sample package containing one each of all the above listed tracts sent postpaid for 10c.

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
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of the church planned a complete surprise. They filled the parsonage, and with Doctor Bresee as master of ceremonies, presented the pastor and his wife with a large, comfortable leather chair. Doctor Bresee spoke fitting words in presenting the chair, and Brother Cornell expressed his deep appreciation of the love that prompted the delightful remembrance. An enjoyable program of music and recitations was given, and refreshments served. First Church has nearly one thousand members after the membership has been culled. We are going on for continuous victory.—CHURCH REPORTER.

KANSAS CITY, MO.

Greetings in the name of our Lord Jesus Christ, who sits upon the throne of God, and has all power and all authority given unto Him; to Him be the glory. On May 16th we gave an offering unto God, which we will use to pay on the new church building He has given to us. A few friends from without helped us. One Presbyterian woman here sent in \$100. Our little band marched up and laid down cash, or the equivalent, to the sum of \$1,051, and further pledged \$12,150. Thus, we secured half the amount needed. How we thank God! We feel confident God will enable us to secure \$450 more, that we may make our first payment of \$1,500 June 1st. We gave the hand of fellowship to Brother Herbert Hunt and wife, and Brother Collins, from the Chicago church, and Brother Jack Sanders and wife, of Los Angeles, and to another dear saint. Our meetings will continue this week. Brother Mesch is doing earnest, heart-searching preaching. Brother Wilde is singing and shouting us on to victory. We have not yet had the break we are looking for, although a good number have been saved and sanctified. The sympathy, co-operation, encouragement, gifts, and prayers of the whole church are making possible what is being done here. We thank you; we praise Jesus.—JOHN MATTHEWS, *Pastor*.

RATLIFF, MISS.

Our regular services on Saturday night and Sunday were times of refreshing. On Friday night before the second Sunday in June we begin a holiness rally at this place. All who desire to come will be met at Tupelo with conveyance. Our motto is: Fixed up, prayed up, packed up, and ready to go up.—D. E. YOUNG.

PLAINVILLE, KAS.

We have closed a blessed meeting at this place with Theodore and Minnie Ludwig as evangelists. Twenty or more seekers knelt at the altar, and most of them found their desire in God. Unusual manifestations of the Spirit were witnessed, especially during the last day of the meeting. The Lord continues to bless us, and we are believing Him for greater things.—W. F. KEMEL, *Pastor*.

HARDWOOD, TEXAS

At the above place we had much opposition, and the services were rained out several times, but there were some seekers who were either converted or sanctified. There was great victory in the last service. I would like to correspond with any in southern Texas who would like to have a tent meeting.—L. A. DODSON AND WIFE.

QUADRATE, MISS.

The Lord is blessing the class at this place. We have prayermeetings twice a week, and some times oftener. The Lord has given us souls in these meetings, and we are getting stronger every month. We have twenty sanctified members, on fire for God and holiness. The most of them are young people. We have one of the best Sunday schools in the country. We had a great meeting the last week of April, in which there were three saved and three sanctified. We have five prayermeetings within a distance of seven miles.—G. T. HERRING.

**LOS ANGELES, CAL.
GRAND AVENUE CHURCH**

We were rejoiced to have with us yesterday Doctor Bresee and wife and Brother Sevier and wife, of First Church, and Brother Robertson, from Mexico. Doctor Bresee preached with divine unction, bringing great blessing upon the saints. It was a benediction to have these loved ones with us. The young people's meetings was led by Sister Emily McPherson. Brother and Sister Speicher brought a message in song, and there was a real glorious time of praise and testimony. In the evening the pastor, Weaver W. Herr, brought an inspiring message of salvation to an attentive audience. God is using this man to the building up of His work at this place.—CHURCH REPORTER.

WILDA, LA.

God poured out His Spirit and gave us a great day yesterday in three good services. Several came to the altar, and some of them prayed through. There were four additions to the church at their

Nazarene University

Commencement is close at hand and the students are busy making preparations for the closing exercises of the year. There are seventy-five graduates this year, as follows: College of Liberal Arts, 9; Bible College, 8; Academy, 13; Normal Department, 5; Home Nursing Course, 7; Grammar School, 30. The program for the week is as follows:

- June 1, 8:00 p. m.—Annual Recital. Voice Department.
- June 2, 7:30 p. m.—Regular mid-Week Prayer-meeting.
- June 3, 2:30 p. m.—Graduation Exercises. Home Nursing Department.
- June 3, 8:00 p. m.—Annual Recital. Department of Music.
- June 4, 8:00 p. m.—Graduation Exercises. Grammar School Department.
- June 6, 10:45 a. m.—Baccalaureate Sermon. President H. Orton Wiley.
- June 6, 2:30 p. m.—Love Feast. Graduates of the College of Liberal Arts.
- June 6, 7:30 p. m.—Annual Sermon. Rev. Alpin M. Bowes.
- June 7, 8:00 p. m.—Graduation Exercises. Christian Workers' Department.
- June 8, 8:00 p. m.—Graduation Exercises. Academy.
- June 9, 10:00 a. m.—Commencement. Address—"The Unchanging Purpose," by Rev. P. F. Bresee, D. D.

The college year has been one of the most successful in the history of the institution. The curriculum included a wider range of subjects and the work has been performed in a more thorough and systematic manner. There has been an earnestness on the part of the students and an enthusiasm which has made teaching a real delight. In addition to the regular work of the classroom, there have been a number of interesting field trips by the various classes in science. The mountains nearby are always an attraction and Point Firmin on the coast is an interesting place for the classes in Biology. We have been favored also with a number of excellent lectures by visitors and these have added greatly to the work of the year.

Friday, May 14th, was observed as Campus Day. The work was carefully planned and organized by Professor White and Mr. Shanks, to whom great credit is due for the success of the day. The morning was given to a renovation of the campus and a general cleanup time. The campus was put in excellent shape and a number of improvements made, among them the electric wiring of the tennis courts and the erection of a new flagpole on the Administration building. The trees and shrubs were trimmed, the gardens raked, and at the close of the morning hours the campus was in excellent shape. At 12 o'clock the students, faculty, and friends gathered in the lawn for an out-door chapel service, led by Doctor Bresee. Doctor Bresee read an appropriate Scripture lesson from Matthew 5 and led a service of praise and thanksgiving. After this luncheon was served in cafeteria style and thoroughly enjoyed. The afternoon was spent in wholesome recreation and supper cooked on the campus grounds around ten or more campfires. One of the most beautiful sights of the day was the lighted campfires and the faculty and students gathered in their respective groups for the evening worship. Brother Rees, the pastor, led the worship, and God blessed us as we sang and prayed.

The music of the day was furnished by the four quartets, the second quartets singing at the chapel service and the first quartets in the evening.

After the evening worship the students gathered on the tennis court which had been beautifully lighted and listened to a program, illustrated by lantern slides, given by the class in sanitation under the direction of Professor White who presided at the meeting. Sister Linberg, the head of the Nursing Department, also made some forceful and helpful remarks. The program was excellent and proved to be very helpful.

