

HERALD of HOLINESS

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The Editorial Series on Holiness

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OR several weeks past, as the readers are aware, we have been engaged in producing a series of editorials on the specific subject of holiness. Last week we ended this special series. Not that we are through writing on holiness. Far from it! Directly or indirectly, explicitly or by implication, we will write on this theme as long as we write for these columns. This great theme is so integral and so fundamental in the whole realm of sacred truth that it is the one central theme of the Gospel and of inspiration, and no man who believes and possesses within his soul the Bible and its precious deposit of flaming, holy love can write on aught that ignores and does not relate to this central and all-inclusive truth.

In the series referred to, we have, however, sought to dig down deep into the rich mine of Inspiration, and discover the hidden wealth of revelations concerning the specific features and phases of this precious truth of holiness. The nature of the discussion has led us unavoidably to violate our own rule of not writing very long editorials. There were several times when, to have shortened the editorials, would have so broken their unity as to have marred their effect. Our readers, we are sure, saw this necessity and were indulgent.

Now that this special series is ended, we are pleased to commit them to the God whose favor and guiding we so earnestly sought throughout the work of their preparation. We trust that the Father will use them for the advancement of His kingdom, and the cause of personal holiness in the hearts and lives of many. We turn our thought now to other themes related to holiness and cognate truths and invoke the prayers of our readers that God may guide and overrule in all we may write.

Holiness
A
Victory

That is a fine incident related of Catherine Booth-Clibborn by James Strahan in his biography of this great woman, when she was imprisoned in Switzerland for two weeks before her memorable trial, in which she triumphed so gloriously. The prison was filthy, and she was weak and sick. The stench was nauseating, and she could only live by often crowding her face between the iron bars of her grated door and getting the fresh breeze from the lake. Perhaps this alone kept her alive until the trial. Finally, amid the calumnies and vituperation which she constantly had to suffer in this period of the severest trial of her remarkable life, she became the victim of a stinging article, grossly ignorant and cruelly unjust, which appeared in a religious paper, written by the wife of a preacher. It charged her grossly of unwomanliness, immodesty, and vanity. Thrown thus in upon herself at this great crisis of her life, and under the severest testings of her career, she made the discovery that she had not gotten to the point where she could say in truth, "None of these things move me." She felt she lacked a victory which yet awaited her, and which she must have in this crisis. These poisoned arrows had only helped her to this needed discovery. Noticing a slate hanging in her cell, she took it down and wrote on it a list of all these dreadful things which were wringing her soul, and of which she felt her inability to say, "None of these things move me." Looking at the list, she mentally asked herself, "Could you write your name and say

you accept that, and that?" "No; there are some things which I could not endure," her conscience impelled her to answer. She considered what other things God might have with which to try her. She said He might deprive her of health, or send her to Japan. He might take away her reputation, or make it impossible for her to defend herself. Could she endure all that? No; she confessed sadly she could not sign her name under all that, and the awful things she had written. She hung the slate back on the wall and for two days she pondered and prayed and sought the searching and cleansing of the Spirit. Her biographer says: "She soon crept up close to His arms, and realized that nothing was really unbearable except doubt. Taking her slate down, she read over again all that she might be called upon to suffer, and signed, 'Catherine Booth.' Then the angels of God filled the prison cell; the peace and joy of heaven flooded her soul; and from that hour her communion with her Lord was so sweet that she kissed the walls of her dungeon before she was led forth to her trial."

Here was the victory which overcame the world, and cast out all fear, and made her to triumph gloriously. This was holiness. This was "the sanctification." This was Pentecost giving conquest and peace amid storm and stress and gloomy efforts of the Adversary to quench the flame of holy fire burning on the altar of this great soul. That kiss of the gloomy, rough walls of her dark prison was because God had kissed away her fear, and put within her perfect love which hath no fear. Tell me not there is no difference in the life of the regenerate, and the holy or the sanctified. When stress and cross and the furnace and the den of lions and treason come, then the difference shines forth to all.

Only
a Half
Truth

There are a number of mistakes easily committed with reference to holiness which we do well to avoid, as far as possible, always. One of these is what, for lack of a better term, may be called a half truth. We refer to the oft-repeated statement that there is no difference in the lives of the regenerate and the wholly sanctified. This is only true in a sense, but not true in all respects. It is true as it relates to the committing of sin, but it is not true as an unqualified statement.

