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PERSONAL

After absence for a while from the office on account of family affliction we are back in the office, thankful for the good providence of God which has been with us during these weeks of enforced absence. While away we have not lost a line of work or an hour of time from our duties to the paper, thanks to the same kind providence. We are glad to be back, however, and will be delighted to greet and meet any friends who can stop by in passing to see our publishing plant. God has greatly blessed us in the publishing work, and the brethren who pass through the city would do well to stop and see what there is here to be seen in the way of a publishing plant.

We wish to add our personal appreciation of the very many commendations which have reached us, even during our absence, as well as before, of our work on the Herald of Holiness. It is encouraging to us to know that our labors for the church meet with such cordial approval by the brethren. We have not another care or concern, and not a moment of time or thought or strength for any other interest under the sun except the Herald of Holiness. We crave the prayers and the continued co-operation of the brethren in our arduous work for the Master and His church.

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LIVING WITH THE IMMORTALS

FELLOWSHIP with the great tends to our largest and best development. This is why there is a fondness for seeing and hearing the great in their speeches. How people flock to see or hear the great and notable of the world. This is not to be condemned as mere hero worship and the idolatry of greatness. Often it is the expression of an innate but felt need for such association and contact, and it is often most beneficial.

Few indeed of us are privileged to thus come in contact with very many of the distinguished of the world, but there is another way in which we are all privileged to come in close contact with the greatest of this world in all lines of thought and activity. We can read their works and their biographies. Thus we can come in sympathetic touch with them and get the inspiration of their sterling characters and their moral grandeur. Biography is one of the most stimulating and helpful lines of reading in which we can engage. There is no line of literature so uplifting as reading the lives and the great deliverances of the leaders in the world's thought and achievement. We have found the fifteen volumes of John Lord's "Beacon Lights of History" one of the most interesting and edifying and stimulating series of books of this character we have ever read. It is a pity they are sold only by subscription, for this makes them very expensive. The fifteen volumes cost thirty-seven dollars and a half. They are large volumes and worth almost any price one has to pay to get them, but they ought to sell for half this sum. They are a most invaluable library in themselves, and will delight a family for generations, and be a boon as long as they last. They are thrillingly interesting like works of fiction and yet they are solid history, but told in the finest and most eloquent style and are in every way most fascinating reading.

Mark Rutherford said that a single short interview with Thomas Carlyle was one of the most important events in his whole life. The reading of Carlyle's great volumes such as "Heroes and Hero Worship," his "History of the French Revolution," and a number of his other great works are next to a personal interview with him. There is great wealth in the lives of great men which we all need to feed on and we can not come away from such rich tables without being richer, broader and deeper in our thinking and in our feeling and our entire natures. We agree with the words of *Woman's Home Companion* that "the lives of great men reveal to us the fact

that there is something in human nature mightier than circumstances, that obstacles, however formidable, are never quite insurmountable, and that every man and woman, no matter who he is, can be, if he chooses, the master of his fate, the captain of his soul." This is true to the letter.

We now celebrate the birthday of Abraham Lincoln, but this might never have been an annual pleasure and privilege of a nation if Lincoln had not in his youth read the life of Washington. The biography of the Old Testament, aside from its distinctively spiritual and religious value and uses, has doubtless made an inconceivable contribution to the worthy ambition and the noble achievement of the greatest men and women of the past ages. There is no richer thesaurus of delightful inspiration and edification and incitement to noble ambition and lofty faith than is found in the biographies of such noble characters as Abraham, Isaac, Jacob, Moses, Joshua, Samuel, Gideon, Barak, Samson, Elijah, Elisha, David, Solomon, Isaiah, Jeremiah, and others. Communion with these great men is an inspiration to any life. The world will never know the magnitude of its debt to the influence of these great characters until the full unfoldments of the great day of all days. We regard these as indeed the richest mine of the gold of Ophir to be found in the whole realm of literature. There is a rugged strength and a sincerity and absoluteness of vigorous manliness in them which we find nowhere else even in the world's biography, rich and great as this is, and ~~useful as it~~ can be made in the reading. We insist that if you are neglecting these greatest of all men you are turning away from the great sun in his meridian splendor to the light of the stars. You need and can utilize both these, but you must not neglect the greatest for the great.

MINISTERIAL QUALIFICATION

WE REFER to educational qualification. What should be the requirements of a literary and educational character of young preachers who enter our ministerial ranks for service. There are two or three fundamental things to be considered, first of all, and which must modify and have a vital bearing upon any answer we may make to such men whom God has already set aside to this work. We must not at least make it impossible for such young men to enter upon and pursue this work by imposing impossible conditions of a literary or an educational kind for their admission to our ranks.

Again, we are not to forget that a call to preach is a call to get the very best equipment, educationally and in every other way, it is possible for us to get. There is absolutely no justification or apology for indifference or indolence in this matter of earnest, serious study to qualify oneself for this high and holy work. The preacher who is not a student is not a preacher with a proper conception of the dignity and majesty and obligations involved in his call to the ministry. A call to preach is a call to get ready to preach in the most effective and successful way it is possible for us to do. Included in our call is not only our present faculties and powers, but the utmost improvement we can acquire of those faculties and powers. God calls all we are, and all we can become, and all we can do, by means of all we are and all we can become or acquire in all coming time.

It is also not to be forgotten that this is an age of culture. If we would be at our best for God, and wield the widest in-

fluence possible, we must get all the culture we can. God wants this, and the world will demand it of us, and be the more influenced by us if thus cultured to the limit of our opportunities. We do not mean that we are to make or that we owe the least concession to the pedantry or intellectual pride of the times. We mean simply to plead for the best equipment each of us can get for the widest possible influence in His kingdom, for the redemption of men from sin.

For the reasons assigned in the foregoing, we think churches should be extremely careful in the arrangement of courses of study for our young preachers, and that young preachers should conscientiously pursue these courses of study diligently until they have mastered them. These courses are carefully selected, and will be of inestimable benefit and blessing to young preachers, and they should not be carelessly studied or lightly considered by any.

Many young preachers who come from the farm or some trade think the course of study is difficult. They judge by the seemingly formidable array of books in the list. Let me urge and persuade young men that this is far more in the mere seeming than in fact. After you buckle down to their mastery, and have succeeded in even the first book, you will be so greatly encouraged and heartened that the course will not look one-half so formidable after this first victory. We beg of you to begin in good earnest, and make a good substantial start, and you will find it easier as you proceed.

Some plead such a poverty of early advantages that they feel utterly incapable of undertaking it. This is far from correct, my brother. We have the profoundest sympathy for any and every young man denied early advantages. We have personally helped such in the past, and found how astonishing is the progress made sometimes. We once had in our station a man who felt called to the ministry, who had a wife and three children, and who was a carpenter, and had no education practically, and no money. He could read and write indifferently; that was all. We had him come to our study every night and recite to us previously assigned lessons, until we had him so he could stand the examinations for license, and for admission into the annual conference on trial. He entered on trial, and persevered, and passed the successive examinations for four years, and made a useful preacher. The question is not one of literary or educational advantages previously, but one of a dogged determination to succeed, and of that indomitable energy and industry which laughs at impossibilities, and cries it shall be done.

A CASE IN POINT

JOHN B. GOUGH used to tell of a man named Bayley, in England, who came into a temperance meeting to take the pledge. He was a light-weight champion, but was in terrible straits; he had his coat buttoned up to his chin. He asked one present to unbutton his coat to see if he had any linen on. "Have you any home?" he was asked. "No." "Where are you going to sleep tonight?" "Where I did last night," he replied. "Where's that?" "In the street."

One gentleman, looking at him a moment, and although seeing that he was dirty and unfit to go into any decent house, yet thought here is an opportunity to save a man; so he took him home with him, gave him a good bed, and kept him till morning. Of course the lady had to burn the bed in the morning when she found it was alive. What is a bed compared to an immortal soul? He kept his pledge, and this is what followed. He could neither read or write—had no education whatever—but God had touched him, and he felt he must do something. So he went and actually applied to the Sunday school for a position. Asked what position he wanted he said he preferred the infant class, and it was given to him. You ask what did he want with the infant class? He had a strange but pathetic design in it. Hear him with his class and see what he wanted with it!

"Now, boys, I want to commence right, and I am going to find out *how much you know*." He took up one of the block letters. "Now I'm going to ask you questions separately, and I will give the one that's most positive and right a little present. Now, what letter is that?"

"A," said a little fellow. "Are you *sure* now—*positive* of it? What letter is it again?" "A," stoutly maintained the little boy, and then he showed it to another little boy and asked the same questions and then gave the presents. Thus this poor fellow learned his letters, and could soon read. He kept on mastering every difficulty until it is said there was no more useful man in all the city of London.

Young preacher, I beseech you to hear me, and heed me in this admonition. It is not, I insist, a question of early advantages. It is a question of *pluck, patience, and perseverance*. By these you will win. We mean on the human side, of course. It is presupposed you know God, and are consciously called of Him to this holy work. If devoid of these early advantages, it will simply make you longer in reaching a mastery of the course. You may not in two or four years master it, but you can in ten or fifteen years, or less. What if it takes fifteen? You are at work the meanwhile, and at the end you enter upon a career of greatly broadened usefulness. Moses, the greatest man that ever lived on the earth, was eighty years in completing his Conference or Assembly course, but look at the remaining forty years!!!

DRIFTING AIMLESSLY

LIFE undirected by a great, divine purpose is merely drifting aimlessly. A short time ago a crew was picked up by a British steamer sixty miles east of the Nantucket Lightship. When the abandoned vessel was found and boarded it was discovered that she was not leaking, but appeared to be in practically perfect condition. Valuable cargo was in her hold, and much of the personal effects of the captain and crew were in their bunks. No reason could be ascertained from the owners as to the reason for the desertion of the vessel. What a strange sight must have been a ship equipped for service without a mind to guide it, floating aimlessly on a perilous sea!

Think of a soul constructed for an unspeakably noble career floundering about aimlessly in the world, uncontrolled by a high and serious purpose, with no reference to the infinite haven of blessedness for whose port the Great Admiral destined the voyage of that soul!

Is it not a tragic thought that multitudes of our young people so richly endowed with infinite possibilities, and with such glorious provisions in the blood of Christ for their sure achievement of this happy destiny, are thus aimlessly floating along on the bosom of the treacherous sea of life? Is it not sad to contemplate such an infinite waste of divine possibilities? Is there a sadder sight than to see this hapless and doomed army of deluded and unguided young people subject to the caprices of the storm and reefs of the unknown sea on which they are floating without a guide, or captain, or compass?

Our business is to induce young life to accept the Great Pilot; to adopt the Compass; to install the crew for their protection; to then steer straight on toward the mark for the prize of their high calling of God in Christ Jesus. They must adopt a great and high purpose in life. There must be in them a right interpretation of life's real meaning. There must be an aim in their lives and a right one, and the only God-given one. Their cry must be:

We seek Thee, whatso'er our quest,
And still are Thine, howe'er we roam;
Our utmost need, our only rest,
Thou art our everlasting home.

Though dimly, darkly understood,
With inexpressible desire,
Infinite God, supremely good,
Our souls to Thee, their Source, aspire.

No evil shall our hearts allure,
Nor lesser good our hope beguile;
To humble faith the need is sure—
Our goal, Thy feet, our crown, Thy smile.

Still pressing forward toward the prize,
And yearning, still, Thy face to see,
To Thee we lift our longing eyes—
For all in heaven we hold in Thee.

:: THE EDITOR'S SURVEY ::

NOTHING SMALL IN THE LIFE OF A MAN OF GOD

God invests the humblest life dedicated to Him with marvelous dignity and matchless import. Nothing is small or trifling in such a life. The whole of it is large and tremendous and glorious. Its trifles become triumphs—its sorrows become sacraments—its disappointments become designs of a gracious providence—its every detail and circumstance become but steps in the majestic tread of God in a human life, trending and directing all to a glorious consummation of beautiful destiny. What a thought that thus truly and literally "all things work together for good to them that love God." How safe and secure the saint may feel, thus assured and anchored in his faith. The pivotal character of seemingly trifling incidents in a life thus given up to God, is illustrated in the life of Martin Luther, as mentioned by J. R. Laughton, in the *Christian Advocate*:

Martin Luther would perhaps have died as he had lived, a loyal priest of the Church of Rome, an orthodox professor of theology in German universities, a garden flower blooming in the sunshine of a contented, successful career. But he made that memorable visit to Rome which marked an epoch in his own life and in the religious life of the world. His eyes were opened. He saw things which he had never suspected existed. He found that the Church of his fathers, the Church which he was faithfully serving as a priest, was not the pure institution which he had supposed it to be. The revelation broke his heart, but it stiffened his purpose. Martin Luther protested. The walls crashed down about him. But the religious life of the modern world received a new impulse, a spiritual quickening that was before unknown, because in the falling of the walls the banyan shoots struck down into the earth and sprang up into a great forest which shelters nations.

Disheartened but not Disowned

We may be often disheartened, but it does not follow therefrom that we are disowned, because we are disheartened. The devil, or a bad digestion, or some nervous trouble, or over-exertion, sometimes even in Christian service, may get us into a disheartened mood, and there is a tendency difficult or impossible to repress to be discouraged or depressed. But in all such cases there is the fact remaining that these states do not necessarily imply sin on our part, or forsakenness of us on God's part. The remedy is at hand, and we have only to apply it promptly. This remedy is to turn the eye and the mind to Christ, and find from Him and in Him the solution of our trouble. He is ever ready and at our side to render aid in these seasons, and we must not neglect Him, or sin will ensue. We must make Him our Companion and our Confidante in all these times, and He will never disappoint us. John the Baptist is our exemplar in this matter, and we do well to

study his character in such seasons which came to him. We will find that he turned to Christ at once, and appealed for the solution of the dark doubts and problems which so sorely perplexed his soul. The *Christian Advocate* says of John Baptist's perplexity:

John the Baptist had fallen upon hard days. This stern, out-of-door prophet was languishing in prison. The body which was accustomed to free and constant activity, to the clean, vigorous air flowing over the wilderness, to that roaming intimacy with nature which builds the physical life into sturdy strength, found a very different environment now. John chafed and grew restless. His thinking tended to become morbid. Strange thoughts came into his mind. He longed for freedom and the wild, out-of-door life to which he was accustomed. God seemed to be dealing verp strangely with him.

About this time reports of the ministry of Jesus came to John. It seemed that the One to whom John had pointed as his greater and mightier successor was now on a great wave of popularity. Everybody was interested. Great deeds of wonder was the Man of Galilee performing and in admiring awe His name was falling from everyone's lips.

Could this be the One whom John had seen, His face drawn with the strong purpose of a great sacrifice? Could this popular idol be the successor of the relentless prophet of righteousness and repentance? Could the great coming One allow His messenger to lie in a prison while He drank in the popular applause? John began to wonder if he could have been mistaken. Might it be possible that Jesus was not the Messiah, after all, and that another was yet to come? It is greatly to John's credit that at his darkest moment he did not doubt the Messiah. He never doubted God's great purpose and its ultimate realization, but he did find himself tortured by misgivings as to the Messiahship of Jesus.

The knowledge that this strong, sturdy man had to fight with misgivings and doubts comes to us with a certain note of encouragement. The battle with misgivings is not a conflict which necessarily leads to defeat, if John the Baptist passed through it on the way to his martyr's crown.