One of the best features of the year has been the constant presence of the Holy Ghost in our midst. It has been a year of great blessing. The week of prayer held the first week in January was extended to three weeks and the presence and power of God was remarkably felt. Numbers of people were saved and sanctified and with bright countenances are still testifying to the power of the blood of Jesus to cleanse from all sin. A little later Brother I. G. Martin came to us on a visit and another remarkable meeting was held extending over two weeks. These five weeks of revival meetings have in nowise interfered with our regular work, but have served as holy diversions from the routine of college work and yet have been the most urgent incentives to renewed activities, and the work of the year is being completed without extra effort. We have delighted ourselves in the Lord and He has brought things to pass. All through the year there have been great seasons of refreshing and it is these that have given new strength and made the work of the year so prosperous.

The band work has been one of the most attractive features of the year. The students have greatly enjoyed the trips to the various churches under the efficient leadership of Rev. Hodgins. The practical training afforded by these trips can not be over estimated. Many souls have been either saved or sanctified on these trips, and the churches have always extended us a hearty invitation to return, in some instances taking up a collection in advance in order to secure funds to pay for our return. The opportunity for such practical work, together with the excellent instruction which we are able to offer, is proving to be more and more the thing which the spiritual young men and women of our church and other churches desire. The rooms of the girls' dormitory are nearly all spoken for in advance, and the boys' dormitory will be well filled also. The number of excellent homes in close proximity to the University make it possible for us, however, to provide for a large attendance. We look forward confidently to a larger increase next year than during the present year, and nothing is being overlooked which will increase the efficiency of the institution. One young man writes us that he has secured at least three new students for the coming year. Our students are so delighted with the institution, the surroundings, the religious fervor and spiritual blessings that they are doing all in their power to make this one of the greatest institutions of the church.

H. ORTON WILEY, *President*.

last service. Brother Burnett, of Shreveport, was with us Sunday. His singing was a blessing to us all.—S. D. SLOCUM, *Givard, La.*

LOUISVILLE, KY.

It is gratifying to report that our church, since the first of the year, has been enjoying a revival spirit and having seekers and finders at almost every service. We have never had a better attendance at our preaching services, as well as prayermeetings and Sunday school. Our people are much in love with our pastor, Rev. J. G. Nickerson, and his wife. We are expecting great things of the Lord, as we keep our eyes on Him.—J. D. JAMES.

FROM EVANGELIST D. J. WAGGONER

In a two months' campaign in Oklahoma we had a blessed time. Hearts were touched and made happy, and several received definite experiences. We met many with shining faces with whom we had worshiped in other days, and many whom it had been our privilege to lead to the Lord, as pastor or evangelist. I am now in a battle at King, Ark. By faith we see victory ahead. All who may desire my services for a revival meeting camp, may address me at Vilonia, Ark.

BROOKLYN, N. Y.

The work at Utica Avenue Church has been going along steadily since our last report. Some time ago we had a real time of ingathering among our young folks. It broke out on a Sunday night and continued for some time. We have received quite a number on probation. They are going on "to know the Lord" in a very gratifying manner. Some older folks were brought in along with the young ones. We are now in the midst of quite extensive church repairs, which were sorely needed. We trust this step will increase our ability to attract larger numbers to the house of God. It was a real pleasure to the writer to be able to be present at both the New York and the New England Assemblies. Both were grand.—D. RAND PIERCE, *Pastor*.

HONDO, TEXAS

Sisters Bessie Williams and Ollie Rowe and the writer waged a five weeks' campaign at Sabinal, Texas. God came to our rescue and there were thirty or forty professions of pardon or purity. A little band of Nazarenes stand as a monument of the revival, which still continues to bless the town. Sister Rowe and myself went from Sabinal out to Vanderpool, in the Sabinal campaign, thirty

miles from the railroad. We preached ten days and fifteen or twenty prayed through, and the community was stirred in good fashion. We three begin at Hondo, Texas, this week. This is a saloon town. Pray that God will shake the place with old-time power. We are believing to that end.—Mrs E. HARRELL.

KEWANEE, ILL.

The pastor and members and friends of the little Nazarene church in Kewanee are rejoicing and shouting over what God through the Holy Ghost has been doing for us in a seven days' meeting. Last Sunday, May 2d, the meetings were announced to begin Monday evening. The pastor pushed the battle Monday and Tuesday evenings, and on Wednesday Rev. A. G. Crockett, of Chicago, a man baptized with the Holy Ghost, and with the glory continually on his soul, came to help boost for God and souls the remainder of the week and over Sunday. Every evening from Wednesday to the close was marked with notes of new victories won. Sunday was a great day. We had three red-hot meetings. The afternoon service was one of the most glorious meetings the writer ever participated in. It was announced to be a love-feast, and it was indeed a love-feast and praise service. Some of the seekers at that service came through gloriously, and one dear sister got a blessed victory while she stood to testify. There was shouting and demonstrations of the Spirit all over the house. There were, during the meeting, twenty or twenty-five seekers, most of whom prayed through to victory, while others are still seeking, determined to go through. Brother Crockett remarked to the writer that he had not seen a sweeter spirit than seemed to prevail here, and we have great and blessed prospects before us for God, for holiness, and for the Pentecostal Church of the Nazarene. We expect to plan for a real siege in a few weeks hence, and hope to have our dear Brother Crockett with us again.—LOUIS W. SCOTT, Pastor.

MALDEN, MASS.

These days are times of refreshing. We have just ended a series of revival services with Bud Robinson, and they are long to be remembered. Also we have been privileged to have the District Assembly of New England here at Malden. What a time it was for the delegates and friends who were here, meeting those whom they had not seen for years, in some cases! We were glad to have with us our General Superintendent, H. F. Reynolds. The missionary messages he brought to us will be fresh in our memory for a long time. Brother Robinson was with us through the whole Assembly, and the people got blessed while listening to his inspired messages. We are planning for a great campaign this coming summer.—LEWIS BACHELLER.

DANVILLE, ILL.

Sunday, May 16th, was the greatest day ever known in the First Church of the Nazarene, in Danville. For several weeks we have planned, prayed, and worked, looking forward to a great convention, rally, and dedication service in our local church. Our expectations have been more than realized. Rev. I. G. Martin, of Chicago, had charge of the convention. He preached in the power and demonstration of the Holy Ghost, and his Bible readings in the afternoon were very inspiring and helpful to the saints. The convention opened Monday evening with a missionary service. Brother Franklin was to have been with us, but missed his train in Chicago, and was unable to reach us. Sister De Weir, who with her husband spent over five years in Africa, came from Olivet to our assistance, and gave a very helpful and inspiring missionary address. Tuesday evening Brother Brown, from the University at Olivet, preached an excellent sermon to the delight of all. Wednesday, Thursday, and Friday evenings were evangelistic services, conducted by Brother Martin. Saturday evening the holiness brass band, from Olivet, gave a sacred concert upon the street, at the public square. Banners were carried announcing the dedication service, also advertising the school. There was then a march to the church, and a short service held there. Sunday was an unusual day. The church was filled with people and the glory of God. Brother Martin preached in the morning from the text, "What meaneth this pile of stones?" He portrayed the mission of the Church of the Nazarene. Doctor Elyson preached in the afternoon, and never did get his sermon finished, as the people shouted him down. For several minutes it seemed a spiritual cyclone of power and divine glory had struck us. People walked the aisles, laughed, and wept for joy. Why not? God has so marvelously answered prayer for us. Following this was the dedication of the church and the rededication of our lives to God for greater service in His kingdom. The band rendered some

beautiful sacred music at different intervals during the day, and the Miriam quartet sang to the delight of all. A goodly number of visiting friends from Olivet, Ogdon, Eithian, Butler's Ford, and Fairmount, Ill., and Celina, Ohio, spent Sunday with us. The preachers were Brother Dennis, Brother Elmer Anderson, and Brother and Sister