Those who are sanctified bring forth more fruit. This is the declaration of Scripture, and is one of the great purposes of holiness. "He purgeth them that they may bring forth more fruit." The sanctified also have more zeal, for the very source and reservoir of holy zeal reposes within them. "For he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This second work of purifying was with the special object of preparing for himself a people distinguished by zeal for good works. This exuberance of zeal is a distinguishing trait and feature of the sanctified experience, and must always accompany the experience, and does so accompany it.

The sanctified bear up under trial with greater fortitude than the regenerated. They submit and acquiesce in these testings with more joy, and await expectantly the working out for them of a far more exceeding and eternal weight of glory, while they look not at the things which are seen but at the things which are unseen. They "glory in tribulations also,

knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them."

Then there is that inward sense of security and strength which comes of that perfect love which casteth out all fear, which is peculiar to the sanctified. They feel a sense of satisfaction and of serene peace and victory unknown to the regenerate. The latter feel ever and anon a sense of defeat at the assaults of carnality, and often at its victories. There is more or less a fear of defeat which gives unrest and uneasiness. "There is no fear in love; but perfect love casteth out fear; because fear hath torment."

Annual Meeting of the Publishing Board

The meeting has come and gone. It was marked by several features we cannot allow to pass without special mention. For the first time in its history there was a full attendance of the members. This was gratifying. The members live in far distant parts of the country and it is no small matter for these busy men to leave their homes and business for about a week for this work. The vacancy in the Board, caused by the death of Rev. A. S. Cochran, was filled by the election of Rev. J. F. Sanders. Brother Sanders was also elected as one of the Business Managers of the Publishing House, to share equally with Brother Kinne the responsibilities of conducting the business. All who know Brother Sanders will at once rejoice in his election. We certainly have the right man for the place. His ability is acknowledged wherever he is known. His interest in the House and its work is deep and heart-felt. The work is on his heart. The presence of God was unquestionably in the meeting when he was elected. Divine leading had been earnestly sought, and we verily believe God made known His will. Much prayer had gone up concerning this matter, and one name seemed fastened on all minds in relation to this post of great responsibility, and that name was chosen unanimously.

We are delighted to be able to say with such confidence that every member of the Board and all cognizant of the work done enter upon the new year with increased enthusiasm and hope. The church is to be congratulated on the progress made so far under such disadvantages, and also on the prospects for greater prosperity and achievements in the year and the years to come.

We now invoke the prayers and sympathy and active support for the work of the Publishing House on the part of the entire church. Let all pray that the Gospel may be preached through this agency more broadly than ever by the printed page, and that the special presence and power of God may be in every page and every line sent forth from the House. This is greatly needed. Let the church which owns and runs this entire business through its appointed agents and agencies here in Kansas City cease not to pray especially for the divine blessing on the work and the workers. Let the literature be scattered more and more broadly among our own people and also among a constantly widening circle of people outside our own communion.

Two Fine Examples

Two of Chicago's great dailies, the *Tribune* and the *Herald*, have ceased publishing "Pastor" Russell's sermons, even for the cash consideration he was paying to get them before the public. The *Tribune* openly apologized for ever having allowed to appear in its columns this matter, and proceeded to expose in a series of articles beginning in its issue of February 2, the "Pastor's" financial matters and his domestic relations. These two matters were the alleged causes of the *Tribune* ceasing to print his stuff.

We have long regarded it an outrage that the papers of the country should so generally give themselves up to the publishing of the matter furnished by this man, who has done so much to debauch the public mind in matters of religious faith, and whose personal and private life is so vulnerable to condemnation. We could not see how self-respecting editors and proprietors could get their consent for pay to become parties to such a man's schemes for circulating what was offensive to the vast majority of their readers. Especially when the author was leading a life, so easily seen by all who had eyes to see, totally offensive to every moral sense and rule of right and decency. Not one of these editors would be willing for this man to be

an example or a teacher for his own boy or girl, and yet he is willing to make him such for tens of thousands of boys and girls of other men and women, by giving such publicity to his vaporings.

It is to be hoped that other papers by the hundred will bethink themselves, and follow the example of these two papers, and reject forever this man's copy from their journals. These papers should become protectors of the American home, not their destroyers. The home is the unit of strength in both the state and the church. The newspaper should be the eternal and uncompromising ally and defender of the home against any and every enemy, come from what source it may, and as full of silver as it may bring its dirty hands.

Two Additions Desired

We very much desire to add two features to the *HERALD OF HOLINESS*. If our readers will cooperate with us, and aid us in lines we will indicate, we will be able to add these departments. Otherwise, we will not. We wish to have about a column or less, weekly, of answers to questions. We desire to limit these questions to serious-ones, and not mere inquiries from curiosity. They must be briefly expressed, and the name of the writer always accompanying the question. We need not use the name of the party asking the question. We will, if possible, either answer such questions, or have them answered.