Answers to Prayer

Answers to our prayers are certain if we have met the conditions of true prayer, and we believe this is oftener done than otherwise. We are of the opinion that very many more prayers are answered than are recognized at the time or some times even at all. We are so mechanical and are inclined to trammel God in the metes and bounds of our poor arithmetic and petty rules. We are incapable of rising to the majesty and glory of God's wondrous methods, and His use of means and agencies a little remote from the natural eye, that come on the spot and moment of the offered petition, whereas God begins the moment we pray acceptably to touch the agencies and channels through which He can most successfully, and to our largest and greatest advantage, send to us the desires of our hearts. We are too low and too petty and too mechanical and too material in our conceptions to rise

to Him and His methods and His majesty of administration in the premises. O, our littleness and our shortness of vision, and our puny faith in receiving answers to prayer. Let us pray for sense and breadth and largeness and vision of faith to receive as well as pray with faith. Dr. Jowett says some fine things, and things we need to hear and know on this matter of our praying which we commend to our readers:

Why should there be any delay at all? Why does not God answer the first knock? First of all, let us again repeat the good news that our God is never imprisoned in sleepy indifference. He is awake and willing before we knock at all. Why, then, should we have to knock again? What is He doing? He is preparing the answer. There are some things we ask for that have to be grown. They cannot be given to us like coins or manufactured goods! They could only be given as fruits and they have to be grown in our souls. We ask for a fruit and the Lord immediately answers our prayer by planting a seed. We may think the prayer is unanswered, while all the time the answer is already working in our life towards consummation. We ask for certain blooms of finished character. The Lord does not attach them to our lives as we might tie fruit to a sickly tree. He begins at once to enrich the character that creates the blooms. For instance, I ask for joy. I expect to receive an immediate ecstasy. I ask the second time but it does not come. My heart is sad in the midnight and there is no speedy transformation. But that does not mean that my Friend is indifferent or indolent. I ask for joy and He begins to make me a little purer and more refined. He works upon the strings of my soul and endows them with more sensitiveness, and by the preparation of the instrument he will prepare me for the final music and song. I ask for perfect peace. It does not come with the first asking, but the answer begins as soon as I knock at the door. There are broken cogs in the life that have to be repaired. There is much gravel of sin that has to be removed. And if the Lord is repairing some cog or cleaning some wheel, is not this the answer which will bring the peace for which I pray? It may be that in order to give peace He may have to give pain. The resetting of a joint may mean the temporary increase of my suffering, but God is directing the process which will issue in blessing. But why keep on knocking, knocking, why keep on praying, praying? Why be importunate? Because importunity provides the atmosphere in which implanted seeds become matured. In prayer I receive the seed. By prayer I shall receive the fruit. Men ought always to pray, and the seeds will not faint.

One other thing must be added. Sometimes the Lord's answer has really come, but we have not prayed for eyes to see it. It has not come quite in the dress we expected and, therefore, we did not know it. A friend was appointed to meet me at a railway station. He looked for a man in clerical attire, and we wandered about, little knowing that we were brushing shoulders with each other all the time. He thought that I had not arrived, but I was there in another dress. And, therefore, it is well to look at our ordinary circumstances when they do not come to us in familiar and expected guise. "He was in the world and the world knew him not." God sometimes appears in these unexpected ways, but they are the very answers to our prayers. The Apostle Paul was cast down in Macedonia. "Without were fightings, within were tears." And the

comfort came in a strange way. It was not given in some immediate lighting of the fires of joy, by some mysterious gift in his secret soul. "The Lord comforted me by the coming of Titus." That is where Paul found the answer to his prayers. A fellow-man came to share his burden and to enhance his joys.

Saint-Making

The New York *Advocate*, in writing on Florence Nightengale, as an illustration of God's method of making a saint, lays down three elements in the process of making saints. They are first, a sense that God calls; second, an immovable purpose to do His will; and thirdly, a character that makes God real to others. We accept these as prime and essential conditions of sainthood in the kingdom of God. The sense of a call is properly placed as first and fundamental. There would be no starting point but for this. Then it is God's province to call into His kingdom. Following this naturally comes an undeviating purpose to follow the will of Him who has issued the call to service, and then the crowning condition and element of influencing others for good is a character that so impresses others as to make God a reality to them. No fitter example than Florence Nightengale could have been selected by whom to illustrate these glorious principles and conditions. If we were asked to seek a companion character to her we would have to select the name of Frances Willard. These two are renowned in the world's history for their sublime unselfishness, and their noble Christian characters, and their marvelous work achieved in the name and in the cause of God among His lost and needy race. We quote the words of our confrere:

With her young mind thoroughly pervaded by the aspiration to minister to the needs of the suffering, Florence Nightengale, while on an extended tour which her parents had planned to divert her from what they deemed an unnecessary sacrifice, wrote in her diary: "O God, Thou puttest into my heart this great desire to devote myself to the sick and sorrowful. I offer it to Thee. Do with it what is for Thy service."

Enough obstacles were placed in her way to discourage an ordinary human being, but these served only to intensify her longing. Against all objections, her passion to help the distressed easily prevailed. An offer of marriage by one who was suitable for her, and who drew strongly upon her regard, was gently put aside as an interference with her divine call. "I am thirty, the age at which Christ began His mission," she wrote on her birthday in her diary for 1850. "Now, no more childish things, no more vain things, no more love, no more marriage. Now, Lord, let me only think of Thy will."

Thus with heroic self-abnegation the gentlewoman, whose fortune placed her above the need of anything wealth could buy, whose personal charms made her path to social eminence sure and easy, whose rare intelligence and many accomplishments opened the certainty of a fine career in any field she might choose, deliberately consecrated her life to the work of alleviating misery, and counted no task too menial for her tender hands and no sacrifice too great for her dauntless spirit.

Under such a discipline she developed as pure a type of sainthood as modern times have produced. "She seems as completely led of God as Joan of Arc," wrote Mrs. Gaskell. "I never heard of any one like her. It makes me

feel the livingness of God more than ever to think how straight He is sending His Spirit down into her as into the prophets and saints of old."

What an angel of light and mercy she was in the Crimea! How full of joy was her service, despite the irritating limitations under which she was forced to carry on her delicate ministry. With what rich humor she irradiated the toil of hospital and camp. How clearly she made the wounded and the dying feel "the livingness of God." First, a sense that God calls, then an undeviating resolution to do His will, finally a character that makes God real to others—is that not the process of attaining sainthood?

The Heart Sort of Religion

Religion is, we insist, a matter of the heart, and not of the head. With the heart man believeth unto salvation. God aims at the heart in seeking to save men,

The Bravest Battle

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The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you will find it not—
'Twas fought by the mothers of men.

Nay, not with cannon, or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought
From the mouths of wonderful men.

But deep in a welled-up woman's heart,
A woman that would not yield,
But bravely, silently bore her part,
Lo, there is that battlefield!

No marshaling troop, no bivouac song;
No banner to gleam and wave;
But, oh! those battles they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town,
Fights on and on, in the endless wars,
Then silent, unseen, goes down.

O ye with banners and battleshot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.

Oh, spotless woman, in a world of shame!
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born.

—Joaquin Miller.

and He can save only when the will surrenders and opens the door of the heart so He can get into this citadel. This truth is known here at home, and it is found to be true even in heathen countries. There people are to be reached by the heart route, and not by the intellectual road. Many talk of the astuteness of certain heathen, as if the only way to reach them is by culture and diplomacy. This is not true. God reaches all men by the way of the heart. It is the heart that is deceitful above all things and desperately wicked. And it is the heart that God has to reach, and does reach, before any real saving work is done for the man. We are tired of this talk about culture—about men growing into religion, or by a process of evolution developing the latent principle of good born in them, and coming into the Kingdom of God by this method. It is all false and delusive and mischievous in the extreme. Sin is ingrained in the nature, and it requires a radical work in the heart to treat sin, and to save men. The Bible is right, as taught by our fath-

ers, and we can not improve upon it. Science and art and civilization have never changed human nature, or altered the needs of man for a radical, revolutionary treatment for sin. *The Ram's Horn* gives a case of conversion in the missionary field, illustrative of this truth:

An earnest Japanese evangelist told the story of his conversion as follows: "A missionary teacher, a lady, came and got twenty-five Japanese boys into a class to tell us of Jesus. We boys had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures, but every time she would have us read the Bible. We had Gospel of Luke; soon we read till we came to the crucifixion; she could not speak Japanese language. When we read story of the cross, she got down on her knees and pray for us. We could not understand what she prayed, but we watch her close; soon she begin to cry; then she fall on her face weeping bitterly. Then twenty-five Japanese boys cry too. Then inside three weeks all us twenty-five boys give our hearts to Jesus. She did not reach us through our heads, she reach our hearts; and when you have Jesus in the heart it is well. Some Japanese get head religion and turn from their old religion, and when 'Higher Critics' come, then all their head religion go, and they are left without any; but if they get it in the heart they become strong. Many of those boys are evangelists and preachers. My father then kept a wine shop; soon I led him and my mother to Jesus and the business was given up. Then I led many more Japanese to Christ. It is not necessary that the missionary have the language if she have the love of God for souls in her heart; that is what won those twenty-five boys; that is what won me, all because this woman who could not speak our language loved our souls."

The Waste of the Habit

With all our emphasis at throttling the alcoholic license infamy, we must not cease to remind the helpless victims of alcohol of both the extreme prodigal waste of the drink habit, and the physical and moral ruin of it. Few drinkers stop to consider the waste of the habit. They seldom think how much they are squandering on the practice. This economic phase of the matter is one of great importance, in view of those dependent upon the drinkers for support which is poured into the saloon keeper's till, and thus worse than wasted. Bob Burdette puts this matter with his characteristic brilliancy and force in the following words:

My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get money enough to buy a farm. There is where you are mistaken. For some years you have been drinking a good improved farm at the rate of one hundred square feet at a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,000 feet. Estimate, for convenience, the land at \$43.56 an acre, you will see that it brings the land to just one mill per square foot. Now pour down the fiery dose, and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that five-hundred-foot garden. Get on a prolonged spree some day, and see how long it will take to swallow a pasture land to feed a cow. Put down that glass of gin; there is dirt in it—three hundred feet of good, rich dirt, worth \$43.56 per acre.

Open
Parliament

Perfect Love

Open
Parliament

Written by J. F. HARVEY

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THE essence of holiness is perfect love. "The end of the commandment is love out of a pure heart." So Paul declared. That is, the end, the aim, the design of God in giving the commandment, is attained wherever there is a pure heart full of divine love. Without such experience any profession of holiness is a counterfeit, a delusion and a snare. He who has not a pure heart, from which is cleansed all evil uprisings and propensities, is not sanctified wholly, and is not therefore in possession of perfect love. He may, and does, if he is at all a child of God, have love for God and man, but that love is not perfect. Perfect love does not and can not exist in a heart where there is the least opposition within. And wherever there is any stirring of anger, pride, envy, jealousy, or any of the many indications of the presence of carnality, there is opposition to perfect love. There is yet something in the heart that prevents divine love from filling the heart. The heart is not pure, neither is love perfect, and the end of the commandment is not reached. And the one in such a condition who says he is sanctified wholly is either sadly mistaken or wilfully deceptive. We have come to a time when much profession of holiness is either ignorantly or wilfully false. There is manifest lack in the fruit of perfect love. And "If love be absent, I am found like tinkling brass, an empty sound." We believe that John Wesley was correct in his statements when he said, "Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and life of the child of God."

He said: "If I set the mark too high, I drive men into needless fears; if you set it too low you drive them into hell-fire."

It seems that today there is great danger of too low a standard. Thus in the holiness movement and in the Pentecostal Church of the Nazarene, there are many who continually testify to entire sanctification, and yet exhibit not the fruit of perfect love. In the ancient days, when the Israelite had come into the land of Canaan, he was to take a basket filled with the fruit of the land, and go unto the place which the Lord God had chosen to put His name there, and say unto the priest, "I profess this day unto the Lord thy God, that I am come into the country which the Lord sware unto our fathers for to give us. And now, behold, I have brought the first-fruits of the land, which thou O Lord, hast given me." The testimony would not have been accepted without the fruit. The fruit bore witness to the truthfulness of the testimony. *It must be so with holiness people today!* A testimony to entire sanctification must be substantiated by the fruit of perfect love, or else it can not be genuine. Zeal for the doctrine, activity in building up a denomination, editing papers and publishing books on holiness, conducting holiness camp-meetings and revivals—none of these good things can be substituted for the fruit of perfect love. Demonstrations, such as laughing, waving of hands, walking about, jumping up and down, handshaking, throwing song books up in the air, overturning chairs, and so on, do not *prove* that those who do such things are in possession of perfect love. It may be that in this way they try to convince themselves, as well as others, that all is well. But they know, or at least, could know if they

would stop to seriously and quietly wait on God, if in their hearts there is a lack in the perfection of love. This lack is evidenced in some by resentment. When they are evil spoken of, or when they are contradicted, they appear, even if they do not speak a word, to have resentment. There is in others a lack of gentleness and kindness that suffereth long. They do well for a time, but become impatient. In others there is sometimes a spirit of coldness and reserve toward those who differ with them.

Some have not an even temper; a something that feels like anger at times stirs within. It may not find expression either in look or

THY WILL BE DONE

W. M. NELSON

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I would not have my way, nor seek to satisfy
Myself with things of earth, O Lord, Thou
knowest well.
Thy will be done—thus, Lord, I pray, and
searching through
My heart I find there no desire but dwells
in Thee.
I would not cause the rain to cease, nor
clouds to flee,
Nor bring the sunshine bright; Thy thought
is ever best.
The elements but move Thy blessings to
bestow.
My place, my times are in thy hands, and
so I run
The race, and pray Thy will be done in
me this day.
The hour of darkness comes; the heart is
faint with dread.
Before, behind, on left and right, the black-
ness falls,
And darker to the soul that light once
knew.
I dare not move, but only stand, and falt-
ring pray
Thy will be done, the while I wait for
light to come,
And for the hand of God to lead me out
and on.
I do not seek the suffering; I know the
flesh
is weak. But Jesus, I have chosen Thee—
lead on.
And e'en if in the furnace Thou wouldst
have me go,
Thy presence will be with me and I am
upheld,
Thy will my heart's full choice. And though
my flesh may shrink
And quiver on the wheel, the sweetness I
shall know—
Thy presence near—nor fail to say, Thy will
be done.
Man's life consisteth not of many things
possessed;
So having food and raiment, keep me still
content.
Thy will is my delight; and may it ever be
Until the end of life. Then, when the race
is run,
In mansion bright this my glad cry, Thy
will is done.

word, but it is there. It is not the outer actions, but the inner spirit of man that reveals the lack of perfect love, of heart purity, of holiness.