Turner, from Olivet; Miss Trueblood, from Fairmount; also Professor Hoover, from Olivet, and Professor Garvin, from Fairmount. Free basket dinner was served in the basement of the church, and more than two hundred people participated in this feast of good things. Sunday evening we enjoyed another great spiritual feast, and the meeting closed with victory and several seekers at the altar. One thousand dollars has already been paid toward the church, and more than \$800 was subscribed Sunday toward the next \$1,600 payment which is to be paid March 1, 1916. Our people here are certainly loyal and are lifting their best. By the grace of God we will meet this next obligation, and thus gradually, but surely, the church debt will vanish; and while it is, thank God we are preaching and singing the old-time gospel, and folks are being converted and sanctified. We are very thankful to our own people and all visiting friends who have helped to make the convention a success.—MILLARD AND LIDA BRANDYBERRY, Pastors.

TROY, OHIO

The Assembly fire still burns. As we gave in the Assembly report Sunday morning the glory came down. We took a class of six into the church. Two seekers knelt at the altar; one for pardon, the other for purity. Both went on their way rejoicing. With a band of praying people behind us, holding up our hands, and with our eyes upon God, we are expecting a great year in the work of the Lord in Troy.—H. W. WELSH, Pastor.

NAMPA, IDAHO

The commencement exercises of the Idaho Holiness School will be held at the chapel on Friday, May 28th. The commencement address will be given by Dr. E. F. Walker. This closes the second year's work here. I have accepted a position on the faculty of one of our Nazarene colleges for the coming year.—LOWELL H. COATE.

SHERMAN, TEXAS

The blessings of God continue to rest upon us. Sunday morning's service was great. The power of the Holy Ghost was upon us. The entire audience was bathed in tears while strong men came forward, bursting forth into tears, and requesting prayer. Remember the annual preachers' meeting convenes here May 27th to 31st, closing with a two weeks' meeting with Rev. Edward Roberts and band. The meeting will be held on South Travis Street, three blocks from the square. A great time is expected. Free entertainment for all visitors.—B. F. FRITCHETT, Pastor.

MALDEN, MO.

We had a good day here yesterday. The Lord gave us a refreshing shower of grace. We expect to begin our revival campaign at Malden, June 16th. Rev. L. L. Hamric, of Vilonia, Ark., will be with us June 25th to July 11th. We are planning for a great holiness rally on the Fourth of July. Come and help pray heaven down, and enjoy the feast. Pray one earnest prayer for the work here.—J. E. LINZA, Pastor.

MENA, ARK.

Our meeting here increases with great power. There have been sixty-six prayed through already. The whole city is stirred. At least two thousand at the feast last night. The meeting will continue on this week. Pray for us.—B. H. HAYNE.

JUNCTION CITY, KAS.

After seven or eight weeks' labor in revival work in Oklahoma, near Alva, with the people of the Christian Holiness Church—some of the blessed people of God—I am at home for a few days' rest. God was with us in power and a few were saved and sanctified. Some old difficulties were removed, and people made to love each other again. I shall spend this year in evangelistic work.—A. B. JONES.

HOLTVILLE, CAL.

We have had three revival meetings since coming to California. The first was conducted by B. F. Neeley. Some heard holiness for the first time, and much good was done for the cause. The people enjoyed Brother Neeley's preaching. Quite a number were either saved or sanctified. At the close of these meetings a church was organized with twenty members. Last November we had Rev. C. E. Roberts, wife, and sister. Their singing captured the people, and drew large crowds. They are among the best singers in the holiness movement. There were at least thirty professions. At the close of the meeting nine united with the Nazarene church. Brother Roberts is a fine preacher. They were liked in this country. The meeting was well started by Brother Thomas Rogers, but on account of the ill health of his wife he returned home after Brother Roberts came. During the

World-Wide Missions

By H. F. REYNOLDS, D. D.

This remarkable book should be in the hands of every family in the Pentecostal Church of the Nazarene. It is just what our people need to give them an intimate acquaintance with our missions and the lands in which they are located.

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What one pastor says about the book:

DEAR BROTHER KINNE:

Yesterday you presented me with a copy of "World-Wide Missions," just from the press, written by our dear Superintendent, Brother H. F. Reynolds. In the midst of heavy duties, I have already found time to read two-thirds of this magnificent book, and pause to write you my appreciation of this epoch-making little volume.

I doubt if there has ever been written a more interesting and instructive volume in small compass on Missions than this one. It is written in a manner and style that a child can grasp, and yet it will hold the attention of the mightiest. One follows with awed interest and reverent devotion this wonderful journey from land to land across many seas. Vision, inspiration renewed, fervor beat in the heart as we follow our brother who went in our behalf on this gospel journey. What greater service could have been rendered to our whole church at this time than the record of this foreign trip? I can not imagine. It was surely of the Lord, and this book will bless thousands.

How you have printed this beautiful volume of more than two hundred pages, on the finest paper, using one hundred and forty illustrations from pictures (some of them full page) taken by the author himself, is a mystery to me, especially when I note that the price is only 50 cents! Next to the marvel of the record is the wonder of the printed matter, so superbly done at such small cost. May this volume circulate by multiplied thousands. . . Now, if you will excuse me, I will stop writing and finish reading the book.

Yours more than ever for missions,
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meeting an offering was taken for a church building, and we now have a neat, comfortable church house. We have just had Rev. H. J. Elliott, of Portland, Ore., with us for a two weeks' revival meeting, and God blessed his efforts. He certainly is a man of God. He is a fine preacher and a great prayer. The church was built up, and a few saved or sanctified. We are encouraged to do greater things for God.—FRANCES E. ROGERS.

FROM EVANGELISTS ALLIE AND EMMA IRICE

The Lord gave us a precious meeting with our church in Anderson, Ind., Brother J. A. Williams, pastor. The weather was somewhat against the meeting, yet we had an excellent hearing. There were several times when the glory of God came down and salvation waves swept over us. Seekers were saved, reclaimed, some healed and others restored to the ministry and the fulness of the blessing. The church is young and full of life and with great promise for the future. The people are generous and spiritual, and in love with scriptural holiness. The finances of the meeting came easily. The church is wide-awake on all lines. They simply pour out their means to pay out their valuable and well-located property and to keep their pastor and work going. Their example and spirit would serve finely for many of our older and better established churches and saints to imitate. The meeting ran for thirteen days, and not a service without the holy unction and special blessing of God upon it. The singing was rich, the preaching plain and practical, the praying earnest and prevailing, and the altar work thorough. The work will go on under the leadership of their pastor and people. At this writing we are in the midst of a holiness campmeeting five miles out from Newton, Kas., with the Holiness Menomite Church.