Also, we would like to have one column weekly of testimonies. They must be brief—not exceeding one hundred words. These will be used as time and space may allow us. We desire that they be briefly expressed and stress especially experiences of an up-to-date character. If the Lord has been especially dealing with you of late, or has unusually blessed you in some line of work, or under some great stress or testing, or has answered prayer in some conspicuous way, record it briefly, and send it on. Exercise patience if it does not appear as soon as you expected, and if necessity should compel us to abbreviate it somewhat.

Forbid Him Not

—Jesus,
—Mark 9:40

In nothing which we have said in these columns have we intimated that Billy Sunday is an example or an exponent of what we, or our church and ministry, stand for, as the true and full evangel of the Gospel. He is simply a marvelous man, and a forceful preacher, and attracts thousands of people to his messages. Doubtless many people get converted to God through his ministry, but we recognize the fact that his gospel does not include all we teach and would gladly have him include. His work is doubtless, in the main, more along the line of reformation than of regeneration. While all this is true, we do not lift up our voice against him or his work at all. We bid him godspeed, and would not call down fire for his hindrance or his destruction because he followeth not us. As long as saloonists, brewers, adulterers, and Unitarians, and wicked church members are against him, and strive to break him down, we will stand for all the good he does, and will not lift voice or pen against him, and thereby put ourselves in the roll of his present opponents. At the same time, we must not be understood as endorsing his gospel messages as the full Gospel message, in which we believe, or hold him as an example for anybody to follow. He is in a class to himself, as was John the Baptist. We can only hope that he may awaken many who, though not brought to Christ fully by him, may under later and fuller teaching by others be brought to know God in all the power and sweetness of full salvation.

BANKS are inspected. Packing houses are inspected by the law authorities of the country. Is meat or money used by the public of more importance than human beings? If not, why do not the laws of the land step in and inspect the nunneries and convents and monasteries of the country, where the human lives and bodies and liberties of our people by the hundred thousand are controlled and used by Romish priests for profit to the papacy? If national banks are rightly subject to inspection by governmental authority, certainly these nunneries and "Houses of the Good Shepherd" should be rigidly inspected, frequently. If this were done, there would be saved endless scandal, and marvelous debauchery of innocence under the guise of piety and sanctimoniousness. Who ever heard of a bank resisting inspection by the government? Nobody would ever hear of opposition to inspection of these cloistered places of Rome if they were clean and could stand publicity.

THE EDITOR'S SURVEY

News and Notes

It is a matter of great personal gratification to us, and of delight to the entire church as well, that Dr. E. F. Walker, General Superintendent, has so far recovered as to be able to resume his official and ministerial duties. The church has missed the labors of this devoted man of God and great preacher of the Gospel during his illness, but has steadily held him up in prayer, to God, and now rejoices in answered prayer. May the Doctor improve constantly as he prosecutes his work and may he be long spared to bless the church of his love with his valued and efficient services.

The Pennsylvania Railroad will abandon its liquor licenses at the Broad Street Station, Philadelphia, and at the big New York Terminal, when the present licenses expire. This road has also ceased to sell liquors on its trains in any state. All this is proper for this road, and no other road has a right to engage in the liquor traffic in any form whatsoever. They are public carriers, and should in every possible way discountenance all traffic in that which in any way endangers life. They have no right to allow their employees to drink or engage in the sale of intoxicants.

In Japan, during the past year, the life of Christ has been published in three of the leading papers of the empire.

Gratitude is expressed very unusually, but very strikingly, by one Japanese convert in his home country. He is a storekeeper of Japan. He purchased two thousand Gospels to give to his customers, in commemoration of his becoming a Christian. How beautiful it would be for ten thousand of our Nazarene members to purchase one or two thousand copies each of the Gospel of St. John, just published by our Publishing House at Kansas City, to distribute gratis among their customers, or patrons, or patients, or friends, in commemoration of their having been saved by the blood of Christ. The two thousand would only cost you twenty dollars, as they sell at one cent a copy.

Two million of our small children are being offered up to the greed god of America as employees in the mills and factories of this country. One child in every six between ten and fifteen years of age is the proportion.

The estimate is that there are 34,796,077 people in the United States over ten years of age who are not members of any church. This is astounding, and should provoke profound thought and prayer among the godly of all churches.