We do not say there has been too much attention given to external things such as dress, ornamentation, lodges, tobacco, worldliness in the church and so forth, but we do say, and we want to say it with emphasis, that too little attention has been given to the internal heart life, to what it means to have a pure heart full of love divine! As a result of this lack, we have here and there holiness churches and holiness missions and holiness bands composed largely of those who have the outer profession, but who are in that perfect love, without which everything else fails. They are careful to dress plain; the thought of joining a secret

lodge is foreign to them; and they are just as far also from joining one of the old churches. They have been saved from tobacco. In a word, according to their testimony they are "saved and sanctified, healed, running up the shining way, and looking for Jesus to come." But where are those beautiful traits of Christian character that are possessed by every child of God who is perfected in love, such as meekness, gentleness, longsuffering, goodness, temperance, patience, evenness of temper? In wholly sanctified souls these exist *without the least of their opposites!* Where any of the opposites exists that heart is not perfected in love divine, and the spiritual state of such a person is, *at the best*, only the justified, not the entirely sanctified state. We are compelled to believe that this is the spiritual condition of many souls who testify to being sanctified wholly. They either never have known the real experience, or have known it only for a brief time, and have gone on with the profession long after the heart had become a stranger to the beautiful grace of perfect love. Thus comes a deadness of real inner experience among holiness people that is appalling.

The opposers and those who do not understand the way of holiness do not see an exhibition of the beauty of holiness. For who can exhibit that which he does not possess?

Mr. Wesley and his co-adjutors in their day had to deal with this same condition; and before him, even in the Apostolic church, Paul met the same difficulty.

We hear Paul saying, "Covet earnestly the best gifts, yet I show unto you a more excellent way." We hear Mr. Wesley saying, "I believe that many of you have faith and love, and joy, and peace. Yet you who are particularly concerned, know each for yourself that you are wanting either in longsuffering, gentleness or goodness; either in fidelity, meekness or temperance. You have not what I call perfection; if others will call it so, they may. However, hold fast what you have, and earnestly pray for what you have not." To all of which we subscribe an earnest Amen. In conclusion we say, there is one thing, and only one, that never fails. It is love divine filling a pure heart! "Now the end of the commandment is love out of a pure heart" (Paul).

The New Arrival

Written by W. R. CAIN

A NEW-BORN babe, did you say? Yes. Are you sure there is a new arrival? Oh, yes. I saw him and heard him testify. He was not still-born, but let one and all know that he had a good pair of lungs.

A few weeks later. How is the youngster by this time? Oh, sir, they lured him away. Did anyone see him afterwards? Yes, but he had lost both his eyes. He said they put them out, and that it was deliberate. They showed no mercy. Was he all right otherwise? Sad to say, no! They had actually plugged up both ears so he could not hear. Was that all they did to him? No, sir, they gagged him, so he could not speak. Anything else? Yes, indeed. They bound both hands and feet. Well, surely they were satisfied now? Oh, no, for they searched around until they found the chloroform bottle and held it under his nose until he lost consciousness and never regained it. After that they buried him.

They had planned to place him in a refrigerator in case the chloroform failed to take effect.

Friends, this is a photograph. Not of some one in days of old, but in the twentieth century. The "babe," is the new convert, born in a holiness meeting; perhaps in the much despised Nazarene Church. Instead of remain-

ing there beside a good mother who could and would nourish him, and soon have had him eating strong meat, strong and stalwart (sanctified wholly), he identified himself with a cold, formal, worldly, Masonic, holiness-fighting denomination. The word "they" means just that. Who is going to pay the price at the Judgment?

rapid pace and his heart bounds with newborn hope.

Ah, how many times, under the guidance and power of that wonderful Personality, the blessed Holy Spirit, have those reports of toils and victories lifted the flood-gates of heaven, and poured through the soul streams of holy fire awakening anew a mighty throbbing courage in the heart, increasing in leaps and bounds our faith in God and God's ability and willingness to aid in overcoming seeming impossibilities!

The preacher falls upon his knees bathed in tears of joy and gratitude, and thanks God for victory in his own soul, and for a church paper as the HERALD OF HOLINESS, and rising from a season of sweet, holy, melting soul-communion with his Father, goes forth undaunted and unafraid to plunge into greater and more daring and aggressive work for God and souls. Hope hath taken her harp from off the willows, and within his soul sings sweetly and triumphantly of exploits for God while faith shouts exultingly in his heart of hearts, "All things are possible with God," and "All things are possible to him that believeth!" His soul hath caught anew the swing of victory, and he goes forth strong and eager for the battle, Paul's slogan, "I can do all things through Christ which strengtheneth me," ringing through his innermost being.

If our church paper means so much of help, hope, and courage to the pulpit, is not its help and blessing needed just as much by the men and women in the pew? How do I know it means this? Because both in pulpit and pew I have been along this road.

Brother, sister, if one issue of our paper can mean so much to its one reader, what of its coming fifty-two times a year? and what of the Publishing House sending out varied streams of holy help, instruction, encouragement, soul-food and blessings to thousands, yea, tens of thousands, with the trend of the years as its influence goes onward from generation to generation through the years of time and the endless ages of eternity?

Let us arouse at the call of God-given opportunity, and as God hath prospered us let us do our best in preaching, prayer, testimony and print to spread scriptural holiness over these and other lands.

The Herald of Good Tidings

Written by MARY C. WOODBURY

"WHY do I need our church paper?"
do you ask?

"Many reasons," I answer, but I will give only a few.

All members of our church old enough should understand—and our youth should be early taught—the fundamental teachings of our church and be able intelligently to explain the when, how and wherefore of all great general movements connected with our church body—home and foreign missionary enterprises, publishing interests, educational and training institutions, rescue work, etc.—information imparted by our church paper, the HERALD OF HOLINESS.

Beside all this information so essential to every preacher and layman, our church paper gives solid spiritual food—a necessity for the growing Christian—warnings against fanaticism and false teachings; informs us of the general outlook and trend of the day toward or against vital personal piety; gives articles and items to cheer, admonish, instruct, help, and encourage.

Read in our church paper concerning the work and workers here and there scattered through God's great vineyard. How these reports of toil, faith, hope, and victory stir our soul, inflame our zeal, give added zest to courage, enthuse hope to white heat, increase our faith to grapple with mountains of difficulty, give wider outlook to our plans of usefulness for God and souls and a broader vision and a larger insight into what God would have us to be and dare for Him and humanity.

However much we may lament or censure and condemn ourselves or others and call it lack of trust in God, nevertheless many of us know from painful experience, and in our heart of hearts acknowledge to ourselves, willingly or unwillingly, that we do now and then have fearful battles with the demon of discouragement. Physical conditions, over-taxed nerves, illness, weakness and weariness of the body, are opportunities for the attack of the watchful, wily foe.

We of the twentieth century, however, are not treading an untrodden pathway. Paul tells us there were times in his history when he was "cast down, but not destroyed" (2 Cor. 4:9). Thank God, although there may come a time when for a little we are cast down, we need not be destroyed, for help hath been lain upon One mighty to save, strong to deliver, One far more mighty than all our adversaries. Praise God!

Allow a practical illustration from life in order to emphasize and make clearer this thought concerning the helpfulness of a holiness church paper—our church paper, for example. The illustration is taken from the life of a wholly sanctified preacher. As I recall the incident I am led to exclaim, "Perhaps if"—but No! I will not plunge into metaphysical speculation, but this I know: the absolute and persistent abandonment of all conscious sinning and the utter annihilation or eradication of the sin principle, coupled with the up-building of strong, stalwart

Christian character is God's great thought and purpose for individual humanity. But to our illustration: A lone, self-sacrificing toiler in a desolate, barren field, almost or quite isolated from Christian sympathy and fellowship, seeing little returns for his toil and sacrifice, his discouraged heart is almost ready to give assent to the enemy's assertion, that this little plot of earth in the great vineyard is radically and hopelessly incapable of producing aught but thorns and briars, despite weary days and nights of toil and perhaps months of prayer, toil and tears. What wonder if, sometimes, under the terrible stress of these assaults and weariness of the physical, perhaps also unfriendly, harsh criticism, and it may be also false accusation, forgetting for the moment the refuge from the storm, this lone toiler, through scalding tears, sees only the steep, seemingly inaccessible rocky mountain cliffs, instead of the Rock of Ages, his heart grows faint and sick, too sick and heavy even to pray just now.

Pitiful, isn't it? Yet, alas, pitifully true sometimes. Ah, if we would only always keep our eyes lifted "to the hills whence cometh our help!"

Preacherless, aimlessly the disheartened preacher picks up a holiness paper. His indifferent gaze rests upon "The Work and Workers" department. Listlessly, almost unknowingly, his eyes follow the printed lines. Suddenly there shines a gleam of interest. He becomes more intent. His face lightens. He begins to feel that "truly this is God's message to me, personally," and he eagerly reads on until his sluggish soul leaps into

Pastor Russell in a New Role

Written by REV. C. E. CORNELL

PASTOR RUSSELL, the Millennial Dawn leader and "No-hell-ite" preacher is out with a new scheme to propagate his false doctrines. He evidently has plenty of money, for he is now hiring expensive theatres for as long as five months in the large cities, and presenting what he calls the "Photo-Drama of Creation." This embraces a series of colored photos thrown on the scene illustrating the unfolding of creation, with Pastor Russell's own interpretation. To make these scenes spicy, and the evening's entertainment attractive, several thrilling moving pictures are introduced. As each picture is presented, a phonograph graphically tells the story. The phonograph is superb, and speaks every word distinctly and plainly, with unusual naturalness. Some one might want to dispute some of the statements of the astute Russell, were he standing there alone, but why talk back to a phonograph? Keen wisdom displayed here.

This Photo-Drama is divided into four parts, and each part is run either a week or a month at a time, owing to the size of the

city. All seats are free, but Mr. Russell takes pains to sell his books at good round figures. The phonograph does all the announcing in a plain, well modulated voice. It also furnishes solo singing by special artists, and choice music for the thrilling moving pictures.

Pastor Russell is very modest (?) in his announcements. Here is a sample.

"Photo-Drama of Creation"

in startling fascinating and instructive motion and colored pictures. Showing the world's creation and preparation, including Edenic scenes, and Adam's transgression, and step by step, traverses the ages, and in captivating language, and marvellous imaginary pictures, based on Bible prophecies, portrays the perfect man of the future in full possession and full enjoyment of the promised unending earthly paradise. Brains, time and money invested for you. Free exhibition, an education in one day."

Mr. Russell refers to himself after this modest fashion:

PASTOR RUSSELL.

New York, Brooklyn, Washington, London.
World famed as Editor, Author, Lecturer.
Forty years on the Public Platform.
A Profound Bible Scholar, the
world's most famous "Anti-
Hell-Fire-P preacher"

His writings on the Divine plan of creation cover more than 5,000 pages, and record the labors of a life-time.

It was recently proven in one of the courts that Mr. Russell could not read the Bible in Greek or Hebrew, or any other language except the English. And yet he announces himself as a "profound Bible scholar." Compare him with Adam Clarke, who could read the Word in seventeen languages, or John Wesley, who had the Greek, Latin, and Hebrew at his tongue's end.

When a man like Russell is so far astray on a great central doctrine of the Bible, he is not a safe interpreter of any of it. Beware of false prophets!

But Russell and his coadjutors are getting the crowds with this latest scheme, and thousands of poor souls are being deceived. Let any man teach bodily healing for the sick or no hell for the wicked, and he can get a very large following. The people generally want something "easy" and will follow any man who offers it. But the old, rugged gospel with its repentance, restitution, forsaking the devil, and living a holy life is not wanted by many. But no man is safe without meeting its requirements.

Let Russell and his followers, and the followers of Mrs. Eddy beware!

The Great Need

Written by REV. J. B. MCBRIDE

THE great need, as we see it, is an intensified burden for souls. There are so many things to attract from soul-burden, and cause the mind to become absorbed, and rob us of our passion for the lost, that we need to keep constantly under the pressure of the Spirit. There will be a sufficiency of machinery and means to evangelize the world with the gospel of full salvation if we keep the intensified burden of soul upon us. Our material success depends largely upon our great revivals where souls are genuinely born into the Kingdom of God. Wherever there is a real soul-saving meeting, the finance is easy, even in hard times. But wherever there is little or no genuine salvation the finances are hard, no matter if times are good.

It is a firm conviction of the writer that if we Nazarene preachers will importune Jehovah to burden us with a lost world, until we shall cry out in the agony that John Knox had for Scotland, "Lord, give us souls, or we die!" that we shall see a revival that will bring multiplied thousands to Christ. And with that, means will be given to extend the work of soul saving to the earth's remotest bounds.

Of course, all ministers need such a burden, but feeling that God has called us to this work, in a peculiar sense, we feel that to do this work we must have the burden to clear our hands for the oncoming judgment.

It is true that every phase of the work must be carefully guarded and watched with a jealous eye, yet the salvation of souls is our main object, and must be paramount to everything else. The times demand a burden such as the prophet Isaiah had when he uttered the words: "For Zion's sake will I not hold my peace; and for Jerusalem's sake will I not rest until thy righteousness go forth as bright-

ness and salvation thereof as a lamp that burneth," and again, "When Zion travaileth, sons and daughters shall be born unto God."

Such a spirit and soul burden would solve most of our other problems, the settlement of which now perplexes us. A great burden for souls will bring a great revival. A great revival will save souls, settle old feuds, make restitution, erect family altars, make happy hearts and homes, build church houses, increase mission, orphanage and rescue funds, lift debts from the Publishing House and colleges, bring new members into the church, produce workers, preachers and missionaries, and bring ten thousand blessings to earth, and everlasting honor and glory to God the Father, God the Son, and God the Holy Ghost.

May the Lord lay this great need upon our hearts until we are so burdened for the lost, and for unsanctified believers, that it will burn in our hearts, flash from our eyes, glow on our cheeks, and make our bodies tremble with emotion, until it leaps out of our very life like lightning, strikes fire in the heart of earth's millions, and results in the world's salvation. A soul-burden is our great need.

The Power of God

Written by GEO. W. BUGH

POWER is what the world is seeking; but to selfish ends. Of course the opposite of power is weakness. This is despicable. Power is defined, first, as a latent law of creation, ready for action or a use. All power is the creation of God, let it be mechanical or moral. Again, power is a telling, active, useful, effective and moving force, propelling matter or sense. Power is not a substance, but an inherent quality of substances. The power of God is a law of His holy substance—the Holy Breath of God.

Physical power may be locked up for ages, and suddenly come forth to display action. Power is discoverable, but yet as to analysis and definition it is occult. We can not explain more than the actions of the commonest things: fire, electricity, gravitation, life, sense, etc. But with all there is an effect telling of power.

In our English language we are rich in words by which we express power, to wit: ability, authority, capability, energy, force, might, potency, strength, valor. According to our Authorized Version of the New Testament some eight Greek words are used, some interchangeably, to express power. The Revised Versions have corrected or changed the wording of some. We will subjoin one reference of each, giving the Greek word in brackets. It may induce the reader to study the subject:

"Ye do err, not knowing the scriptures nor the [dynamis—force] power of God" (Matt. 22:29).

"All [exousia—authority] power is given unto me in heaven and in earth" (Matt. 28:18).

"And they were all amazed at the mighty [magaleioteete—mighty] power of God" (Luke 9:43).

"So they might deliver him unto the [archie—chief] power and authority of the governor" (Luke 20:20).

"According to the working of his mighty [kratos—vigorous] power" (Eph. 1:19).

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his [ischyoi—might] power" (2 Thess. 1:9).

"Deceiveth them that dwell on the earth by the means of those miracles which he had [edothee—granted] power" (Rev. 13:14).

"For the word of God is quick and [energees—energetic] powerful" (Heb. 4:12).