DERRY, N. H.

Last winter we held union services and there was much interest. One effect was to bring us closer together, and we see a dawn of a new era. Last year we held open-air meetings on the square. There was a good attendance, and deep interest seemed to be manifest. We shall continue them this summer, and hope the seed sown will fall on good ground and bring forth fruit. We are fortunate in having for our pastor Rev. A. J. McNeil, an energetic, forceful speaker, indued with the Spirit, and sound in doctrine. He brings to the attention of his hearers that they must be born again and sanctified wholly in order to be saved. We have faith to believe that we shall see great things here in Derry. God is working, and many are under conviction.—Wm. D. MOORES.

KISMET, KAS.

I was called to this work as pastor in March. There were a few saints who had been holding on to God, and praying for Him to send them a pastor. Since I came, He has poured His Spirit upon the work. We have concluded a stubbornly fought battle with victory. A number of souls were won for the Savior. There were eight at the altar on the last night of the meeting. We had Evangelist J. C. Walker, from Hutchinson, Kas., who preached the Word without fear or favor. We ask the prayers of the saints for the work at Kismet.—Rev. L. C. WINDSOR.

WACO, TEXAS

The revival meeting held by Rev. William E. Fisher and wife, of San Antonio, Texas, for the Pentecostal Church of the Nazarene, at Waco, Texas, proved a great success. Although it rained the first seven or eight days, even while it was raining people came and gave attention to the preaching of the gospel. Fifty in all have prayed through to victory. Brother and Sister Fisher were at their best, preaching great sermons and doing genuine work. They had the penitents to pray through until the fire fell and they realized they had something from the Lord. Notwithstanding Sister Fisher's health has been bad this year, she convinced the people of Waco that a woman could preach. There were fifteen additions to the church. We closed with high tide and twelve or fifteen still wanted to be prayed for. We expect to make this the best year in Waco we have yet had.—THOS. D. DUNN, Pastor.

FROM EVANGELIST W. R. CAIN

Since the first of the year I have engaged the adversary in the following places: McPherson, Kas.; Omaha, Neb.; Dayton, Ohio; Marshalltown, Iowa, and Knowles, Okla. I held three different meetings in Omaha. Not one was a sham battle or dress parade, nor were there card signers or mere "jiners." It is no secret that the adversary yields no point except it be over his protest, but in each instance God gave the victory. Under ordinary circumstances faith has but little chance for development, neither can it test the real value

Pilot Point Institutions

It was my privilege recently to visit our institutions at Pilot Point—the Rescue Home and the Orphans' Home of the New Mexico, Hamlin, and San Antonio Districts. Both of these homes are doing a great work for God and humanity. They are conducted by those whom the Holy Ghost hath separated unto this work. There are in these institutions plainly evident a thorough sanctified business management, the good will and high esteem of the town and community, and the special favor of God. Every dollar of the people's money is put where it will count the most for the purpose given, every phase of the financing kept on a reasonable, economical basis, and it is amazing the wonderful results accomplished with such limited means. Both homes are in every sense sanitary and comfortable, the food is wholesome and ample, and the inmates are spiritual, happy, and appreciative.

The Rescue Home, "Rest Cottage," has a marvelous record. For a dozen years its doors have swung open to unfortunate girls, and during these years over six hundred have found shelter, and nearly all have found the realities of the saving and sanctifying power of grace. Never in its history has a girl been refused admittance. It is an inspiration to look on their shining faces and hear them sing, pray, and testify to the saving grace of God.

The management does not keep on hand the same girls year after year to be supported by the people, but gets them thoroughly saved and sanctified, trains them for domestics, and places them into clean, safe homes. There is decorum and discipline in the Home, but the ruling power is love. The plan is to believe in their sincerity and put them on their honor, of course in a guarded way, and the result is blessed. The respect and loyalty they show the management is beautiful.

Rest Cottage has in all twenty-nine acres of very fine land, with three good buildings. The property is deeded clear to the Pentecostal Church of the Nazarene, in a legal manner, according to our Rules and Regulations. It is entirely owned and controlled by our denomination. The Board of Directors all are Nazarenes.

The Orphans' Home is an honor to our cause. This institution has a large two-story building recently completed, and dedicated during the spring convention. What an occasion that was! How those precious children sang,

and how the glory came down! Just one glimpse of these happy (but otherwise forsaken and homeless) children sheltered in this beautiful Home would gladden the heart of any normal human being. Eternity alone will reveal the great work Brother and Sister Roberts, with their corps of self-sacrificing workers, are doing.

The Home is well ventilated, and every thing is clean as a pin; the whole place bears an atmosphere of homelikeness. The building is located on a four-acre tract, with a good barn and other out houses, a splendid orchard, and an adjoining pasture of forty acres.

The inmates of this Home are not the children of unfortunate girls, as some have thought (possibly because of the Rescue Home being located in this town). The girls of Rest Cottage are not allowed to give away their children, but as soon as the mother is prepared to take a position, she goes forth with her child to earn for it an honest living and give to it a mother's love and care.

The children of the Home are real orphans, with no one else to love and care for them. They are as bright, healthy, and intelligent a company of children as one would find anywhere.

A word to the San Antonio District: These are our institutions. They are, as it were, bone of our bone and flesh of our flesh. We have no more right to give our support to interdenominational orphan and rescue homes and homes of other Districts to the neglect of our own, than we have to neglect our own children to feed and care for those of our neighbors. "He that provideth not for his own is worse than an infidel." We are under solemn obligation before God, the church, and humanity to give our means and moral support to these Homes at Pilot Point. I, for one, do not hesitate to say that I shall never give my vote for any name to be placed or retained on the eligible list of pastors or for evangelistic commission on the San Antonio District of those who support other institutions rather than our own.

Brother layman, if you are looking for a good place to invest your Lord's money, put it here. After careful investigation for several years, I am convinced that these institutions at Pilot Point turn out a larger and better character of results for the money invested than any institution of the kind in this country.

Wm. E. FISHER,
Superintendent San Antonio District.

of the promises of God. Our slate for the campmeeting season is: Curtis, Neb., May 27th to June 6th; York, Neb., June 10th to 20th; Omaha, Neb., June 24th to July 4th; Edgar, Neb., July 8th to 18th; Lansing, Mich., July 22d to August 1st; Kalamazoo, Mich., August 5th to 15th; Wichita, Kas., August 19th to 29th; Chariton, Iowa, Sept. 2d to 12th; Sale City, Ga., Sept. 23d to Oct. 3d. God bless the readers of the HERALD of HOLINESS and make you to abound in every good work! Please remember me in your "wireless."

MARION, OHIO

The First Pentecostal Church of the Nazarene, at Marion, Ohio, has just closed a successful year under the earnest ministry of Rev. E. Dearn and his faithful wife. Quite a number were saved and sanctified. The membership has increased to about fifty; twelve were taken in on the next to the last Sunday. The new tabernacle was ready for occupancy about the first of April, and is all that could be desired until a permanent building can be erected. Brother Dearn resigned, and expects to re-enter the evangelistic field. They made many warm friends while in Marion. We believe this work is growing in favor with God and man. Rev. W. R. Gilley, of Ashland, Ky., will be Rev. Dearn's successor. Rev. Gilley comes highly recommended and we expect to go up and possess the land.—Mrs. MEXIE G. MYERS, Secretary.