In 1910 there were 5,144 Protestant missions in China. Protestant missions were conducting one hundred and seventy hospitals, fourteen orphanages, sixteen leper asylums, and one hundred opium refuges. There were 553 mission colleges, academies, and higher institutions, and 3,708 primary institutions, with 117,000 pupils. There were 324,890 adherents. Only ten years before this the Boxers tried to stamp the church and religion out of existence. To go further back, it is a fact that Robert Morrison, the first Protestant missionary to China, labored for seven years before

he won his first convert. Thirty-five years after he landed in Canton there were but six communicants in the entire Empire. Do missions pay? Does the infinite patience of pioneer missionaries in these great fields pay? Let these facts answer.

Eighty saloons in Des Moines, Iowa, lost their licenses recently, said to be the direct result of the Billy Sunday meetings there. A state-wide prohibition law in that state has since been enacted. Thus Iowa looms up as a state added to the roll of honor.

The South Carolina senate passed a state-wide prohibition referendum by a majority of more than three to one. We trust soon this state will be rid of the saloon forever.

Our naval program provides \$47,000,000 for the building of two great dreadnaughts, six torpedo boats destroyers, eleven coast defense submarines, and a naval seagoing submarine with an operating radius of one thousand miles, and a fuel ship.

According to the statistics of Dr. H. K. Carroll, who is the recognized authority in the matter of church statistics in this country, there has been an increase of 763,000 in the church membership of the denominations of the country during the past year. The Methodist Episcopal gain was 187,000 over the preceding year, and the M. E. Church South was less than twenty per cent of that of her big sister church of similar name.

That was a great flood in Rome and environs when the river Tiber was fifty feet out of its banks, and the lower parts of the city were overflowed, especially around the Vatican.

The House of Commons adopted a bill providing for the largest budget for the war expenses ever known in the history of the government. It simply means that the expenditure is to be without limit until the war has been pushed to the end. It means also the raising of the army to 3,000,000 men. When at last awakened, Great Britain shows herself awake. It is certainly a matter of profound regret that this needless war could not be at once brought to a close. England, we think, should exert herself, as well as all other belligerent nations, to bring the war to an end. The world's welfare demands it. Humanity demands it. Every interest of the world requires the cessation of hostilities.

Wireless telephony has been shown practicable by a recent experiment. The first successful tests of the wireless telephone from a moving train were made on a Delaware, Lackawana & Western Railroad, when spoken messages were clearly heard twenty-six miles. The possibilities of this innovation are simply incalculable. The marvels of the age continue to grow.

The infamy known as the gambling Casino at Monte Carlo, seems to be suffering greatly from the great war in progress. If so, this is one of the few good results possible to mention from this war. It is said that the annual report of this corporation shows that there has been a shrinkage of more than two million dollars as compared with its receipts for 1913.

This is a loss of fifty per cent. Our only objection to this showing is that the institution was not hopelessly and overwhelmingly bankrupted by the war's influence.

Another case of the discovery of human freaks has come to light. A woman living in abject squalor and wretchedness died in a cheap tenement in New York, who had lived on the charity of other people, and there was found not a morsel of food in the house or any comforts whatever. Her little kerosene lamp was empty and there was no fuel for a fire. Evidently she had suffered greatly, if she did not starve from neglect or hunger and cold. There was found, however, in her room, savings bank deposit books showing that she had more than twelve thousand dollars to her credit in the banks.

Collier's Weekly predicts that in ten years women will be voting on the same terms as men in most of our states, and "that the backward remnant will be hustling to catch up." Women vote in eleven states now, and the sentiment is stronger than ever, and growing daily.

E. P. Marvin says, in an exchange, in writing on a "Homily for Preachers," a good thing in these words: "I know men who might be good preachers but for two faults. (1) They have no delivery. (2) They have nothing to deliver. Preaching is the meanest trade, but the noblest vocation in the world."

The federal law regulating the use and sale of opiates went into effect March 1. This new law requires that each person who sells or distributes opium or cocoa leaves, their salts, derivatives, or preparations, must be registered with the collector of internal revenue, and pay a privilege tax. The name and address of each person purchasing these drugs must be kept by the druggist selling the same, and these lists are to be kept open for inspection by government officials. A similar record must be kept by the physicians who administer an opiate, the amount administered, and the time the drug was given. A maximum penalty of two thousand dollars is provided for violations of these requirements. This stringent law will no doubt tend to curtail the use of these drugs, and check the alarming increase in their use.