These are not all the Greek words which stand for power. But in truth the word always used is the mechanical *dynamis* in Greek for the Pentecostal blessing. This deserves our special study. *Dynateoo*, the radix for *dynamis*, etymologically considered, signifies to press into. It is formed from *dyoo*, to go down, or go in. This was evidently the thought of Jesus. "Go ye therefore and teach all nations" (Matt. 28:19). And again, "Ye shall receive power * * Ye shall be witnesses unto me * * to the uttermost part of the earth" (Acts 1:8). It never meant to force conversion upon the ill-willed and unbelieving world, as some teach. It never means to force repentance or faith in any body. Our Savior did many miracles by which to create faith among men. He cast out devils, and the subjects, no doubt were changed at heart. But they expressed faith in Him. Conversion follows faith. Obedience is ever optional with sane souls, and moral freedom is ever a gift of grace we may use. St Peter healed the sick and raised the dead, but never converted the gainsaying Jews. St. Paul's first miracle was to strike a man with blindness (Acts 13:9), but the shackles, prisons and Rome all prove that he failed in converting a cruel and faithless world.

While the office work of the Holy Ghost promises reproof and conviction of sins, we find that He hastens conversion and sanctification only upon faith in Christ (John 16:8). God's saving, keeping and courage-filling power is in them who believe. They have power.

Some Bible Marks of a Regenerated Man

Written by B. T. FLANERY

(1) He has peace with God. Rom. 5:1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

(2) He is free from condemnation. Rom. 8:1: "There is therefore now no condemnation to them which are in Christ Jesus."

(3) He has the witness of the Holy Spirit to his sonship. Rom. 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:9: "Now if any have not the Spirit of Christ he is none of his."

He is a new creature [or creation]. 2 Cor. 5:17: "Therefore if any man be in Christ he is a new creature."

(5) He loves the brethren. 1 John 3:14: "We know that we have passed from death unto life because we love the brethren."

(6) He bears fruit. John 15:2: "Every branch in me that beareth not fruit he taketh away."

(7) He keeps God's commandments. 1 John 2:3: "And hereby we do know that we know him, if we keep his commandments."

(8) He does not sin. 1 John 3:9: "Who-soever is born of God doth not commit sin." 1 John 5:18: "We know that who-soever is born of God sinneth not." In 1 John 5:1 I read, "Who-soever believeth that Jesus is the Christ is born of God." Now if "whoever believeth that Jesus is born of God," and "who-soever is born of God doth not commit sin," then who-soever commits sin does not believe that Jesus is the Christ. This is the logical conclusion, and we can not get around it, however hard we try. These are some of the Bible marks of a regenerated man. Do you have them?

Mother and Little Ones

HIS MOTHER

We sit in one big chair, for mother's little,
And rock and talk, all in the firelight's
glow.

She pats my hand—perhaps you think it's
funny—

It's somehow easier to visit so.
She loves to read the very books that I do,
That tell of Lancelot, and all the rest;
She thinks that Charlemagne was such a
hero,
But maybe Bayard, bravest knight, was
best.

She knows about the school, and what I
study;

She likes the boys, remembers nick-
names, too.

I tell her everything that I am doing—
Why, bedtime comes before we're nearly
through!

She's glad that I am a boy, and growing
taller;

She isn't sorry that my hair does curl.
My mother is not like a grown-up lady;
I'm sure she always seems just like a
girl.

—Alix Thorn.

LYLE

In the far North, on an island covered
with pine trees, was a large wild-bird rook-
ery. Late every fall many flocks of wild
geese came there and made it their home.
The people who lived along the banks of the
river were very poor. Notwithstanding all
their labor, the land on which they lived did
not yield very much, for it had been over-
worked. The men fished, and the children
gathered the eggs of the wild ducks and
geese to eat and to sell.

One year there was a long drought, and
the wild birds on the island were all in dan-
ger of starving to death. Lyle Gaines was
the leader among the boys, and he sug-
gested that they save the birds by carrying
food to them. He knew that if they should
die the people would have to deny them-
selves and their children many necessities
of life which they depended on the eggs to
purchase. So their neighbors promised to
help them with all the scraps from the table
if he would cross the river and feed them.
Some months before Lyle's father had made
him a present of a boat. He soon learned
to row and could manage it so well that his
mother was not afraid to let him cross the
river to the rookery. Week in and week out
he was faithful in his self-appointed task,
until the winter was nearly half gone.

An air of thrift and prosperity came
among the people because of the increased
supply of eggs and high prices for them
at the market.

It was not to be wondered at that Lyle
was a favorite with the old and young, be-
cause every one felt that he had good times
as a result of Lyle's diligence.

One day a terrible storm came up, and the
wind blew such a gale that the trees were
torn up by the roots, and many who were
away fishing were shipwrecked. The river
was blockaded with driftwood and floating
timber.

"You must not venture to cross over to
the island today," said Lyle's mother as he
began to prepare for his usual journey.
"There will be enough for them to eat, so
they will not starve, anyway. Surely the
water will be clearer by tomorrow."

The next morning the sky was still dark
and lowering, but much of the wreckage
had floated on down the river.

"The young ones may die if I do not carry
them some bits of food today," answered
Lyle as he stood by the window scanning
the clean-swept river bank.

"If you were not so used to the oars, I
would rather you would not go until an-
other day," replied his mother; "but it
means our bread and butter. You have
never yet had any accident, and so I will
say nothing to hinder you."

As the boat, well stored with provisions,
pushed its way out into deep water, a num-
ber of women and children stood anxiously
watching him.

"May He who holds the waves in the hol-
low of his hand bring you back all right!"
they said as he bent vigorously to the
oars. It was much harder rowing than
usual, because the river was so high and the
current was so strong.

Aching in every limb from great exertion,
at last he touched the shore of the island.
The wild creatures flocked to him, for they
knew that he was their friend. He deposited
the food in the tanks placed there for that
purpose and then scattered a quantity
around. As he launched his boat for the re-
turn trip, he noticed some loose timber
floating down the river. "Why did I not
notice it before I started? Then I would
have waited till it passed," he said to him-
self in a tone of anxiety. "Now it is too
late to turn out of its path. All that re-
mains for me is to keep my boat from being
ground to pieces."

Just as the moving debris approached
him it parted, half of it whirling on one
side of him and half on the other. For one
brief moment, as he skillfully plied his oars,
it seemed as if he could break through the
jam and avoid what might prove otherwise
an inevitable collision.

Suddenly, with scarcely any noise, a
portion of the mass eddied around him until
a circle was formed, and he found himself
wedged in, with little hope of escape. He
thought of deserting his boat and swimming
back to the island. Then he remembered
that the men were all away fishing and his
was the only boat in the neighborhood. To
go back to the rookery might mean death
from exposure.

Again he plied his oars with determined
energy, hoping to drive back the billets of
wood. Suddenly they snapped in two, leav-
ing him a helpless captive, with nothing to
propel his boat. Then the floating mass di-
vided and left him drifting down the stream.
The current was so rapid there that he
could not swim to shore even if he should
leave his boat. He did not know what to do.
The city bridge was only a mile away, and
just beyond it were the falls where many a
brave crew had been wrecked.

As the people saw the boy in the boat be-
ing rapidly borne along, they stood speech-
less for a moment and then hurried away
toward the suburbs of the city. The men
were roused to do something to save the
fisherman's lad.

"Let us get all the ropes that we can,"
they exclaimed.

Many hands were soon busy carrying
ropes and placing them two feet apart along
the bridge, so that the boy might take hold
of one of them if the current did not sweep
him out of their reach before it was too
late. Then the men held the ropes and
beckoned him as the resistless tide bore him
nearer and nearer toward his last chance.

"Maybe the poor boy's hands will be so
numb with the cold that he can not grip
the rope," ventured one of the group of pale-
faced mothers on the bank.

All eyes were watching the frail craft as
it drifted onward in the center of the
stream. A sudden swirl of the waves,
stirred by tree trunks grinding together,
capsized the boat. Floundering about in
the icy water, Lyle threw up one hand and
caught the rope thrown out to him. Strong,
eager hands drew him up and out of danger.
In a short time he found himself in a cozy
armchair before a blazing fire. Among the
kind-faced women who were gathered about
him was his mother.

"You have helped us all to keep from
starving by feeding the birds, and now the
merciful Father has spared your life," they
said.—Miss Z. I. Davis, in Western Christian
Advocate.

HOW THE STONE WAS ROLLED AWAY

It happened years ago to a man who was
then a grandfather and is now a great-
grandfather, but he always recalls it at
Easter-time.

It came about through a faithful city pas-
tor calling upon a devoted young girl, whose
voice he had missed at the mid-week prayer
meeting, and who on inquiry had been told
that she was ill at the house where she was
employed, was being kindly cared for, but
would be glad to hear that she was missed
by her pastor.

He called next day with an offering of
fruit and flowers, and as he was leaving,
after the moments of prayer and messages
of good cheer, with the joy of Christian love
brightening his fine face, a gentleman ap-
peared at the open library door, saying
pleasantly, "You are Rev. Mr. —, I know,
the beloved pastor of my little granddaugh-
ter's nurse-maid? It was kind in you to
find time for such a very humble member
of your flock—for you must be a very busy
man."

"To the Good Shepherd all lambs are
alike precious," replied the minister, and
the master of the mansion continued, cordi-
ally, "Pray do not hasten. Come in. Let
me show you my paintings."

The invitation was accepted, and at the
close of a most agreeably spent half hour
the pastor, with a bunch of freshly-cut
flowers and a promise of a basket to be sent
to the church for the Easter service, was
once more in the roomy hall with his hat in
his hand, when instantly, like a pang, al-
most, a thought like a rebuke shot across
his brain and he said, with an effort un-
usual to him in his daily work:

"You have been very kind, sir; I have
enjoyed my call exceedingly. The Lord has
blessed you most abundantly in this world's
goods; may I ask if you are a servant of
His?"

The gentleman's face softened. He turned
about, walked half the length of the long
hall, returned and said in a broken voice:
"I am not a Christian, and this is the first
time the question has been asked me for
many years. Will you step back to the li-
brary and let me tell you? I am not un-
mindful of such things. I am a believer. I
realize how closely we are all living to the
borders of the unseen world. I know Jesus
died for me. I know I am a lost sinner,
but, my dear sir, my mother has been for
many years dead, and no one on earth cares
for my soul. I have been led more than
usual to think of these sacred things be-
cause since your little parishoner has been
ill, her small charge, my sweet little grand-
daughter, comes each evening and asks if
I will hear her say her prayers. It seems
this faithful girl has taught the child of
her Father in heaven and of Jesus, and I
am hoping that when she gets a little older
she will pray for me."

"Pray for yourself, man."

"Do you think the Lord would listen to
me after He has cared for me and I have
turned my back on Him all these years? I
would be ashamed to go to Him. Some one
must intercede for me."

"Jesus has promised to do that, my friend,
and this is Easter even. What more appro-
priate time for you to come? We will both
kneel and pray. Have you forgotten the
promise: ' whatsoever ye shall ask in my
name that will I do? ' Let us ask now in
faith that the stone may be rolled away
from the dark grave of your heart and that
His name may be glorified."

"I know what it means to pass from death
unto life," said the gentleman next morning
as he came very early to the pastor's study
in the church. "I am a new creature, and
this is a new world upon which for me, as
if for the first time, the Lord has risen. It
is a miracle. The Lord must have sent that
faithful Christian girl into my household,
and then sent you, my dear sir, to look after
her. He took that way to reach me and
to call me back from the darkness of doubt
where I was wandering."

"We can see the divine leading always
when we experience a great blessing," said
the pastor, "but what if I had neglected to

call upon my lambkin, who was laid aside by the way, and what if I had left the house without speaking to you as, somewhat over-awed by all the evidences of wealth and by your graciousness, I was sorely tempted to do?"

When later in the day the young servant was told the good news, she said with tears: "It is full of what-ifs from the beginning. What if I, a stranger, in a strange city, had failed to find a church home, and what if I had failed to give my testimony at the meetings so that the pastor would not have missed me when I was ill? And what if I had neglected to teach dear little Winnifred to pray, or failed to make her understand that Jesus is her loving friend, so that for fear of grieving Him she would not neglect Him for a single night?"

"All my life since," said the gentleman; "I have been mindful of the 'what-ifs.' I have still been a collector of paintings, and when showing my treasures have been reminded to relate this incident of the rolling away of the stone from my own heart, and thus made an opening for the asking of the personal question, Are you a Christian, my friend?"—Annie A. Preston, in New York Advocate.

DICK'S STAR

Dick had been going to school a month. Each day Miss Margaret, the teacher, wrote a new word on the blackboard, and the children copied it. But one morning, instead of writing a word as usual, Miss Margaret gave each child a sheet of paper. "Now, little folks," she said, "I am going to see who can write what we learned yesterday without having a copy to help."

Several of the children smiled and went to work. But Dick sat still, with the sheet of paper on his desk and with his new yellow pencil held tightly in his hand. Travis, Dick's deskmate, was scribbling on his paper.

Dick knew what the word was—"Mother" but he couldn't remember how to make an "M." He knew just how the other letters to make them, "o-t-h-e-r." Over and over looked, and after a while he slowly began he wrote the letters. "I can put the 'M' in afterwards if I think of it," whispered Dick to himself.

Presently Miss Margaret spoke. "Two minutes more, boys and girls!" she said. "Do your very best. I am going to put a bright golden star on the best-written papers, and you may take them home."

Dick's heart beat fast. How pleased mother would be if her boy carried her a star paper! But, try as he would, he could not think of the way to make an "M." You see, he was a very little boy and had not learned much about writing.

All at once Dick's eyes fell on some words on a blackboard at the other side of the room. Miss Margaret had written them for the reading class. There, at the very beginning, was a big "M." Dick remembered now. He had thought it looked like two V's joined together. The new yellow pencil began to work very fast. All at once Dick stopped. Hadn't Miss Margaret said the class was to write the word without any help? and wasn't the big "M" on the blackboard helping?

The little boy sighed and swallowed a lump in his throat. But somehow he couldn't write another curly "M." Instead, he stood the yellow pencil on its rubber head and began slowly to rub out the two "M's" he had made. Before he had quite finished, Miss Margaret stood by his desk.

"Why, Dick, you mustn't rub out your 'M's,' little boy! See, you haven't any all the way down the page. Why are you rubbing out the only ones you have made?"

All the children were looking at Dick, and his face grew red.

"I—I couldn't remember how to make 'M's,' Miss Margaret, an' you said we must not have anything to go by; but I couldn't help seeing that one on the blackboard over there! An' I started to make some, an' then I thought it would be like—like stealing 'M's'; so I was rubbing them out!"

And then, even if he was a six-year-old boy, Dick put his head down behind his desk, and the children knew he was crying,

even if he did pretend to be looking for something in his desk.

Miss Margaret did not collect any more papers. Instead, she went over to her table and worked busily for a minute. Then she came back to Dick's desk.

"Children," she said, and Dick raised his head, winking hard to stop the tears from running out of his eyes, "I want you all to see what I have put on Dick's paper."

Then Dick forgot his tears; for there, right where everybody could see it, was a beautiful golden star.

"Listen to what I have written by the star, boys and girls," said Miss Margaret. "This star is given Dick Hastings, the boy who would not steal an 'M'!"