NORTH ATTLEBORO, MASS.

Assembly is over, but the blessing received from it abides with us. It was the most spiritual and greatest Assembly we have been privileged to attend for some time. We find ourselves in divine order, ready for another year's battle. On Sunday, May 9th, we received a class of three new members into the church. Though for various reasons our attendance is small, yet God's presence is manifest in all our meetings, and victory is coming. We are determined, by God's grace, to

press the battle with renewed energy during the coming year in this formal town, until a break comes, and God's glory is manifest in the salvation of precious souls. We are believing God. Through Him we fight to win.—L. D. KEELEY, Pastor.

EUCABA, MISS.

Sunday, our regular service day at the Fair-ground schoolhouse, was an extraordinary day. The attendance was good, and the power and freedom of the Spirit was upon us. Two seekers were at the altar Saturday night. Our pastor, Brother Dodd, delivered the message. He is a successful soul-winner. Our church is small, but God is with us.—CHURCH REPORTER.

WAVERLY, TENN.

Some people are hungry for salvation at my appointments, while some have already been sanctified. We are praying much for a great revival this year at each place where I preach. We need the prayers of all. We believe that if we keep holding on victory will come.—H. H. LOWE, Pastor.

FROM EVANGELIST CAPTAIN RALSTIN

In a meeting which we closed at Crawford, Tenn., there were twenty-five professions; in one week at Monterey there were five. We have a good brass band, and the music helps to draw the crowd. We hold street meetings and stir the people up, so that they follow us to the church.

SALLISAW, OKLA.

We closed our meeting at Shiloh with great victory. A number got to God, and there were two additions to the church. Rev. J. D. Edgin, of Ozark, Ark., was our co-worker. As I did not have the time to evangelize as I felt God would have me, I resigned my church at Pawpaw, in favor of Rev. J. Baldwin, of Wister. We are in a meeting now at Sutter. It is a hard place, but God is giving some victory.—F. C. SAVAAS, Pastor.

COLUMBUS, TEXAS

We are in a siege at the above place where there had never before been held a holiness meeting. Of course the Devil is stirred and is contesting every inch of the ground. We are looking for a great meeting. We wish to say a word in regard to our Southland. It is a needy field with many places where holiness has never been preached. It will take really consecrated workers to succeed here, but holiness can be planted if a really sanctified band who know how to fast and pray and hold on, should come and trust God for victory. If you are of that kind, write W. M. Wiese, Cherterville, Texas.—C. H. WHITE AND WIFE.

GRANTS DALE, MON.

We have organized a Sunday school five miles from town, and have thirty in attendance, which number will be increased when we get the supplies. We are expecting great success. We have cottage prayer-meetings every Thursday night, with the Holy Spirit in the lead.—Mrs. E. W. MARKHAM.

FROM EVANGELIST S. B. DAMRON

We are in an old-time revival at Ada, Okla. We got our tent burned, but the Lord gave us a new one. Rev. Lum Jones, of Kingston, is helping in the preaching. There were several seekers at the first service, and all prayed through. There are great crowds. The work here is doing well. We go to Sapulpa on the 20th.

ROCKY FORD, OKLA.

Our twelve days' meeting closed out with victory through the blood. Folks plowed through, struck fire, and came out shouting and praising God for the new life. We had a large attendance at every service. We were glad to have with us old Father Evans, who will soon be going over to the City of God. He and Brother Gilmore, precious brethren, are doing their best for the cause of holiness. May God raise us up just such men in every community! We are now in the town of Cyril for another battle against sin, with Brother C. G. Evans, a true holiness evangelist.—TOMMIE HAYS, *Duncan, Okla.*

FERGUS FALLS, MINN.

When we arrived here, March 26th, we found a few faithful souls holding on in prayer and faith for the work of our Master. They were meeting in the home of Brother Martin, who was called home last fall, and here we continued to meet until a better place could be had. Our brother had rented a hall in the center of the town, and begun to fix it up before he died, so we took up the work where he laid it down, and found willing hands to help with cleaning, making seats, etc. Sunday, April 4th, we held our first service in the hall, and had one seeker who prayed through. Since then several have been reclaimed and a few sanctified. A small number of our members are away from God, but we trust they will soon return. On May 1st Sister Martin invited us down for supper (we live upstairs), and to spend the evening. After supper the other members of the class came in on us by surprise, carrying two large baskets of good things to eat. They presented Mrs. Irwin with a beautiful Martha Washington geranium and a box containing a silver offering. These made the best "May basket" we have ever seen; but the part that did us most good was the spirit of the givers. We spent the evening in song and prayer, and all looked so happy that you might think each had received a basket. On May 5th the Lord gave us another baby girl. Baby and mother are doing real well. We thank God for our little family, and want to bring them up for Him. On May 13th we received another surprise, when District Superintendent Brough walked in to be with us for supper and prayer-meeting. We were very glad to see him and to hear good reports of the work over the District.—W. M. IRWIN.

LOWELL, MASS.

Though several weeks have passed since we sent our last report to the HERALD of HOLINESS, yet the holy fire has been burning in all the services in our church. The revival flame never goes out in our midst, although the enemy was never so busy as in these days seeking to drag souls away from God. During the last two weeks of our special meetings Brother Bud Robinson has poured forth the richest "honey out of the rock" of the Word of God. Truly, it was well refined, and fed and strengthened the household of faith. Victory has been on all our banners. Glory and praise be given to our King forever! We never had so large an attendance of strangers in our past revivals. The church at times could hardly hold them. A number of seekers were at the altar, nearly all finding what they were seeking. The church was quickened and built up, and we are looking for the harvest to come after all this seed-sowing. "My word shall not return unto me

NOTICE TO ALL CHURCHES

If the churches that have not taken up an offering or otherwise contributed toward the support of the General Superintendents will do so at the earliest possible date, it will be very much appreciated and will also prove a great blessing.

At this writing our General Superintendents are all busy with District Assemblies, involving a heavy traveling expense, and they must depend largely upon what our people give to cover this expense.

Will you not give this prayerful consideration at once? If all will do what they are able, the total amount will be surprising. We owe it to these self-sacrificing brethren to assist in every way possible.

Kindly send your contribution to your District Treasurer or to the undersigned as General Treasurer.

E. G. ANDERSON, *Gen. Treas.*

void." The last Friday afternoon of the meetings we had a service for the healing of the sick. Brother Robinson anointed several afflicted ones, and the power of the Lord was in our midst to heal. It was a solemn time, and the Lord set His seal on it. The glory filled the house. Though everybody is crying "hard times," yet money came easy to defray the expenses of the meetings. We had a great District Assembly in Malden this year. There was a general increase all along the line this year in the New England District. Both District Superintendent and the preachers had put in faithful, hard work and brought things to "Miss." Our dear General Superintendent, Brother H. F. Reynolds, was welcomed gladly as chairman of the Assembly. We all perceived a great increase of gifts and wisdom in him and the flame of fire that mightily blazed forth in all of his work in the Assembly, in missions, preaching, and business. It stirred us all to greater desires to be a much greater flame of fire; and surely we may and will be so taken up with the mighty salvation of God in spreading holiness, that the little things the Devil tries to trouble us about, and to hinder the work with, will not bother us much. Thank God! we all may have the living fire, which shone so bright in saints of old.—A. B. RIGGS.