To the Hub next! Billy Sunday has been invited to hold a meeting in Boston. How the Bostonians will take to the slang and the methods of Sunday we can only know when he has been tried out in that "Hub."

We have long thought that our government, under the lead of President Wilson, was rushing independence upon the Philippines before they were ready for it. This is one of the few points in which we disagree with Mr. Wilson. We now have confirmation of our opinion in the view held by the best educated among the Filipinos themselves. B. W. Cadwallader, head of extensive lumber interests in the islands, comes out with the statement that the most educated people in the islands are opposed to independence. They think that independence would do them more harm than good. Better wait a while longer and possibly a good while!

Dr. T. N. Ivey, editor of the Nashville *Christian Advocate* (Methodist, South), who recently heard Dr. J. H. Jowett preach in New York, says in his paper: "I found myself saying in my heart at the conclusion of the sermon, as followers of the Lord Jesus Christ in America, we have cause for gratitude that such a man as Dr. J. H. Jowett preaches on Fifth Avenue, New York, so plainly and powerfully such an evangelical gospel. The fact explains why his church was filled on that snowy Sunday."

If we had the ear of every young preacher in America, we would say in the loudest tones, and with the most tremendous earnestness at our command: "Do not under any circumstances whatever attempt to imitate Billy Sunday." This is the fear now, that we will have a large crop of miniature Billy Sundays among thoughtless young preachers and among those who may unconsciously imitate him. Never do this, whatever else you may or may not do. Be yourself. Be natural. Let God have and use your own personality, for it is this He wants and for this He has called you personally, and not some one else.

He Came Eating and Drinking

The Son of man came eating and drinking. Now this brings to our minds the fact of the wholeness or many-sidedness of the life and work of our Savior. He sanctified life in its entirety, and not simply on one of its sides. He established a religion which is to touch and ennoble life in all its angles or relations. Paul had caught this idea, when he declared that whether we eat or drink, or whatsoever we do, we should do all to the glory of God. What a glorious thought, that we can serve God in the kitchen at our domestic drudgery, as well as in our drawing room on the piano, making melody to God in the sweet harmonies of music. How consoling to the shut-ins, that we can serve and worship God, and come closer and closer to Him in our afflictions, as well as when the blood bounds in our veins and the flush of health is on our cheeks. An exchange has the following fine thoughts on this subject:

Several times we are told Jesus was a guest at some feast, and it was at a wedding at Cana that He wrought His first miracle. What an insight into His life we get in these few words. The Son of man came eating and drinking! They show us that He was concerned, not with a part of life only, but with the whole, with social as well as spiritual interests. His action not only permitted but hallowed all ordinary social life; it did away with the division of life into what we are wont to call the religious and the secular, giving us instead a division that we may call directly religious and indirectly religious. For His example was rightly interpreted by Paul when he wrote to the Corinthians, Whether ye eat, or drink, or whatsoever ye do, do all the glory of God.

We must not think of the kingdom of God as a kingdom in which the King is interested solely in churches and missions and Sabbaths; it is a kingdom where the King's principles are in force in the everyday life of all its members. Ruskin tells us that when excavations were made around a church in Venice an inscription was uncovered on which was written, "Around this church let the merchants' weights be true, his contracts just, and his judgments without guile." Religion is to be taken into business life, political life, social life. Christ came not to claim a part of a man, but the whole man. No life is more worldly than a Christian's, said Luther, and he was right, for unless our Christianity enters into every part of our life, we are not Christians, true followers of the Christ. "Like his own garment, the robe of life is all one piece, seamless, inseparable; and every thread that enters it runs straight through

warp and woof, and intertwines with every other thread to form the entire fabric of character."

The Lake Amidst the Hills

Being changed into the image of the Lord, from glory to glory—this is the aim and the purpose of the great scheme of redemption. God wants us like Himself, and He subsidizes everything to this end by His gracious providence and loving mercy. His disciplines mean this. His providences mean this. His leadings and His testings mean this. He is trying by a thousand gracious ways to revamp us with His own divine image, which was lost in paradise. He sanctifies us and then disciplines and trains and tests us, so that this blessed image may become complete and permanent in and on us. J. Marvin Nichols says, with beauty and force, in the *St. Louis Advocate*:

We have seen a lake near the crest of snow-crowned mountains. It is as smooth as a sea of glass. Its bosom is waveless and still. No breath of air ever disturbs its peaceful repose. It is shielded by the granite hills round about. Reaching out over the surface of this lake is an overhanging ledge. From it, looking downward, it seems your vision penetrates immeasurable depths. As far as the eye looks downward that far do you look upward. Every star and planet that swings in the sky above is marked. You look upon the things not seen. You touch the intangible and see the invisible. What a lesson comes to us as we look into the bosom of the placid lake amidst the hills! That was the supreme thought of the great apostle Paul when he said: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." The thought is overpowering and it is the secret of the happy, unfolding life. When we gaze upward toward all that's good, we are by that vision silently changed into its selfsame glory. We stand all bewildered with wonder while we gaze on an ocean of love. Fanny Crosby sweetly sang:

"Let me love Thee more and more,
Till this fleeting, fleeting life is o'er;
Till my soul is lost in love,
In a brighter, brighter world above."

Pre-eminently Ours

That is a point well taken, we must declare, by Mrs. Lucy P. Knott when, in announcing her purpose to erect a cross upon the front apex of her church, she says it is a melancholy travesty on the religion of our Lord and Savior Jesus Christ, if a cross appears upon the roof of a church when the power of the cross is not demonstrated under the roof of that church. Of all peoples, those who depend exclusively upon the cross for their commission, and for their hope and their title to holiness and happiness, are best authorized to have the cross on their church edifices. When the marvelous power of that cross, in its saving and sanctifying influence is present, the outward sign of the cross is entitled to be constantly seen. In *Joyful Sound* Mrs. Knott says:

Before this issue of the *Joyful Sound* is distributed we expect to have placed upon the front apex of our church a cross, lighted with electricity. We have long been of the opinion that this emblem of our faith should not be monopolized by one or two denominations. We most deeply realize that a cross placed upon the roof of a church is a melancholy travesty on the religion of our Lord and Savior Jesus Christ, if the power of the cross is not demonstrated under the roof of that church.

We have placed this cross upon our church because, through the grace of God, we have seen and felt the power of the blood-stained cross within the church. Chains and fetters have been broken in a moment's time where years of self-effort have failed. People have been turned from the very

"powers of darkness" and "translated into the kingdom of God's dear Son." Our dear Father R— came into the church six years ago. For forty years he was helpless under the power of drink. No "cure," and he tried many, was able to deliver from the awful curse. But he got one glimpse of Jesus on the cross and immediately he was delivered, and is with us today, saved and rejoicing in the love of God.

The Will of God

God has left a will on record for His children, and we do well to claim our inheritance under this will. He has not left us orphans, without provision for our needs, or means for spiritual support provided liberally. Likewise He has disclosed the facts of this provision in a clearly stated will, and the language is so plain as to require no great scholarship to understand its terms and provisions. This is a very precious truth, very full of comfort for the tempest-tossed children of the great Father in this unfriendly world. The enemy would defeat us of our inheritance, but we must be alert and not fail to secure it. Doctor Simpson relates a queer story of a lost will, which reminds and illustrates the fact of this our Heavenly Father's will for us, His beloved children:

There is a quaint, old story told of a rich man who lost his only son, and, after his own death, his will could not be found. After searching vainly, the state attorney took up the case and ordered the property sold and his estate settled. On the day of the auction, a poor, old woman who had once nursed his only child begged the auctioneer to let her buy the picture of the boy. She had only a shilling, but nobody seemed to care for it, so it was knocked down to her. And she went home happy in having the portrait of the child she had loved so dearly. One day when repairing the back of the picture she found a legal document hidden in the wooden back. She hurried to the lawyer and delivered it up with much concern. After he had glanced at it he called her to him and said: "You have certainly made a great find. This is the old man's will, and in it he has left all his property to anybody who loved his boy well enough to buy his picture at the auction sale when the estate is settled."

God, too, has left a will by which all His fortune becomes the inheritance of those who love the Lord Jesus Christ well enough to take Him for their own.

Profit-Sharing

Mr. Ford, the manufacturer of the Ford automobiles, has introduced most successfully the profit-sharing system among his employees, and claims that it works admirably. He seems to have the good will of his employees, and they seem to make much better wages, while at the same time Mr. Ford makes prodigious profits himself. After stating his maxims of business, *Zion's Herald* says of Mr. Ford's system:

This is the explanation of the profit-sharing system which was inaugurated by the Ford company, so that now the minimum wage paid for eight hours of labor, to those who are twenty-two years of age and over, including women who are the sole support of some next of kin, is \$5.00. The profit-sharing is graduated so that those who receive the lowest hourly rates have the largest proportion of profits. The company keeps a corps of forty men who are good judges of human nature, who spend their time among the people, teaching them the English language, American ways and customs, the duties of citizenship, and how to live under comfortable, congenial, and sanitary conditions. Since the profit-sharing system has been introduced, there has been an increase of 86 per cent in the number of men who have purchased homes, while 8,000 families have migrated from poor, squalid neighborhoods to those conducive to health, comfort, and happiness.