Dick has a good many star papers now, and his mother keeps them in a special corner in her desk. But she says that the first star is the most precious one of all.—Sunday School Times.

"HURT-NOBODY" APRIL FOOLING

"Get down, quick! There's a man coming!" Jack warned excitedly.

The little bunch of boys hidden behind the retaining wall crouched lower, stifling their snickers; the leader took a firmer hold of the end of the stout cord, in readiness to give the "jerk" and all eyes fastened upon the corner in expectation.

"It's an old fellow and he's going slow, 'cause it's slippery. He'll find it slipperier when he hits our trap," he chuckled.

Presently they could hear the tap, tapping of a cane, accompanied by slow, cautious footsteps, coming down the slope still wet with an early morning shower. Ernest Poole peeped slyly and dodged back, grinning.

"Say," he whispered shrilly, "he's kind o' shaky anyhow; he'll go down with a bang, ker-plunk!"

Pretty soon they began to hear cautious sounds, scrape, shuffle, scrape, shuffle! Shuffling along without lifting his feet? Sam chuckled; he knew how to balk that trick—just pick him up by the end of his toes! The scraping was something they didn't understand but they soon found out what it meant, for the end of a cane, tipped with a steel safety-point came into view, neatly lifting the cord and held it up, while a bluff, jolly voice cried:

"April fool, boys! Saved my precious old bones that time."

"We're April fools, all right," Sam threw down the cord.

"How did you get on to us?" Peter Shore asked.

"Well, hats and caps bobbing along a wall generally have heads under them, and the heads are pretty apt to belong to boys," the old gentleman twinkled. "Broken any bones yet?" he asked, leaning against the wall, puffing a little.

"We don't break bones and we haven't fooled a person yet," Jack grumbled.

"And you missed this old fellow, who looked such an easy one, for old fellows are not very spry. It looked as if you'd have your sport this time for when old fellows fall, they fall hard," the old gentleman commented.

The boys squirmed uneasily.

But Sam declared stoutly, "A little tumble like that couldn't do much harm."

"O, yes it could—and has," the old gentleman returned. "When I was a little shaver, one of our old neighbors was tripped by boys with a cord like yours, and the bone of his hip-joint was broken. It often breaks very, very easily in old people, and it hardly ever gets well. But it isn't only old people that are injured by these cord contraptions. I knew a woman who was tripped by some boys, and she was months and months getting over it; and I knew a boy—the old gentleman shook his head soberly—"that was a very bad thing, and the boys that did it would have done anything in the world to have taken it back, if they only could but once done, they couldn't undo it. The boy's baby sister was sick, and April-fool morning the boy was sent in a great hurry for the doctor—there were no telephones then. He was running as fast as he could, think-

ing of nothing but the suffering little sister, and some boys at a corner tripped him with a cord, sending him headlong; then they ran away laughing and shouting, 'April fool!' never stopping to see if he was hurt, and he lay there helpless with a broken leg until some one came along and found him. But that wasn't the worst of it, for the little sister nearly died because the doctor was so late in coming, and she was ill for years because of it."

Sam silently jerked the cord loose, rolled it up, and put it in his pocket.

"But didn't you ever play April-fool tricks?" Peter asked, after a bit.

"O, yes, plenty of them," the old gentleman laughed. "But after our kind old neighbor was crippled so, we boys played only the 'hurt-nobody' tricks."

"Well, I don't see how there'd be any fun if you weren't a little rough sometimes," Sam muttered.

"I guess you don't exactly mean being rough," the gentleman smiled, "though you think you do. What you do mean is just a jolly good time, with lots of fun, and you can have that without hurting any one. There's lots of fun in fooling people by doing the opposite of what they usually expect on April-fool morning. One time we boys ran across a fruit peddler, with his loaded push-cart stalled in the mud of a crossing; we all got hold and pulled his load to the walk in a jiffy and ran away yelling, 'April fool!'"

"Once we April-fooled a crusty old man (made a friend of him too!) by going in a body and helping him fix his fence and chicken house that he'd been trying to get done all the spring. And once we went in the night and spaded and raked and got ready to plant the small garden of a widow woman who had no one to help her. We left a big April-fool card on a stake, and she was so delighted with our trick, that she had a candy-pull and invited all the boys in our part of the town, for fear she wouldn't get all 'those fine April-foolers,' as she called us. We had more fun at that candy-pull than if we'd tripped a dozen people."

"O, yes, we did a lot of April-fooling. We even fooled"—he boomed a big ha, ha—"we even fooled old Dominick, giving her a nice nest of eggs instead of the china one she'd been trying to hatch. And once, when April-fool came on Sunday, we fooled our good superintendent by hustling around and getting a new class of boys. He said he'd like to be fooled that way every Sunday. We had plenty of tricks and jokes on each other, too, but they were the sort that both sides could laugh at. Lots of fun to you, only look out for people's bones." He laughed and went on, waving his hand to them.

"Well!" Jack exploded. "Isn't he a dandy? I'm glad he didn't get tripped."

"So'm I!" Sam echoed. "And say, boys, the other fellows went off toward the Old Folks' Home with their cord. Come on! We've got to look out for the old people's bones, you know," and they plunged away to try the "hurt-nobody" kind of April-fooling.—Sunday School Times.

THE CREED OF A SOLDIER

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He has received nothing that he asked for; all that he hoped for. His prayer is answered.

He is most blest.

This was written by a Confederate soldier out of the experience of his own life. It was quoted by Dean Rousmaniere, at Auburn Theological Seminary.

The Work and the Workers

Announcements

IDAHO ANNUAL CAMP—The first annual camp of the Idaho State Holiness Association will be held in Nampa, Idaho, August, 6th to 16th, with Rev. Seth C. Rees, of Pasadena, Cal., in charge. We would be glad for all holiness people of eastern Oregon, southern Washington, and Idaho, to make plans for attending a part or all of this meeting. All who are interested in the success of the meeting as an interdenominational camp, and think of coming, are requested to write either of the undersigned, that tents may be secured and other proper arrangements made for the comfort of all, at the least possible cost.—HARRY HAYS, *Greentop, Idaho*, or EUGENE EMERSON, *Nampa, Idaho*.

ANNOUNCEMENT—The District Assembly of the Colorado District, which convenes May 13th to 17th, will be held in Colorado Springs, Colo., instead of Greeley, Colo., as previously announced. Let all concerned parties take notice of change.—C. B. WIDMEYER, *Dist. Supt.*

EVANGELISTIC—I have some open dates for spring and summer meetings. Write me at Ozark, Ark.—J. D. EDGIN.

RECOMMENDATION—We recommend to our people, Rev. John D. Edgin, who is an elder in the Pentecostal Church of the Nazarene. He is a clean, clear and logical preacher. Any church or camp will do well to secure him for their meeting. You can reach him any time by addressing him at his home address, Ozark, Ark.—B. H. HAYNIE, *Dist. Supt., Ark. Dist.*

Any one desiring the services of a good evangelist would do well to correspond with Rev. John Edgin, of Ozark, Ark. Brother Edgin is a good solid man, with evangelistic gifts and spiritual graces. God has wonderfully used him in promoting revival meetings. *Yours in Christ*.—ANDREW JOHNSON.

EVANGELISTIC—On account of meetings not materializing, I have two open dates in the month of June. Reference, Rev. D. H. Humphreys, Hugo, Okla.. Address me at Hugo, Okla.—REV. ESSIE OSBORN, *Evangelist*.

EVANGELISTIC—I have an open date in May for one or two meetings. Would prefer Missouri or Kansas. Address me at Oolagah, Okla.—JNO. R. PATRICK.

PRAYER FOR REVIVAL—We request the prayers of God's people for our meeting to be held in West Jasper, Ala., May 6th to 17th. Rev. S. E. Galloway, Nashville, Tenn., evangelist.—A. R. PARRETT, *Pastor*.

NOTICE, CHICAGO CENTRAL DISTRICT—Owing to arrangements of Advisory Board, it is requested that all Home Mission funds be sent to Rev. J. W. Lawrence, 1840 Buchanan Ave., Grand Rapids, Mich., and all Foreign Mission funds to Herbert Hunt, 2100 Troost Ave., Kansas City, Mo.

IDAHO ASSEMBLY—The Idaho District Assembly will be held at Troy, Idaho, May 21st to 24th, Dr. P. F. Bresee, presiding. A great wave of salvation is due at that time which shall sweep the district.—J. B. CREIGHTON, *Dist. Supt.*

District News

WASHINGTON-PHILADELPHIA

The Seventh Annual District Assembly of the Pentecostal Church of the Nazarene was held at Camden, N. J., April 14th to 19th, with Rev. P. F. Bresee, general superintendent, presiding. In numbers and holy joy it is believed this Assembly far surpassed any that we have ever held. The reports from the different churches were encouraging. Several new churches have been organized on the District during the year. This is the first year we have had a District Superintendent who devoted his entire time to the District. The plan worked so well that the same arrangements will be continued another year.

The Assembly was greatly edified by the words of wisdom that fell from the lips of our dear General Superintendent from time to time. The glory surely did come down, a number of definite seekers were at the altar during the meeting, and nearly all went away with what they came to seek. Rev. W. E. Shepard of California, Rev. J. H. Norris of Pittsburgh, Pa., and Rev. C. W. Ruth of Indianapolis, were present and preached helpful sermons to the great delight of the Assembly. The saints shouted, and we suppose the devil was disgusted at the manner in which we behaved ourselves.

The Wiley M. E. Church, of Camden, kindly tendered their commodious church to us for the en-

tire time. The pastor was on hand at nearly all services, and was in thorough sympathy with our work.

The local Pentecostal-Nazarene church of Camden looked after the comfort of the delegates, and did the job well. May, the Camden people be greatly rewarded for the many kind favors shown us.

L. B. WILLIAMS, *Reporter*.

Having been permitted to attend the District Assembly of the Washington-Philadelphia district, held at Camden, N. J., April 15th to 19th, I thought it not out of place to write you a short report of it.

Our dear senior general superintendent, Dr. Bresee, seemed to be filled with his old-time vigor, and possessed of a deeper insight into the Scriptures. The longer he preached the more spiritual he became; the deeper he seemed to get into the things that God had prepared for those who would accept the offers of mercy, in repentance toward God, and faith in the Lord Jesus Christ. He seemed to hold the great congregation spellbound in his portrayal of the truth. Truly it was a great day in Zion! Especially was this true when the altar call was made. The altar would be quickly filled, while the preacher continued to persuade sinners to repent, or backsliders to get to God and renew their faith, and others to seek the baptism of the Holy Ghost. Such shouting as was there heard is not a common thing in that city. The results were grand and good.

Rev. C. W. Ruth was present, as was Rev. Shepard, the evangelist. It was a great uplift to the whole church of God. Surely the Pentecostal Church of the Nazarene has a great and good man in its founder. This church is destined to be one of the leading institutions in bringing the world to Christ.

May the Lord preserve and keep our dear Dr. Bresee many years, to preach the unsearchable riches of Christ to a sinful world!

J. C. ANDREWS, M. D.

CHICAGO CENTRAL

Just a few suggestions: 1. *Calling a pastor where there is a vacancy.* I would advise that any church on the District that is without a pastor, instead of asking the District Superintendent to appoint one, ask him to give you the names of one or more preachers who might be available, then let the board correspond with these brethren direct. It does not help the standing of a local church to have a District Superintendent appoint a pastor to a charge, and when he arrives with his family to have the board inform him that they have no parsonage, neither have they any money to pay rent or moving expenses, and not much of a congregation to preach to, and what few they do have are poor or stingy; and furthermore, there is a debt on the church and that it takes about all the money they can raise to pay interest, so that they will do well if they can raise from \$3.50 to \$5.00 per week for pastor's salary. Be frank and open in your correspondence. Let him know something of the special needs of the work. Tell him what he may expect before he arrives. Have a definite understanding with him before a call is extended. Then give him to understand when he does come that you will stand by him if it takes the last dollar you have to see him through.

2. *It is expected of a fully organized church that they will call their own pastor.* The District Superintendent gladly will advise with you relative to a pastor, but he has no power to appoint a pastor except at your request. Learn to paddle your own canoe.

3. If you are not able to support a pastor; get the board together and call one of our many good evangelists for a ten days' meeting. They will come to you for their expenses, which includes railroad fare and entertainment, and one or more free-will offerings during the meeting. All the District Superintendent could do if he came, would be to hold a meeting. The outside people will come out quicker to hear an evangelist than they will a presiding elder, and will pay him better. If you succeed, try it again. Let's make "circuit riders" out of our evangelists.

4. We have some good young student preachers, who would serve some needy points on the Dis-

APPOINTMENT TO INDIA

AT the recent meeting of the Executive Committee of the General Missionary Board, Rev. Elmer Anderson, our General Missionary Treasurer, and Miss Ruby Duckett, were accepted as missionaries to India and assigned to Calcutta. Brother Anderson, by appointment of the Board, will assume the superintendency of the work in Eastern India. We are indeed happy to be permitted to announce that Miss Duckett will go as the bride and life helpmeet of Brother Anderson, the wedding taking place in June. As at present arranged they will sail from San Francisco about June 28th. A cable from General Missionary Secretary Reynolds stated that the Eatons, because of continued ill health, were to start back to America April 24th. Until the arrival of Brother Anderson, Rev. L. S. Tracy, of the Western India District, will have charge of the Eastern India work.

We especially ask that the prayers of the church ascend to almighty God for His blessing to rest upon Brother Anderson and his wife, and that their going may be made the means in His hands for a great forward movement of His work in India.

CHAS. A. MCCONNELL,
Pres. Gen. Miss. Board.

trict during vacation. Try one of them. Encourage our junior Nazarene prophets.

5. If your work is in Michigan, advise with Brother J. W. Lawrence. If in central or southern Indiana, advise with Brother Harding, at Indianapolis; Brother Brandenburg, of Seymour; or, Brother Brown, of Evansville. These brethren will gladly co-operate with any one in their part of the state who wishes to open up a new work or strengthen a work already started.

I. G. MARTIN, *Chairman Advisory Board.*

WESTERN OKLAHOMA

Since last report we have visited Erick, May, Chanute, Center, and Duncan. Have found the churches, with one exception, in splendid condition, and the revival spirit on. The faithful pastors are pressing the battle faithfully, and God is certainly rewarding their efforts. We had seekers and professions at each place but one, and several have united with the church at the different places where we have been.

We have just had an old-time holiness rally at Duncan, which closed last night with a sweep of victory. There was one saved, one sanctified, and one united with the church yesterday. In the evening we had a missionary program, rendered by the children of the church, which every one seemed to enjoy to the full.

At the close of the program we baptised four children, and closed the service with a blessed spirit of fellowship and victory in the hearts of the people.

Brother McCantles, the pastor, is much loved by his people, and we are expecting great things at Duncan this year.

S. H. OWENS, *Dist. Supt.*

Begin Now

to arrange to attend the

Great Campmeeting

at

Olivet, Illinois

Home of the
ILLINOIS HOLINESS UNIVERSITY
WORKERS

Rev. L. Milton Williams

Rev. I. G. Martin

Rev. J. W. Lawrence

Write Rev. R. E. GILMORE, *Superintendent of Grounds, Olivet, Ill.*, for information regarding tents, room, board, etc.