FROM REV. T. H. AGNEW

I am still visiting all our churches, in the interest of our school at Olivet, Ill. I left home at Jacksonville, Ill., April 21st. At Chicago Heights I found Rev. Charles Gibson, our pastor at Auburn, Ill., in a good meeting with Pastor Jones. At Hammond, Ind., I found Brother Mesch with our elect Sister Felmee in a great meeting. They had moved out of the church building, and down into the city somewhat, and were getting the people.

Pentecostal Collegiate Institute

We are on the home stretch for commencement now.

Our glorious meetings with Brother St. Clair are over and we have come down from the mount of transfiguration. Many of the converts have found a demon at the base of the mountain; but nearly all have found the Christ of the mount the victor over the Devil at its foot.

Substantial results remain after the meeting is over. Clear testimonies and fervent prayers come from lives formerly sealed to the messages of Jesus and the voice of pleading prayer. Praise God!

We had most interesting and profitable meetings at the Washington-Philadelphia, the New York, and New England Assemblies. Brother Franklin, our out-going missionary to India, helped us much at the New York Assembly, and Brother Reynolds was very thoughtful of our work and gave us all possible courtesy and help. God bless him in his arduous labors! Sister Curry was on hand to stir up interest for P. C. I. at the New England Assembly. Brother I. T. Johnson started the ball rolling that brought us a pledge of \$500 at that meeting. Thank you, Brother Johnson, and you too, Sister Curry.

A good number of inquiries are coming in from prospective students for next year. In spite of hard times, war, and woe we are still alive and at our Father's business.

The New York Assembly was considerate enough to elect the principal as a delegate to the General Assembly at Kansas City.

J. C. BEARSE.

Brother Mesch is surely a good preacher. The Hammond church is prospering. I was at Cherterton, Ind., over the Sabbath, in the Swedish Methodist Episcopal church, preaching morning and evening. This people pledged \$135 for the school, and one Brother, a Methodist, joined the number that will pay \$500 each to pay off the indebtedness on the University at Olivet, Ill. At Grand Rapids, Mich., I found Brother W. J. Cross, the pastor, pushing the battle. We have true blue Nazarenes at Grand Rapids. It was a great pleasure to meet them and preach for or to them. At Kalamazoo I found a few fine people. This busy city needs a strong Nazarene church. Rev. S. Linge is pastor. I heard him preach twice with great ability. I also visited Detroit, Niagara Falls, Buffalo, N. Y., and at Warren, Pa., the District Assembly. This District is pushing ahead. Many difficulties, but our God is able. Dear Brother Reynolds has grown much in every way since he was elected General Superintendent, yet he is a most humble brother. God bless him! Brother Herrell is a growing man, and has many fine young men on his District. This District will be heard from at the General Assembly at Kansas City, no doubt. At Bradford, Pa., and West Branch church, \$157.50 was pledged for the school. Brother Bulfer, our pastor, is building a church at Bradford. At Oil City, Pa., Rev. Charles Dye is pastor, and has a fine people. I went to Tarrantum, Pittsburgh, Terrace, Lincoln Place, McKeesport, and Bunola, Pa. I find our pastors humble, earnest men, holding steadily to the two works of grace.

UTICA AVENUE CHURCH RE-OPENING

SERVICES MEMORIAL DAY FOLLOWED BY REVIVAL CAMPAIGN

Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., has been undergoing extensive repairs, both without and within. These include exterior and interior painting, the installation of electric lights with the semi-indirect bowl in the main church, the laying of a new carpet in the auditorium, the complete revolution of an objectionable toilet system, and other minor improvements.

The friends of this pioneer church of New York District will all appreciate the successful consummation of this undertaking, and, we believe, will be anxious to help us celebrate the event.

We shall hold our special re-opening services on Memorial Day, Monday, May 31st, at 10:30 a. m., 2:30 p. m., and 7 p. m.

Among those invited to be present and participate are Rev. William Howard Hoople, of John Wesley church, founder of Utica Avenue church, and pastor at the time the present place of worship was erected; Rev. E. J. Marvia, superintendent New York District; Rev. E. E. Angell, former principal of the Pentecostal Collegiate Institute, North Scituate, R. I.; Mrs. S. N. Fitkin, Brooklyn, N. Y.; Mrs. I. M. Jump, of First Church, New York; Rev. John Caldwell, of Bedford Avenue church; and Rev. George Miller, of Atlantic Avenue church.

The Nazarene Quartet (instrumental) have been invited to render some of their finest selections. Our mixed quartet and others will be expected to aid in the program.

The services will continue for the week every night except Saturday, and over Sunday, June 6th, with Rev. E. E. Angell as special worker. Eating facilities will be furnished those bringing lunches, including hot drinks. The visiting pastors and workers will be provided with refreshments.

Let us make this all-day meeting one of the events of the year. The church is on Utica Avenue, between Dean and Bergen streets.—D. RAND PIERCE.

PEABODY, MASS.

We began our labors here at the close of the Assembly, and found a few people who were united in Christian love, and the church in a very good spiritual condition. God is with us. The first Sunday night we had three seekers for sanctification, and they all prayed through to victory. Last Sunday night we had one for sanctification and two for pardon, who were at the class meeting last night and testified. Our meetings are quite well attended. Some new ones are coming in. We are looking to God for great things and expect victory through our Lord Jesus Christ.—ALFRED COLE, *Pastor.*

CHICAGO, ILL.

FIRST CHURCH

We want to report great victory at the First Church of the Nazarene, at Chicago. Sunday, the 15th, was one of the greatest days in Zion that we have ever seen.

Brother St. Clair is the evangelist who preached the Word. We have many preachers—good preachers, great preachers—but Brother St. Clair

is a prayer as well as preacher. He has prayed; he has got the folks to working overtime praying; given afternoon Bible readings on prayer. God has been true to His part, and has answered from heaven. If He ever verified His promises on this line, He did it yesterday at the First Church, Chicago.

The morning service was forceful. One of our members had invited a tenant of his to attend our church. She had never seen it on this wise before, and when the altar call was made she came, she prayed, and she prayed through with a shining, tear-stained face. No sooner had the victory come than she hurried back and brought two of her children, fine little girls. She knelt with one under each arm, and they all prayed and victory came. What a happy trio that was, as they stood and told what God had done for them. The altar was well filled with seekers, and greatly blessed with finders.