THE OPEN PARLIAMENT

Organization: Its Necessity for the Conservation of Holiness

Written by F. C. WEED

IT might be asked, Why is it thought necessary to conserve holiness; is there danger that it may be overthrown?

When I say that I was brought up by a Christian mother, and have always attended church services, and that for the first fifty years of my life I do not remember of hearing the subject of holiness preached upon, you can better appreciate what I say when I tell you that I now regard holiness as the greatest subject of Bible truth that can be taught the church and people of this day.

How are we then to conserve the doctrine of holiness? We find that our government has seen the necessity of enacting stringent laws for the conservation of the things that make for the nation's wealth and prosperity, such as its minerals, its timber, and its water courses, against waste and destruction by their enemies.

Now, while I am unable to find the word "organization" in the Bible, Paul says, in 1 Cor. 14 ch., 40 verse, "Let all things be done decently and in order." In verse 33 we read, "For God is not the author of confusion." To avoid confusion in the church, then, all things must be done decently and in order.

One of the best ways of conserving anything is to throw around that thing ample and sufficient protection against its enemies.

Holiness is not a new doctrine. We read in Gen. 17:1, God said to Abraham, "I am the almighty God, walk before me and be thou perfect." Here we have a commandment for man to be holy in the very beginning of God's work with His children. In Matt. 5:48 Christ commands His disciples to be perfect even as the Father in heaven is perfect. When God said to Abraham, "Walk before me and be thou perfect," He had already called Abraham to leave his own country and his people. In Gen. 6:9 we read that Noah was called, "A just man and perfect in his generation." That is, his perfection was all that could be required in that dispensation.

So the requirement that people who walk with God must be holy is no new requirement of the church. In former dispensations God dealt with men in a more simple manner, but it was left to this advanced age for God to inspire His apostle to write that wonderful declaration, "Without holiness no man shall see the Lord."

God sees the end from the beginning, and He knew that it would be in this last age, when man would seek out many new inventions, and when faith would not be found in many of His people, when man would have arrived at the zenith of his intellectual power, and ceasing to worship God, would worship man as God; then it would be necessary to organize for the protection of holiness.

The early church had an organization, for we read in 1 Tim. 3:1, "If any man desire the office of bishop, he desireth a good work." In verse 8, 10 we read, "The deacons must be grave, not double-tongued, . . . and let these also be first proved; then let them use the office of a deacon being found harmless." The people spoken to in 1 Tim. had received the baptism with the Holy Spirit and were holiness people.

If the early church had assembled themselves together without an organization, they

would have had no power to elect bishops and deacons. They could not obey that injunction of having everything done decently and in order, because order without organization in transacting business is impossible. An individual may conduct himself orderly and decently, but a body of men will not do so, without organization, even though they have the grace of God. Paul was compelled to record in 1 Cor. 1:11, "For it hath been declared unto me, my brethren, by them which are of the house of Chloe, that there are contentions among you." Again in verse 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Holiness, as a church doctrine, was revived during the time of Wesley. He was the founder of the Methodist Church, and holiness was the great thought underlying that church for many years. As long as the Methodist Church adhered to the teaching of Wesley, it was a power for righteousness and truth, but where it has lapsed in the teaching of holiness, the church has grown cold and formal, and has shown a desire to become a popular church. Where the ministry has repudiated the doctrine of holiness, it has become a dead church, and, like Samson, it wot not that its strength has departed from it. Who are the most bitter enemies of the holiness people today? Are they not those who have repudiated the teaching of holiness, and who have ceased to live holy lives?

Less than a year ago, a prominent minister of this conference said to me, "Weed, I don't intend to leave my family without anything. I have a little laid up and I intend to have more." He then had a summer cottage at the Chain of Lakes. Now, I knew that this man had lost his hold on God, for no man who has a hold of God would make any such expression. But, beloved, remember the words of the apostles of our Lord Jesus Christ how they warned us that in the last days perilous times should come, that there would be mockers in the last days, and it is said by Jude, "They shall walk after their own ungodly lust," "whose fruit withereth, without fruit, twice dead, plucked up by the roots."