Do It Now

IOWA DISTRICT SUNDAY SCHOOL RALLY HELD AT FARMINGTON, IOWA

At our last District Assembly, feeling the need of our churches on this District in the line of Sunday school work on more aggressive lines, we elected Brother E. J. Fleming as our District Sunday School Secretary. A convention therefore was called to be held on April 9th and 10th, which was to convene at Farmington.

On the evening of the 9th the convention began in charge of Rev. Fleming. The first topic discussed was an address delivered by the District Secretary on "Character and Character Builders." It was ably presented and brought one to realize one's responsibility in the work of the Sunday school as never before. On Friday morning, the 10th, the convention was begun with Rev. Behner, of Bloomfield, in charge of the devotion. The first topic for the day was, "The Superintendent and His Work," handled by Rev. Behner. It was well discussed, and was conducive to better work. The next topic discussed was, "The Teacher and Teacher Training," by Rev. O. A. Overholster. After the presentation of the subject, it was further discussed by Revs. Fleming and Behner. The thought of teacher training classes was much emphasized. At the afternoon session the devotional exercise was conducted by Rev. Fleming. The following subjects were discussed to much profit: "The Cradle Roll Department," by Mrs. O. A. Overholster; "The Home Department," by E. J. Fleming; "What Shall We Teach? and How?" by O. A. Overholster.

The convention closed with an address delivered on the subject, "The Pentecostal Church of the Nazarene; Its Call and Mission," by E. J. Fleming. It was inspiring and educational, as well as spiritual.

O. A. OVERHOLSTER, *Pastor.*

Farmington, Iowa.

WISCONSIN

A property has been secured at Montford, one block from the postoffice, covering an entire square excepting two lots on one of the corners. It has a house of four rooms, upon which has recently been spent \$200 in repairs; a large summer house, a barn, and an orchard. It was owned by a non-resident Methodist preacher, and he has agreed to let us have it for \$850; \$400 down. Our plans are to sell the four lots on one side of the strip containing the orchard, and out of the barn build the rough part of the church structure. This will give us a parsonage and church in this town. It is our plan to tear down this barn during our tent meeting in June. The writer will preach nights and tear down barns daytimes; but instead of building a larger barn as the fool did in the Bible, we will build a Nazarene church. We have \$100 of the money in sight.

So many applications for work have come in from young men who are willing to suffer and put up with inconveniences, that I consider it necessary to put some facts before our people. A few hundred dollars put into this field at this time will work wonders. Now it is every district for itself, and the baby districts have quite a time getting started. I am not begging for myself, but for the work. I have the services of some players of instruments offered to me for the summer tent work. I have some money to get the tent launched, perhaps buy a tent for these workers and one for myself and family to live in. We have the big tent. I want some money for seats. I am praying for \$200. When you send this money in, please designate "for tent work." I know a preacher that received forty-one cents for a week's pay, \$2.00 the week following, and \$1.53 last week. But these men are planting holiness up here, and making future pastorates for the rest of the brethren later on. Address me at Livingston, Wis., Box 6.

F. J. THOMAS, *Dist. Supt.*

NEW ENGLAND NOTES AND PERSONALS

Welcome to the preachers and delegates of the New England District Assembly to the City of Providence, R. I. Welcome, twice welcome!

Pastor Hartt, of North Scituate, R. I. did good work in helping Pastor Pettit at West Somerville, Mass. Many souls got blessed in the extra meetings.

We are told that about 125 people attend the weekly prayer meeting at Pastor Truman's church, at Cambridge. This is one of the largest prayer meetings in attendance that we have in our New England holiness churches.

Pastor Keeler, has done some heroic and self-sacrificing work at Sag Harbor, Long Island, N. Y.

Sister Curry has been compelled to be away from the school on account of sickness at her home in

Pentecostal Collegiate Institute

REV. OLIVE M. WINCHESTER, A. M., B. D.

THIS elect lady was for several years an instructor in the Pentecostal Collegiate Institute. She got her degree from Harvard University, having approved herself as an exceptionally good student.

About five years ago she felt called to Scotland, first to assist in the work of holiness here under the leadership of Rev. Geo. Sharpe. While here, engaged in teaching, she entered the theological college of Glasgow University, taking the full course, and graduating with high honors, well earning the degree of Bachelor of Divinity—the first graduate of her sex in that great school of divinity.

Sister Winchester has been very devoted to and efficient in the educational work of the Pentecostal Church of Scotland, and received her ordination as elder from the general assembly of that church.

It has been her expectation to return to the United States, though not quite so soon as now. But owing to the great exigency at present in the Pentecostal Collegiate Institute, being urged by the authorities of that school to come to their help, she has accepted their call to the headship of their department of theology, and is today hurriedly sailing from Liverpool, England, enroute to North Scituate, R. I., to at once begin work there.

With great reluctance the Pentecostal Church here has consented to let her go—so useful and highly esteemed has she been; but they have seen what seems to them to be the line of her duty in that direction, and last midnight they, many of them, accompanied her to the train as she started for her native land and the school that has been so dear to her. With hearts of sympathy and eyes of tears they bade her farewell.

Personally, I bespeak for our dear sister the heartiest appreciation of our people in America; for in consecrated Christian character, genuine scholarship, and in every way, she is worthy of fullest confidence.

EDWARD F. WALKER, *Gen. Supt.*
Glasgow, Scotland, April 11, 1914.

Lynn, Mass. Her mother has been quite sick of late.

It is reported that Rev. D. Rand Pierce may return to New England and take up the pastorate of our New Bedford church. Welcome Brother Pierce!

Reports come to us that Brother Paul Hill, of our Saratoga church, is doing good work. Several souls have gotten to God and joined the church.

Under the tireless efforts of Pastors Jodrey and Knight, of our church at Worcester, N. H., \$2,000 of their church debt has been removed the past year. They are now appealing to their friends to help them lift the remaining \$1,300 indebtedness. God bless them!

Brother P. O. Ramsdall sends us word that God is blessing and keeping his own soul, and blessing his preaching in his own church.

Pastor Hill, of Saratoga, is endeavoring to secure \$1,000 at the close of the year 1914, for our Saratoga Springs church.

Sister Purdy, of Emmanuel church, Providence, R. I., has arrived on her mission field of labor among the San Blas Indians at Cauni Zone, Republic of Panama.

Pastor Pettit and his people at West Somerville, Mass., are praising God for the blessings that have come to their church the last few months.

It is report that District Superintendent Washburn's wife has been quite ill of late. Let the saints remember her in prayer.

In the absence of President Rees, at Portsmouth Camp, Brother Norberry is appointed by the board to be in charge of the camp this year.

Seeking souls were at the altar of Pastor Norberry's church the Sunday of the Easter convention.

Brother Beers will be greatly missed from our church at New Bedford, Mass., should he leave there next month.

A mass meeting will be held at our Malden church before the District Assembly meets.

Strictly independent holiness church movement is nearly dead in New England, for which we are thankful to God. This spirit has hurt the cause of holiness in every church, village and city, in New England, where we know anything about it.

Pastor Keeler, of Sag Harbor, closes his pastorate there at the close of this Assembly.

There has been a closer fellowship, a greater degree of Christian unity expressed by pastors and people, in our holiness ranks in New England, since the Pentecostal-Nazarene union, than has ever been known in all the years of strictly independent churches of years past.

One of the great things our dear Brother Rees has done for the holiness work in New England, during the last few years, is that of giving his consent to have the Portsmouth Camp, of which he is the founder and has been president since its organization, made the New England District Campmeeting of the Pentecostal Church of the Nazarene. If such a plan could be perfected in a few years it will greatly help Portsmouth Camp to push the work of holiness in the coming years.

Sister Martha Curry, who was acting principal of our Pentecostal Collegiate Institute part of the winter term, when God blessed her labors in getting many of the students saved to God, and bringing blessed unity between the faculty and school, has yielded to the persuasion of the board to remain principal for the rest of the school year. While we are sorry for our church at East Palestine, Ohio, in losing their pastor for a time, nevertheless we believe Sister Curry is in the right place for the next few months.

"KEEP ON BELIEVING."

General Church News

PEABODY, MASS.

Unity and harmony exist between pastor and people, and they have given us a unanimous call for another year. We have been with them four months. Twenty-two have bowed at the altar for the first or second work of grace. Some were finders. The running expenses have all been met, and a good number of old debts paid off. This has meant sacrifice on the part of pastor and people, but true love knows no sacrifice, for we are love-slaves of Jesus and count it a privilege here His cross to bear. If Jesus goes with us we'll go anywhere.—MEDA CLIFFORD SMITH.

SALINA, KAN.

We opened up the battle for God and holiness on Sunday, April 5th, in the little Nazarene mission. We found Brother and Sister Bivens and one or two more of God's dear saints had as fine a Sunday school of children and young people as we have seen anywhere, numbering near 100. They gave us good attention and God blessed the message in song and word to the hearts of the people. In the two weeks we were there nine men and women were sanctified wholly, and six boys and girls were happily regenerated and sanctified. On the last Sunday five were received into the church. Brother and Sister Bivens, and others we might mention, really walk with God and pray the glory down. They expect to have a tent meeting in the summer, with Brother Chambers, our district superintendent, and Sister Glover, our deaconess from Plainville, and myself.—H. M. BASSETT.

JUNCTION CITY, KAN.

Sunday was a day of victory for our church. Our Sabbath school is increasing every week, both in numbers and interest. The preaching service at 2:30, also 8:00 p. m., was owned of God. The revival spirit is on and we are looking up. Four came to the altar and were reclaimed and sanctified. There were five additions to the church. Regular services—three nights in the week; all day Sunday.—A. B. JONES, *Pastor.*

BAYFIELD, N. S.

Last December we were favored with a two weeks' visit from Brother S. M. Shedd, evangelist, formerly our pastor from Oxford, N. S. The first week our four children were regenerated under a demonstration of divine power at our home. After visiting four square miles of country, another family was found—fruits of the army—and their son was regenerated. The church of God is marching on. Romans are very aggressive, Anglicans indifferent, and Methodists hostile to the doctrine of full salvation.—FREDERICK W. RANDALL.

BAKERSFIELD, CAL.

Great times of victory here. Carl Dauel and wife came here April 2d and we came April 4th. Souls have been saved and sanctified and helped. Brother and Sister Dauel left this morning for

Holiness Work in the British Isles

An Interesting News-Letter From General Superintendent

E. F. Walker, Now Preaching in these Isles

Although the Pentecostal Church is the latest organized work of holiness in these parts, it is by no means all on this line; and outside of Scotland it has no work except a couple of churches in England.

Star Hall, at Manchester, England, is a name that has been for many years associated with Scriptural Holiness. Doctrinally, Star Hall stands for holiness as taught by Wesley and his legitimate successors. A good work—doctrinal and experiential—is there being done. The managers are Miss Crossley and Miss Hatch; and these two elect ladies devote their lives and their fortunes to the good and true work. They have several helpers, prominent among whom is our American Dr. A. M. Hills. They run a school; publish a monthly paper, *The Way of Holiness*, and other good literature; have a school to prepare young people for the work of the holiness ministry; and are engaged generally in excellent work for the holiness cause. Several missions in different parts are more or less affiliated with Star Hall. This Easter they are to have the usual great convention at Manchester, at which hundreds of those of like precious faith will be in attendance.

Brother David Thomas, a successful merchant of London, heads a very zealous work of holiness on the old Bible lines. Associated with his work are a number of live missions in different parts, and a blessed work is being done by them. Brother Thomas also publishes a monthly paper called *The Holiness Mission Journal*.

Another work, straight and radical, down in England, is headed by Brother George Wooster, a wealthy and consecrated and liberal farmer. He publishes a monthly paper, called *The Holiness Messenger*; but I am told that Brother Wooster thinks that the Lord's coming is certainly so very near that we have no time to give to education. With him there are several holiness missions affiliated, and they are doing a good work.

There are quite a number of independent missions that are doing good, straight work; but some of these do not want to be affiliated with any others, for one reason and another. Some leaders do not believe in the church, and it is not possible to get them in favor of any denominational movement. Their experience with churches in the past has made them very wary of ecclesiastical organizations. Yet, to all intents and purposes, these "missions" are churches. They have their rolls of membership, their regular Sabbath services, with all the paraphernalia of churches. Most of them administer the sacraments, ignoring ordination. A number do not seem to believe in any educational qualifications as necessary or even better for the ministry.

A number of years ago, a man well known as an earnest holiness advocate and professor, as I am told, withdrew fellowship with a movement professedly for the promotion of holiness, because that "movement" was unsound on the doctrine. It was the Keswick. They did not insist on eradication, and the majority of them denied it. But the man believed in the destruction of sin within and insisted upon it; so that he withdrew from them. The man's name was Reader Harris. He did a great work while he lived; but several years ago he departed this life, and since then the work which he headed has gone on, but I am told that there has been a deca-

[General Superintendent Walker was sent to Scotland by the direction of the General Assembly, acting upon a request of the Pentecostal Church of Scotland, and we are sure that his fraternal visit with these our brethren will be of great value in drawing us closer together in holy fellowship. An interesting illustrated article will continue this series in our next issue.—EDITOR.]

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dence of insistence on sanctification as meaning utter heart purity. The paper that represents this work is *The Tongues of Fire*. The organization is called "The Pentecostal League of Prayer." Professedly the movement is not a church. The familiar expression, "interdenominational" is quite prominent in connection with it; yet it is an independent movement, and it has a number of missions in affiliation, which are called "centres" and "circles," and these have comparatively little to do with the denominations. They seem to be an earnest people; but I regret to hear of the loosening in doctrine of holiness, as also the claim of "interdenominational," when in fact the denominations as such have naught to do with them. If anything, they are un-denominational; yet, practically, they are but a separate denomination of Christians, as I understand it.

Of course the frequently-mentioned Keswick movement is recognized by some as a "holiness movement;" and no doubt there are many earnest Christians connected with it. But while there may be a few individuals associated with it who believe in the destruction of the old man, as the rule such doctrine is condemned and rejected by the Keswickites. They believe in and teach a "second blessing," definite and distinct; but it is power to overcome evil, both without and within, rather than the purification which makes the Lord's vessels sanctified and meet for the Master's use. I am very sorry that these earnest and aggressive people are "so near and yet so far" from the truth that truly sanctifies.

I hear of but little that is being done for the spread of scriptural holiness in Wales and Ireland, though in the years ago these were fields where good soul harvests were reaped. I understand that the "Hornorites"—a denomination of holiness people whose home is particularly in Canada, and who hold to the baptism of fire as distinct from sanctification, and have some extreme views and practices regarding the mode of common life—have a mission in northern Ireland. "The Tongues People" are in evidence in all parts of the "Isles."

I consider these lands as furnishing a real and a promising missionary field for the doctrine and the experience and the kind of church government represented by the Pentecostal Church of the Nazarene, with which the Pentecostal Church here is almost identical; certainly so in doctrine and profession, and nearly so in church government.

I spent five blessed days with the Pentecostal church in Uddingston, not far from Glasgow. A number of professions of sanctification and some of conversion. Brother Andrew Robertson, a student of Glasgow University, is the acting pastor. He certainly is a good one, and he has some very zealous and efficient workers in the little church. Uddingston people have been present and helpful in a number of our meetings round about.