The evening service was one of great power. The young people were seated in a body in the center of the church. The sermon was to young folks, but the older ones got blessed too. The way God used the message was best seen in the mighty power in the altar call and altar service. Parents were seen in many instances leading their children to the altar, both parents and child in tears. In one instance a child seemed riveted to the spot by some unseen force, and the father and mother, one on either side, lifted and carried her to the altar. No sooner had her knees touched the floor than she began to agonize, with father and mother both praying earnestly to God for her soul. It was a terrific struggle for a while, but the victory was fully equal to the struggle, and her joyful face and testimony was a great uplift to the praying seekers who had as yet not struck fire. Many a father's and mother's heart was gladdened and encouraged by the conversion, reclamation or the sanctification of a son or daughter, and many adults swept through to victory. One old man and

First Annual Campmeeting, Tennessee District Pentecostal Church of the Nazarene Nashville, Tennessee, June 16-28, 1915

On Trevecca Collège grounds where there is an abundance of room, good shade, fine water, and pure air. We invite the public to meet us for a great salvation time.

All evangelists, pastors, local preachers, and deaconesses are expected to be in attendance throughout the entire encampment. We shall be glad to have with us any and all lay workers who may be able to attend. **PRAY MUCH, PLAN, COME.**

Arrangements will be made for all people to get board and lodging on the grounds as reasonable as possible.

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Evangelist in Charge

Bible Conference Daily, Except Sunday. : : District Convention Work
Daily, Except Sunday, 2 to 4 p. m. : : Program Furnished Later.

wife, strangers; but God knew them, and sent the arrows of conviction to their hearts. It seems that they had been quarreling; but after a short struggle the old man got up, went over to his wife, whispered a few words, and they flew into each other's arms. It didn't take them long to strike fire after they returned to their knees.

It was estimated that fifty persons prayed through to victory yesterday, and this is only the beginning. The whole church is being greatly uplifted, and many who were somewhat unsettled have settled down on the solid rock and are praising God.—REPORTER.

EVERETT, MASS.

We have begun our second year's pastorate of the People's Church of this city. During the last year the Sunday school has increased from thirty to an average attendance of sixty. Sunday, May 16th, two young ladies were saved and a man was sanctified. About fifty were out to the class meeting. God is with us.—A. K. BRYANT.

COLUMBUS, OHIO

The Lord is blessing good here. Last Sunday, May 16th, was the first Sunday after the District Assembly, and the blessing of the Lord was with us all day. Rev. Joseph Owen was with us, and preached at the 11 a. m. service and at 7:30 p. m. The pastor had charge in the afternoon service. The Lord blessed the folks as they testified, and after a short talk two came forward for prayer. We had eight join the church. We closed out with 101 more on the church roll than we had last year the first Sunday after the Assembly. We are looking for a great time here this summer. Brother Owen is with us, and we will have meetings in the church until the weather gets warmer. Then we go into a tent meeting, where we will have meetings all summer. Will you help us pray that the Lord will give us at least a thousand souls? We would like to say one word about the Assembly: It was great all the way through. Dear Brother Reynolds presided, and he surely manifested the Christ spirit. The folks at Warren, Pa., were well able to take care of the delegates. Every one seemed to think that they had the best place to stay. The pastor was so nice to all. We will not forget dear Brother Gould.—R. M. KELL.

STUART, OKLA.

Our District Superintendent, Brother Cassler, has visited our church and given us new courage in the messages he brought us. There were some seekers of the blessing of holiness and one soul made it through. We want to have him come again to our Rock Creek and Fairview churches.—C. M. CAREL.

KANSAS CITY, MO.

The month's revival siege at First Church, with Brother Mesch and Brother and Sister Wilde, closed Sunday night with twenty-two at the altar, nearly all of whom prayed through. Brother Mesch has again proved himself a strong preacher of the Word, clearcut and uncompromising. There were probably over one hundred professions of those who came through clear. No small part of the success of the meeting was due to the singing of the anointed couple, Brother and Sister Wilde. These three are great workers, and God is going to give them a large harvest of souls. Sunday afternoon we were delighted to have preach to us Rev. Will

Huff, who is holding a meeting in the city for the Nationals. It was a fruitful service.—REPORTER.

SUNNYSIDE, CAL.

Nearly a year has passed since Rev. W. A. Welch was called to the pastorate of the church at Sunnyside, and it has been a period of victory all along the line. Over twenty-five souls have knelt at the altar, the most of whom have digged down to the solid rock. Though there have been no special revival services, there has been the steady march and swing, increasing in power and glory in all our services. Yesterday, at our all-day meeting, came the grand climax. The Sunday school lesson on "David Spares Saul" manifesting the forgiving spirit of our Lord was a fitting beginning for the day's victorious battle. At 11 a. m. the heavenly gales were blowing so high that it was a question whether Brother Welch would get a chance to bring a message at all. At 2:45 p. m. God showed us that He was still there in mighty power, through the triumphant testimonies of His saints. At 6:30 p. m. the young people's meeting started off with a dash that foretold victory. This was followed at 8 p. m. with a mighty message from the Lord through Brother Welch. And then the altar service! What pen can describe it? What struggles of the seekers! What agony of soul did God lay on His saints! In all the long years in the pastorate and work in the evangelistic field, the writer does not remember to have passed through such a fiercely contested battle as this. Nine seekers were at the altar, four of whom fell upon the Rock of Ages, and their broken hearts were healed.—C. A. SNELLING.

POMONA, CAL.

The Lord is smiling upon His little ones at this place. We have had almost a constant revival in the church all through the past year. Have had many special services, which have added to the interest of the work, such as visits from the different missionaries, the coming of the University band under Doctor Wiley, representatives from the Rescue Home under Sister Rees, and the coming of Brothers Ruth, Glasscock, and Cook for a five days' convention. These have greatly helped our own church services, and, all together, both the church and pastor have enjoyed a pleasant year of service for the Master. We are now closing the year for our District Assembly, which will meet in June. We will close with a home campmeeting for the young people's society, led by our young brother, Floyd Nease, one of the students of the University at Pasadena. Will begin the camp on the last Sunday in May.—J. D. SCOTT, Pastor.

MCPHERSON, KAS.

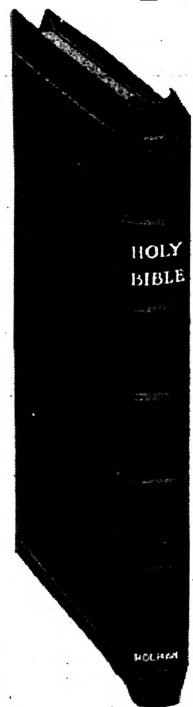
I am at home from the meeting at Liberty, Kas. God blessed and gave us a good meeting, several praying through to victory. The meeting closed the night of the 8th, with four seekers at the altar, two of whom were gloriously saved. God helped me to preach the Word, and souls were saved and sanctified. Rev. H. M. Chambers, our District Superintendent, was with me the last Sunday, and preached with power; also organized a Nazarene church, with seven good members. We are looking up and pressing on, and expecting great things in the future. I go next to Marquette, Kas.—J. G. DEMORBT, Evangelist.

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B. F. HAYNES, D. D., Editor
C. A. MCCONNELL, Asst. Editor

Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50.

Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

How to Remit—Send money order or bank draft, payable to KINNE & SANDESS, Agents. Entered as second-class matter at the Postoffice at Kansas City, Mo.

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OWENSBORO, KY.