Two days I spent at Ardrossan, down

the Clyde, on the west coast. There Rev. George Sparke was called from America to become pastor of the Congregational church; and there Evangelist Milton Williams held a meeting several years ago, resulting in a goodly number of professions. There is no Pentecostal church at Ardrossan, but there is a good mission, superintended by Brother J. Drysdale. The mission is held in a good church house which was purchased by Brother Smith, an aged sea captain whose wife was sanctified here under the labors of Milton Williams. Captain Smith, I understand, has by will arranged that this church house shall remain for the purpose of the spread and conversion of true holiness after he has gone from earth.

One night I was in the Pentecostal church at Blantyre, which is now without a pastor, and suffers much in consequence. Blantyre was the birthplace of the great African explorer and missionary, David Livingstone. I looked upon the house where he was born, and prayed that the Head of the church might bring about the birth of some much needed men of like mind in these days.

A night was I in the live holiness mission at Whiffet, of which Brother Nicholson, a student in the Pentecostal Bible School in Glasgow, has charge. It was a blessed service, well attended and fruitful in salvation.

Last Sabbath I was again at Parkhead for three blessed services.

Have just spent a couple of days with the holiness mission at Forfar, which is about 100 miles northeast of Glasgow. Brother Clark, a former student at Pentecostal Bible School, is in charge. He clerks in a store by day, and serves the mission after close of business at night. The Lord is blessing his earnest and self-denying ministry in that beautiful and lively town. I held two services in the Y. M. C. A. hall. There was good attendance and deep interest. I think a church should there be organized, as also at Ardrossan and Whiffet, manned by regular pastors.

I am now at historic, beautiful Perth. Here there is a nice Pentecostal church building and congregation. Rev. W. E. Smith, a Methodist Episcopal minister, from New York, has been acting as pastor here for the past year, while his family yet remain in New York. Brother Smith is a live man and a good preacher; but he has been demoted by his church authorities, because of his stand for holiness. He may decide to remain in Scotland—where men like him are much needed—yet he rather expects to return to America this year.

These Scotch people obey the injunction of Scriptures in the variety of their singing—"psalms, hymns, and spiritual songs;" and also they have respect to the Word that says, "Let the people praise thee, O God; let all the people praise thee." They are not all good at it, but they all sing.

A good custom in the interest of "decency and order" is this: After the benediction, the congregation all are seated for a few moments, in quietness and prayer, ere they go out, which is as a rule after the minister leaves the pulpit. All in all, the Scotch holiness people are very much like the Americans of like precious faith and profession.

Perth, Scotland, April 3, 1914.

Central Nazarene University

THE star of prosperity shone brightly upon our sojourn at Hamlin, Texas, where we were engaged in conducting a special theological lecture course in the Central Nazarene University, climaxed and closing out with an old-fashioned revival of pure and undefiled religion.

Prof. J. E. L. Moore is the efficient president of this thriving institution. He is making good in this capacity. He has grouped around him an excellent corps of able teachers. They are not only well qualified in the literary and educational work to which they are assigned, but they are spiritual and full of zeal and the salvation of souls. Professor Paylor, from Danville, Va., is at the head of the musical department. He can touch the ivory keys with the greatest skill and dexterity. Prof. Paul Overstreet, an Asbury graduate, a young man of great promise and well educated, is working faithfully and efficiently in the scientific department.

Professor Ahern, a devout Christian gentleman, is onto the job in the business realm. Miss Lewis, a graduate of Ruskin Cave College, is doing fine work in the elocutionary department. Professor Busby, a nephew of the indomitable Texas Boys—the Roberts Brothers, is doing fine work in the C. N. U. In fact all the teachers and pupils are making rapid strides toward the goal of success. The school has about one hundred and eighty enrolled and bids fair to run over the two hundred mark in the near future. This college is taking its place in the fore-ranks of our holiness institutions.

The revival which followed the lecture course was greatly blessed of the Lord. It was a real soul-saving time. The night services were held over in the town at the First Christian church. The seating capacity of the building was taxed to its utmost, many standing and many turned away. The Sinaitic, Calvary, Pentecostal gospel has not lost its keen edge of conviction or efficacious power of salvation.

There were two special incidents in the revival which deserve to be mentioned in this connection. One was the sanctification of the college physician, Dr. J. M. Salter. He is a noble-hearted man who stands at the head of his profession. He came to the altar and made a full consecration and intelligently accepted the Lord as his sanctifier. The change in his life and glow on his face impressed every one present.

The other was the remarkable salvation of a real estate agent, a busy business man—Mr. Henry Payne. He was prostrated at the altar under the heavy hand of conviction and prayed through to salvation. He told the writer that all the desire to trade and "swap horses" on jockey street had left him and that he was going to work for his Master in a far nobler calling.—ANDREW JOHNSON.

San Diego, where they will be in the gospel tent work until June 21st. Any one wanting meetings will do well to call Brother and Sister Drael. They have the fire. Brother W. C. Frazier is in charge of the Nazarene church here. He is a man of God, and the blessing of the Lord is upon him and his church. We will be in this part of the state for the next two months.—JAMES ELLIOTT.

VILONIA, ARK.

We have located in this little town for our new home, and are delighted. I am preaching every Sabbath, and will enter the evangelistic field as soon as possible. Would like to hear from any who could use my services in revival work.—D. J. WAGGONER.

TRACY CITY, TENN.

God gave victory at our last round. One was saved, and one sanctified at each Montegale and Cowan.—R. H. FUSSELL.

TENT WORK FOR NEEDY FIELDS

We have resigned from the Hollywood mission as pastor, and from every secular employment, to continue in tent work in needy fields. We started in a very hard field with every thing against a great meeting, but the Lord was there and gave

TELEGRAM

VICTORY AT CLARKSVILLE, TENN.

Sunday was a great day, with twenty at the altar at night. There have been sixty-four professions in the last thirteen days. Evangelist E. O. Hobbs is preaching to great audiences. The services will continue indefinitely.

C. R. POLLARD, Pastor.

us a measure of victory. A few souls were helped into the Kingdom of Christ our Lord. Sunday evening we opened up again in another locality, 2815 East First St., Los Angeles, with good crowds, and the spirit of God working upon the hearts of the people. Our expectations are in the Lord relative to the results. God is able to give great victory and we trust Him. Our band consists of Rev. Anna L. Cook, soloist, and my wife and myself. We are open for calls in needy places, to hold meetings. Our permanent mail address is 504 Byrne Bldg., Los Angeles, Cal.—V. E. CLARKE.

PASADENA, CAL.

The revival meetings with Rev. Bud Robinson have come and gone, but are never to be forgotten. We have seen meetings with more people at the altar, but we have seldom if ever seen more definite work done than in this meeting. There were something over 100 different seekers whom we believe were also finders. There were as many as forty to fifty who requested prayers in a single meeting, and while many did not come to the altar, since it was all new to them, they manifested a great interest, and we hope to land them before long. Two evenings the house was too small to even afford standing room, and other evenings every available seat was taken. Hundreds attended these meetings who seldom if ever go to church, at least among us, but the longer they came the more interested they seemed. The prayer meeting room was packed last night, and one soul was at the altar. The last two Sabbaths have seen the Sabbath school up to 204 and 206. The church is thankful to the Lord and Brother Robinson, and are looking up for still greater tides. A number of people have testified to being healed in the meetings.—A. O. HENRICKS, Pastor.

JOHNSON, VT.

Having served this church for over three years, we have accepted a call to the church at Patchogue, Long Island, N. Y. God has blessed us much in northern Vermont, and we have enjoyed the work and fellowship of the saints in this section. We trust God will send them a good man to push the work to greater success.—C. A. RENEY.

PONCA CITY, OKLA.

Sunday was a glorious day with us here at Ponca City church. Brother A. C. Smith brought the message in the morning. Our Sunday school has reached the 150 mark, and is still growing. The church is in perfect harmony and increasing on all lines. The Young People's Society has elected Brother Pearl Thomas, who is the assistant postmaster, for their president. We feel that every department of this church has an efficient leader.—J. I. HILL, Pastor.

BLACKWELL, OKLA.

Easter Sunday was a good day with the church at Blackwell. The sermon in the morning was on the resurrection of Christ. At the close the saints gathered around the altar and we took the Supper of the Lord. At the evening service we had a good testimony meeting, and the day was well spent for God. The church is getting along on a rock foundation, and we are going to spread scriptural holiness. We had another good day Sunday, April 19th. The most of the saints seem to be in the front of the battle, and on victory's side.—J. H. VANCE, Pastor.

PROVIDENCE, R. I.

We have been busy in getting ready for the Assembly. God has richly blessed us in our labors. The People's Pentecostal Church of the Nazarene of this city is surely gaining ground. We have enjoyed our four years' pastorate here. We believe there is a bright future for this church. A goodly company of young people ate on the firing line. The Sunday school is growing; prayer and class meetings are well attended.—A. K. BRYANT, Pastor.

Peniel University

Never before in the history of the institution have there been as much sickness, as many deaths, and seeming calamities, as have been in the past year. At the present Sister DeJernett, the wife of the founder of the college, is very low; her affliction pronounced incurable by physicians, but God has already worked out some marvelous spiritual blessings through this affliction, and His hand is still upon us, for which we glorify Him.

Our pastor, Rev. Garr, preaches two Sundays of each month. God is blessing his ministry. Two young ladies prayed through at the close of the evening service one week ago, and the glory came down upon the few who lingered at the chapel with them. Holy laughter and shouts of victory rolled as we sang, "I'm the Child of a King." Last Sabbath, Brother Gaar's text was, "If ye then be risen with Christ, seek those things, which are above where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth. For ye are dead and your life is hid with Christ in God." The possibility, energies, affections, and reality of the risen life was set forth, and God made the message a blessing. At night the theme was, "The enemy of God and the friend of man contrasted," taken from John 10:10-9. The following are a few of the statements made: "A personal devil is a reality; originally he was the highest created being, but he fell from his holy estate. The devil is strong, but God is strength. If the devil could not choke God from His throne in heaven, he would choke Him from His throne in the human heart. He is not any special enemy of man, but the enemy of God. He does hate man because he is God's creation, and comes but to kill, steal and destroy man. He knows no mercy, no love. Always operates on God's territory, hangs around the heavens. The world is running after knowledge. The devil attacks God's word. Our first parents were deceived, partaking of the thing the devil said would make them wise. God says, 'Thou shalt not'; the devil says, 'do it.' Listen to the devil, and results are fatal. There are some things it is better for us not to know. Not everything that tends to intellectuality is of the Divine. We can fool around and spend our energies for things God speaks against in His Word, and partake of some things that some say tend to intellectuality and lose God. The devil knows his time is short. Jesus came that we might have life and might have it more abundantly." The congregation was dismissed without an altar call, but there was deep conviction on some hearts and they are praying through elsewhere. We look up and take courage. God is still on the throne and will show Himself strong in behalf of those whose hearts are perfect toward Him. Thank God!

MAUD BRILHAERT.

PHILADELPHIA, PA.

Evangelist W. E. Shepard, of Pasadena, Cal., will hold a series of Pentecostal services in the Pentecostal Church of the Nazarene of Philadelphia, Pa., commencing May 5th and continuing every evening, except Saturday, until May 18th. An all-day meeting will be held on Wednesday, May 6th. This church is located on Indiana Ave., between Tenth and Eleventh Sts. Come to the feast.—J. T. MAXBURY, Pastor.

DONALDSONVILLE, GA.

We closed our meeting at St. Louis, Mo., Sunday night, with victory, after two weeks' hard fighting. Some found the Lord. The last day of the meeting the writer preached at the Light House mission and a number were saved. Tuesday, at 11:30 a. m., we landed in Montgomery, Ala. Our hotel was the old home of Jefferson Davis, president of the Southern Confederacy, before the war. The manager was an old-time Methodist. We talked holiness to him, and he told us that was what the church taught when he was a young man. At 6 o'clock we left for Donaldsonville, and at 11 a. m. our train rolled into the station, where we were met by Brother Stafford, the pastor of the Nazarene church, and Prof. Z. B. Whitehurst,

Andrew Adams

Andrew Adams was born May 21, 1838, and was the youngest son of Francis and Mary Adams, of Helston, Cornwall, England.

Very early in life he began work in the tin mines and educating himself. He became an expert tin dresser. He also spent two years in Portugal, in charge of a company of tin miners.

Having become a Christian he was made a licensed preacher in the Bible Christian Church of England, and was placed on the district plan. He came to this country in 1873 and mined in Nevada, and then moved to Idaho and took up a homestead, afterward returning to England to bring his brother and sister and their families to Idaho also. He engaged in copper mining in Idaho, and also in the business of general merchandising, his store being the only one for eighty miles around; and, in fact, he was during different periods of his life, a miner, storekeeper, farmer, cattle raiser, dentist, notary public, justice of the peace, preacher, lecturer on astronomy, and Christian philanthropist.

For many years he visited California each winter, and for fifteen years has been a permanent resident of Los Angeles. During his earlier residence in this city he had no church relation, and though a member of the Baptist church, he enjoyed the services of the Nazarene Church, and in 1906 united with the First Church of the Nazarene, of Los Angeles. He was of a humble, but not demonstrative nature, and truly one whose "deeds spake louder than his words," ever ready to respond to the call of the needy, the widows and orphans, and the suffering.

Andrew Adams was not a rich man, but he denied himself the luxuries that his means would have enabled him to enjoy so that he might have that to help others in time of need, and in cold weather we have known him to send half a ton of coal to several poor families, and on other occasions he has paid the interest on the widow's mortgages, as well as the taxes when due.

Soon after he united with the Nazarene church he became interested in the educational work of the old Twenty-eighth St. Bible College, and many young students will call him "blessed" whom he has helped through their college life, as well as many others who were partially helped.

During his later years he became greatly interested in our Hope School at Calcutta, not only supporting eight of the children, but giving large donations to Hallelujah Village and many other gifts to the work. Two of our dear missionaries now in India, owe their entire college training for four years to his beneficence. He did not forget them through their three years of hospital training for the work, and undertook the

expense of their going out to the work that he had prepared for, and up to the last hours of his life was concerned for their welfare and no doubt has provided for them and their work in the future.

It was not a matter of tithing with Brother Adams, but the giving of the greater part of his income, and recently to the drawing upon the principal in answer to the many calls for help coming to him. New churches, poorly paid preachers, and needy humanity in general have been cheered and made happy because Andrew Adams let his heart lead him and was obedient to the impulses of the Spirit.

During the past year he began to feel the weakening of his naturally robust frame, and following an enforced diet for three weeks which greatly weakened him and from which he never recovered his wonted strength, he began to fail, and after a continuous loss of blood from hemorrhage of the blood vessels, he became an easy victim to other ailments which afflicted him, and he passed away peacefully on the morning of March 26th, leaving behind him many expressions of, "Praise the Lord," and "Surely, He is with me."

R. PIERCE.

The following action of the Board of Trustees of the Nazarene University was taken upon hearing of the sudden death of Brother Andrew Adams, a member of the board:

Resolved: We have heard of the death of our dearly beloved and highly respected brother, Mr. Andrew Adams, with deep regret and unfeigned sorrow. During the years we have had the privilege of serving with him on this board, we have been continually impressed with an increasing regard; and ever inspired with a deeper love for him. He has ever borne the burdens, and served with us in the labors incident to our various relations in this work.

He was a great lover of this University, and, to the end, was filled with ever increasing enthusiasm for its work. He was especially concerned with worthy students and aided them in their preparation for life's work.

We shall miss, everywhere, his earnest, loyal, loving fellowship and co-operation. We recognize that one who has been a tower of strength will be absent—that one will be missed—yet it will be hard for us to realize the worker gone.

But we would reverently bow to the will of Him whose we are, and in whose service we are engaged. We rejoice to know that he has ascended to the higher service, riches and glory of the many mansions, where, we trust, we shall join him when our service here shall also end.

We would gratefully join with the whole body of friends who knew him in thanking God for his earnest life and ministry, and for the triumph of his entry into the Unseen Holy.

of Peniel, Texas. Donaldsonville is a beautiful little town, with a nice Nazarene church, and is going to be a holiness center. They have forty acres of choice land, just four blocks from the depot, and they are building a tabernacle 70 x 100 feet. The campmeeting will begin May 28th, with Bud Robinson and the writer and wife as leaders. They are also going to build a holiness college, known as the Southeastern Holiness Institute. The first building will cost \$10,000. One man gave \$5,000 in cash. Prof. Z. B. Whitehurst has been elected president. We begin our next meeting at Boykin, Sunday.—G. O. CROW AND WIFE.

SALEM, MASS.

Have been with the saints at Salem for four days. Brother DeLong and his people celebrated the anniversary of the church by having special meetings. Some folks were made glad, as they prayed through.—JOHN F. GIBSON, *Andover, Mass.*

NEW BEDFORD, MASS.

God is graciously blessing. Our meetings are seasons of heavenly glory and power. The attendance is good, especially in the prayer meetings. One backslider got back to God Friday

night, in a cottage meeting. It was a most pitiful case; surely, "the way of the transgressor is hard." Sunday night's meeting was a revival service of great power. Three new cases bowed at the altar seeking pardon at the close. One, a man of years, who was not a church goer. Two were never in our place before. Two weeks ago Sunday, two were taken into the church membership. This church was never in a better condition, spiritually and financially, than now. We were extended a call by the church for another year, but I have not fully decided yet what I shall do. Where He leads, I will follow.—F. W. DOMINA.

WEST CARROLTON, OHIO

The latter part of January we started a weekly cottage prayer meeting with a few of these people, and on March 2d rented a hall and advertised a ten days' meeting, to open March 7th. This meeting continued every night until March 30th and resulted in thirty or forty seekers being either saved, sanctified, or both. Among these were prominent members of the Methodist church. Their pastor co-operated with us, lending his presence and prayers to the work and invited us to his church on the closing Sabbath, since our hall was

too small to accommodate the increasing attendance. On this occasion six or seven precious souls knelt at the altar and prayed through to victory. On Tuesday of last week we started another series of meetings under the preaching of Evangelist J. A. Fields, of Dayton, Ohio, and again deep conviction is on. Seventeen seekers were at the altar yesterday. In the afternoon service eight testified definitely to being sanctified, and there was much joy and demonstration of the Spirit. West Carrolton is a town of about 2,000, and is eight miles south of Dayton. These meetings are being continued indefinitely and we earnestly solicit the prayers of the HERALD OF HOLINESS family in behalf of these meetings and this town.—J. L. KENNETT.

WEAVER, ARK.

The Easter missionary service held by the Sunday school at Weaver was a success. The day was pleasant, the congregation orderly, and the Lord was in the midst. An offering for missions was taken in cash and pledges to the amount of \$29.75. This little Sunday school is pressing toward the mark for the prize of the high calling of God in Christ Jesus. Our pastor, T. W. Sharp, came in the evening and organized a Pentecostal Church of the Nazarene at Weaver with ten members. Pray for us, that we may keep true to God in spite of the evil that is in the world.—A. J. McCLANAHAN.

KANSAS CITY, MO.

Our special services having run through six weeks, came to a close Sunday night, after a mighty argument on the reasonableness of holiness, by Rev. John Matthews, D. D., who has preached for us throughout this series. Himself having received the experience of holiness a few weeks previous to the beginning of the meeting, Dr. Matthews was enabled to lead scores into the fountain which cleanses from all sin. With his strong young body, clear mind, ripe scholarship, and humble, teachable spirit, Dr. Matthews is in a place to be mightily used of the Spirit of God, to the establishing of the Kingdom of our Lord in the earth.

EL PASO, TEXAS

Dr. and Mrs. Breese, on their way east, were with us Tuesday night. The Doctor preached at the Mexican mission and the City Gospel missions to the delight and edification of many. Brother H. C. Cagle and wife are engaged in revival meetings at our City Gospel mission, where a gracious work of full salvation has started. Brother and Sister Cagle preach the old-time gospel that always brings things to pass, with the anointing of the Spirit upon them, and souls have been saved and sanctified. Large crowds are attending the services; quite a few soldier boys from Fort Bliss. We now have permission to go and preach the gospel to the Mexican federal prisoners at Fort Bliss. We held our first service there last week. We had the largest congregation to preach to we have ever had. The soldier guard gave us his high platform, on which we stood and addressed the vast multitude. Hundreds would

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MALDEN, MASS.

Still the glorious work goes on! Brother Borders is planning a vigorous campaign for the coming year. He has performed a great work during the last year in leading the hosts on to victory in payment of our entire mortgage. This year will undoubtedly be the best one we have ever seen. Last Sunday our Sunday school raised a good sum for the District Assembly and some victory was seen at the altar. If our churches do not see victory at the altar, what good are we? The writer preached and assisted in revival meetings the last two Sundays at Providence and Salem respectively. Brother Norberry has done a great work at Providence, and Brother DeLong at Salem, which is his first, but successful, pastorate. God bless our pastors!—L. D. PEAVEY.

BAKERSFIELD, CAL.

The revival tide is on, and souls are plowing through. Last night the best service thus far; ten or fifteen proved to be happy finders; services running from 6:30 to 12. Revs. Dael and Elliott are working well, preaching under the anointing power, and fishing with the bait that catches fish. Many have already found victory, and the end is not yet. Meetings will run on at least another week. People who have never heard of holiness are hearing it now. Attendance good, and many new faces have greeted the evangelists from service to service. We are encouraged to wave the banner of holiness and keep on the firing line.—W. C. FRAZIER.

BERKELEY, CAL.

Sunday, the 19th, was a great victory for Berkeley church. The fire fell at the morning and evening services, and about fifteen prayed through. Others are under conviction. The indications are that we shall have a high tide of salvation. Brother St. Clair preached at night. He has transferred his membership to the Berkeley church.—GEO. J. FRANKLIN.

DIAMOND HILL AND VIEW, WASH.

We are glad to report victory in our work here, although we are in need of a revival. There were two seekers yesterday, and we believe the field is ripe for harvest. We are having special prayer now for the work. Our licensed preacher, Brother Frank Davis, is doing good work in preaching at one place, while the writer is at another.—J. W. FRAZIER, Pastor.

ONTARIO, CAL.

The Lord is blessing the work in this place. Souls are being saved or sanctified at nearly every service. We have a continual revival on all the time. For the last five Sabbaths there have been thirty at the altar. Last Sabbath, April 19th, was a blessed day. Rev. Ramsey, from the Nazarene University, was with us, and preached morning and evening to large congregations. Souls were at the altar in the evening and prayed through to victory. We have one of the finest Young People's Societies in the city, numbering more than fifty and increasing steadily in numbers and spirituality. We are going to send a number to the Nazarene University next fall.—C. W. GRIFFIN.

SACO, MAINE

Sunday, April 21st, was a blessed day. One, who had been a backslider for years, got through to God. The spiritual tide is rising. The Young Ladies' Praying Band is proving a blessing to the individuals and to the church as a whole. We have a splendid company of sanctified young women. The writer preached at an all-day meeting in Rev. O. L. W. Brown's church, South Portland, April 20th. Ten or eleven sought and found salvation during the afternoon and evening services. God is richly blessing the faithful labors of Brother Brown and his sanctified family. Our church board has given us a unanimous call to remain with them for another year.—J. J. BURNS, Pastor.

SARDIS, KY.

We are in the closing services of a gracious revival at this place. We began on April 5th and after three or four services opened the altar,

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and from the first there has never been a barren service. God signally put His seal upon the truth, and under the preaching of the cardinal doctrines of the Word conviction fell upon sinner and church member alike, and at this writing there have been between ninety and a hundred saved and sanctified. Sunday, in spite of the bad weather, the church was crowded to the doors and many could not get in. The tide is rising. We go from here to Uniontown, Pa.—HOWARD W. SWEETEN.

LOUISIANA DISTRICT

Sunday, the 19th inst., was a day of victory at Shreveport, where we received two new members. I am now at Eunice. There were twelve forward for prayer last night; one sanctified. The meeting has been going three weeks and will continue. S. H. Henderson is in charge.

T. C. LECKIE, Dist. Supt.

Death Notices

[Under this head death notices of our people will be inserted, providing the following requirements are strictly met: No notice shall contain more than one hundred words; each notice shall be signed by the pastor.]

Jones—Leo, infant son of Mr. and Mrs. J. P. Jones, departed this life on January 10th, 1914, at Dallas, Texas. A beautiful blossom of earth is translated to the sunlit fields above. Burial at Oakland, the writer officiating.—H. B. WALLIN.

Fisher—Henry I. Fisher was born in Rush township, Ohio, March 1, 1872, and passed from earth December 29, 1913. He was married to Elizabeth Kirkpatrick, who with two sons survives him. He was reclaimed last February, and was a member of the Pentecostal Church of the Nazarene. A few days before he died he left the testimony that he was in the Lord's hands, and ready to make his departure. At the funeral service the pastor was assisted by Revs. George Ward and O. Garner.—WILL H. HAFER, Pastor.

Duke—Isabella Duke departed from this life at Duke, Okla., November 30, 1913, aged 72 years. She had been a faithful Christian for over sixty years. She was sanctified twenty-six years ago. As she would tell of God's goodness to her and her prospect for heaven, she would shout the victory, even in her weak condition. We thank God for her holy life, deeds of kindness and words of encouragement that have made their impress on this town. She was a member of the Pentecostal Church of the Nazarene at Hugo.—D. H. HUMPHREYS.

Westernfield—Elizabeth Ralston was born in 1838, in Harrison county, Ky. She was married to Andrew D. Westernfield at Cincinnati, Ohio, in 1857. In 1883 they moved to Los Angeles, which has since been their home. Her husband entered into rest two months before her. The end came suddenly, and unexpectedly, yet it did not take her unawares, for she had been a believer in Christ since her girlhood days, and received the baptism with the Holy Spirit in the Nazarene church, of which she was a charter member. Hers was a character that like the desert flowers bloom in the midst of adversity. Dr. Breese and Brother Cornell, her pastor, conducted the funeral services.—ELMINA FARQUAR-COOK, M. D.

Bullner—Mrs. L. C. Bullner was born near Carterville, Ill., in 1880, and departed this life in January, 1914. She was converted in 1911 and united with the Pentecostal Church of the Nazarene two years later. She leaves a husband and five children. Her last testimony was that she was ready.—W. W. STROTHER, Pastor.

Dean—Mattie Louisa Dean was born in 1864, and married to William J. Robinson in 1883. She was converted about twenty-two years ago, and afterwards sought and obtained a sanctified heart. With this her life was sweetly consistent until she was called to her reward, February 7th, 1914. The writer was called to hold the funeral service.—W. D. McGRAW, Peniel, Texas.

Brewer—Mrs. Eliza Brewer was born in England in 1830, coming to America when nine years of age. She was converted at the age of 62, and joined the Methodist Church. Moving to California, she became a member of the Pentecostal Church of the Nazarene. Here she received the blessing of entire sanctification. Throughout her last illness she test-

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Oakum, Texas, May 18-19
Sea Drift, Texas, May 20-21
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Mauninee, Wis., care Jean Cummings, May 19-21
R. F. D., Madison, Wis., May 22
Evansville, Wis., May 23-24
Janesville, Wis., May 25
Chicago, Ill., 7085 Prairie Ave., May 26-31

tified to the indwelling Comforter. She departed this life November, 1913, to join the blood-washed company at the Eastern Gate.—HATTIE E. LOCKHART.

Wilkes—Mrs. R. M. Wilkes left this life on February 17th, 1914, from her home at Minter, Ga. She was born in 1860, converted when a child and became a member of the Methodist church. She was sanctified about four years ago, and then joined the Pentecostal Church of the Nazarene. Her life was characterized by quiet deeds of radiant kindness.—MRS. A. STAFFORD, MRS. W. T. HOLMES, MRS. VERGIL THOMAS.

Collier—Little Christine Collier, daughter of our pastor of Erin, Tenn., was translated to her heavenly home on February 28, 1914. The funeral services were held in the Nazarene Church by the writer. Our prayers and sympathy are with our dear brother and sister.—E. T. COX.

Harvey—Heater K. Harvey, of Sunset, Texas, was born in 1869, and died March 30, 1914. She was married to Dr. J. W. Harvey in 1903. She was converted at the age of eighteen years, and a number of years ago entered the experience of sanctification. Ever since she has been a great worker in the vineyard of the Lord. She will be greatly missed in her home church, and in the Sunset campmeeting. She was a licensed deaconess in the church. She was conscious almost to the last, and testified that all was well.—J. W. MANNEX, Pastor.

Schnorf—Mrs. John Schnorf was called to be with her God, Sunday morning, March 8, 1914. She was fifty-eight years old, and the mother of eighteen children. In our meeting at Grand Island, Neb., she was reclaimed and then sanctified, and became a faithful member of our church. Those who were near her at the close said that she died triumphant in the faith. The funeral service was held by the writer, in the Nazarene church.—J. W. FARR.

Carmichael—John Lewis, aged four years, son of P. H. Carmichael and wife of Comanche, Texas, died March 3, 1914, from burn, his clothing having

caught on fire. The funeral service was held by Brother Clark, pastor of the M. E. church. We commend the stricken parents to God who will lead them to that land where little Lewis awaits them, and where there is no suffering nor sorrow.—W. A. LANGLEY.

Moses—Mrs. Frank Moses passed from this life March 1, 1914, at the age of fifty-nine years. She was converted under the labors of Sister Medd Smith, some six years ago, and died a triumphant death. The funeral was conducted by the writer, assisted by Rev. Arthur Myers.—GEO. E. WETMORE.

Ponder—On March 16, 1914, the death angel summoned my dear old step-father, W. J. Ponder. He was an affectionate husband, a kind father, and a Christian gentleman. He was conscious to the end and bore testimony to his preparation and his willingness to go.—E. F. FRITCHETT.

Carter—Corra E., beloved wife of E. L. Carter, went to be with the One whom she loved to serve, at Little River, Kan., March 27, 1914. She was converted in 1908, and sanctified during the same year. Her last testimony was, "Every enemy is conquered but one, and he will soon be—death." Her funeral service was held in the Methodist church, conducted by the writer, assisted by Rev. Watts.—E. S. LANG.

Stutton—On March 15, 1914, the Lord called for our brother, W. E. Stutton. He was fifty-one years of age, and had been in the experience of holiness for seventeen years. When dying he said, "I am ready," and a smile came over his face which remained.—T. W. SHARP, Pastor.

"Have you ever noticed that those who really have the hard knocks in life, and have the most to bear in the way of physical or mental suffering, are often the most cheerful and the most plucky?"