Revival flames are still burning; conviction has settled deeper, souls are being saved here and there. The church is progressing in good condition. We closed a three weeks' siege with about one hundred saved and sanctified, and have taken in nine new members. Keep praying that God will move things a little more at this place. We are preparing to raise the church debt by June 6th, and know by the grace of God this thing is possible.—M. C. ADAM, Pastor.

MALDEN, MASS.

Interest in the work here is growing steadily, and the congregations are enlarging. We have an able pastor, whose devotion to God and love for the people is untiring. We are having fine street meetings on Sunday and Thursday evenings, and people are inquiring the way of salvation. Thank God forever! The last Sabbath was a great day. Brother Borders preached morning and evening on the "Great Salvation," and they were two powerful sermons. We are glad to be able to report that interest in the Sabbath school is increasing, and we are looking forward to an average attendance soon of from 150 to 175 every Sunday. We are to have a baptismal service next Sabbath in the evening.—LEWIS H. BACHELLER, Reporter.

PASADENA, CAL.
FIRST CHURCH

The Lord is still on the giving hand at the First Church, Pasadena, Cal. The last few weeks has seen a number seeking the Lord for pardon and purity. Yesterday we had two seekers and received

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ten new members into the church, and a number of others are coming up the road a little later on. Every department of the church, so far as we are able to see, is doing splendidly, and for this we give God all the glory.—A. O. HENBICKS, Pastor.

SUPERINTENDENTS' DIRECTORY

General Superintendents

- P. F. BRESEE-----Los Angeles, Cal.
1126 Santee Street
Southern California District Assembly,
Pasadena, Cal., First Church-----June 23
- H. F. REYNOLDS-----Kansas City, Mo.
Residence, 3519 Paseo; Office, 2109 Troost Ave.
Nampa, Idaho-----May 28
Seattle, Wash-----May 28
Portland, Ore-----May 30
Walla Walla, Wash-----June 2-4
Oskaloosa, Iowa-----June 10
- E. F. WALKER-----Glendora, Cal.
Idaho-Oregon District Assembly, at Nampa,
Idaho-----May 28-30
Northwest District Assembly, at Walla Walla,
Wash. District Assembly, at Calgary,
Alberta-----July 8-11
Manitoba-Saskatchewan (Mission) District
Assembly, at Regina, Saskatchewan-----July 13-18
Special Mission, at Winnipeg,
Manitoba-----July 20-Aug. 1
Dakotas-Montana District Assembly, at
Sioux Falls, S. D.-----August 4-8
Wisconsin District Assembly, at Mil-
waukee, Wis.-----August 12-15
Campmeeting, at Millersport, Ohio-----August 17-20
Indiana District Assembly, at Connersville,
Ind.-----Sept. 1-5
Chicago Central District Assembly, at Olivet,
Ill. (?)-----Sept. 8-12
Michigan District Assembly, at Lansing,
Mich.-----Sept. 15-19
Iowa District Assembly, at Charlton, Ia.-----Sept. 22-26
General Superintendents' and Missionary Board
Meetings and General Assembly, at Kansas
City, Mo.-----Sept. 27

Authorized Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission.—EDITOR.]

- ARKANSAS
Valley, A. J.-----Hamlin, Texas
- ALABAMA DISTRICT
J. L. McLendon-----Ozark, Ark.
- CHICAGO CENTRAL DISTRICT
Will O. Jones-----1102 South "A" Street, Elwood, Ind.
Angie, Miss Virgie-----630 Yale Ave., Chicago, Ill.
Fleming, B. A.-----R. F. D. 1, Havana City, Ill.
Gilmore, R. E.-----Olivet, Ill.
Williams, L. Milton-----Olivet, Ill.

DALLAS

- Franklin, J. D.-----Trinidad, Colo.
- Williams, R. T.-----Peniel, Texas

HAMLIN

- J. A. Williams-----Connersville, Ind.
- Joseph Hogue-----1901 West Maple St., Wichita, Kas.
- Erick, Alie and Emma-----Pilot Point, Texas
- Roberts, O. E. and May-----Pilot Point, Texas
- Sewell, W. J.-----Hamlin, Texas
- Wells, J. M.-----E. F. D. 1, Box 4, Roby, Texas

IOWA

- McFarland, Will-----Creston, Iowa
- Sutton, D. B., and wife, song evangelists,
724 H Avenue West, Cedar Rapids, Iowa
- Wines, Mrs. Mattie-----303 West Church Street,
Marshalltown, Iowa

KANSAS

- Balsmeler, A. F.-----Willmore, Ky.
- Bassett, H. M.-----513 East Sixth, Hutchinson, Kas.
- Demore, J. G.-----McPherson, Kas.
- Imhoff, C. A.-----215 East Fourth, Hutchinson, Kas.
- Whitney, Mark-----Newton, Kas.

KENTUCKY

- Nerry, Will H. and Lillie-----Willmore, Ky.
- Breeten, Howard W.-----Box 153, Ashley, Ill.
- Wells, L. T.-----Wheatstone, Ky.

MISSISSIPPI DISTRICT

- R. A. Breland-----Poplinville, Miss.
- W. B. Jay and wife-----Mathliston, Miss.

MISSOURI

- G. C. Brawley-----Bedford, Mo.
- Crow, Bertha-----7403 Lahmyere Ave., Maplewood, Mo.
- Davis, Clarence L.-----Barnsey, Ind.
- Rudolph, P. A.-----Keysport, Ill.

NEBRASKA

- Ludwig, Theodore and Minnie-----York, Neb.

NEW ENGLAND

- R. S. Phillips-----Burlington, Vt.
- Fogg, L. N.-----Sambornville, N. H.
- Inglar, Arthur F.-----1312 East 33d St., Kansas City

NEW MEXICO

- Saffell, T. D.-----Farmington, N. M.

NORTHWEST

- August N. Nilson-----1828 Siskiyon St., Portland, Ore.
- Elliott, Harry Joseph-----757 East Davis Street,
Portland, Ore.
- Lewis, E. Arthur-----6001 Perry Ave., Chicago, Ill.
- Mathews, E. S.-----Winlock, Ore.
- Nilson, August N.-----692 East 63d Street, North
Portland, Ore.

EASTERN OKLAHOMA DISTRICT

- Miss Essie Osborne-----Hugo, Okla.

WESTERN OKLAHOMA

- Jones, Lum-----Kingston, Okla.
- Oliver, J. W.-----1318 West 3d St., Oklahoma City

SAN FRANCISCO

- St. Clair, Fred-----Los Angeles, Cal.
- Smith, Frank B.-----543 E. Hawthorne, Stockton, Cal.

SOUTHERN CALIFORNIA

- V. E. Clarke-----8234 Emerald Ave., Chicago, Ill.
- D. J. WAGGONER-----Vilonia, Ark.
- Lillenas, Haldor and Bertha-----Olivet, Ill.
- Mesch, Fred, Jr.-----1252 Sierra Bonita, Pasadena, Cal.
- McBride, J. B.-----1251 Sierra Bonita, Pasadena, Cal.
- Robinson, Bud-----R. F. D. 1, Box 215, Pasadena, Cal.
- Ruth, C. W.-----1833 Nowland Ave., Indianapolis, Ind.
- Shepard, W. E.-----R. F. D. 1, Box 225-E,
Pasadena, Cal.

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