The teaching of holiness is not compatible with the carnal man. The carnal man revolts against self-examination and squaring the whole life with the life of our Master; we are living in an age when the church has heaped to itself teachers and preachers having itching ears. They like the compliment of the world, they like to live well and to receive large salaries, make a big bluster and attract to themselves a reputation.

Allow me to inform you what a writer of note says about the modern man, "What are the gods to which the men of the day are looking to bring benefits and blessings to humanity, to elevate mankind, and generally do for them what they are unable to do for themselves? It is desirable that we have the clear-

est understanding as to this; and we have not far to look in order to discover that there are gods many. We hear on all sides and our attention is called in all the multiform literature of the modern man, to the great things that are being done for humanity by science, evolution, invention, education, federation, progress, liberty, fraternity, democracy, reason, commerce, civilization, art, wealth, etc." He says, when modern man looks back with pride upon the career and advancement of humanity, he gives to God no glory for any gain he recognizes, but says, "These be thy gods, O Israel." He says the twentieth century intellectualism manifests itself, with a distinctness leaving nothing to be desired on that score. The class poem of the Harvard class of 1908, which had a wide publication, closes with this stanza:

O holy spirit—O heart of man,
Will you not listen, turn and bow
To that clear voice, since time began
Loud in your ears, and louder now
Mankind, the Christ, retired,—
Re-crown, re-crucify;
No god for a gift, God gave us,
Mankind alone must save us.

This is the highest development of intellectualism and is the product of the greatest school of America today. Do you wonder that Christ asked, "When I come will I find faith on the earth?"

The writer goes on to say, "We deem it important to note the unanimity of the modern theologians in regarding the old foundations of the faith as having been destroyed, and in speaking of new foundations for religion being laid in history, science, and democracy." It is important to note further that these foundations are entirely man's work. History, science, and democracy are purely human institutions.

Again, all this is but affirming under another form of words, the doctrine of the divinity of man; for in this "religion," based on history, science, and democracy, God has no place at all, except as He is identical with man.

Let me give you the benediction of this human religion. "May the love of humanity, which is the highest, purest, most unselfish love that humankind can know, keep alive in our souls the sacred fire of high resolve, nourish our minds upon the manna of generous and uplifting thought, and strengthen our hands to helpful, kindly service; and may the blessings of liberty, justice and equity, of peace, happiness and prosperity, of equality, co-operation and comradeship, be upon us and our children's children, from this time forth forever more."

Now for the doxology:

"Praise love, who slayeth hate and wrong.
Praise him in word, and deed and song.
His blessings be on age and youth.
With justice, liberty and truth.
All hail the people in their might.
All hail the victory of right.
The glory of the common good.
Dear love and joy of comradeship."

Are any of my hearers going to churches where any of the ideas that have been por-

trayed in this connection are preached from the pulpit? Perhaps it is dressed in another garb, and appears in themes concerning great men. Anything to steal your time from the consideration of the Christ is the opening wedge that leads to human religion—the deifying of the human.

This is the form of the anti-Christ that is to come into the world in the last days. If this kind of doctrine is being poured forth from the pulpits that formerly were heralding the truth of Christ, is it not necessary to organize for the conservation of holiness?

The question recurs, Is any church or organization that does not believe and proclaim this truth safe for one who has received the blessing of sanctification to remain in? The Psalmist says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Now do we not all know that the most scornful man that holiness people come in contact with, is that person who belongs to one of that class of churches, which once professed the doctrine of holiness, but of late years has repudiated it?

Can there be any fellowship between Christ and Belial? We read that, "In the last days, perilous times shall come." In what way? "For men shall be lovers of themselves, covetous, unholly, having a form of godliness but denying the power thereof." What class of people is Paul here speaking about, that shall be unholy, having the form of godliness but denying the power thereof? It certainly

cannot mean the sinner, for he makes no pretensions. Now what are we to do where such conditions exist? Why, the command is, "Come out from among them." Our friends may be there, yea our family may be there, it may be that this is the church where we first saw the light. "What is that to thee, follow thou me."

Brothers and sisters in Christ, to me the baptism with the Holy Spirit is the most wonderful visitation of God to man. Most signally has He visited us who have the blessing.

Why should the holiness people be united and not scattered into the other churches? Well, one good reason is that where God's people have assembled together, God has promised to be in their midst. You hear one say, "We had a blessed time last night; that was a blessed experience." Why was it a blessed time? Because the Holy Ghost was there with His people; and that to own and bless. The blessing of one affects another, the Spirit is honored and the people are greatly blessed and strengthened. Can you, my brother or sister, get any such results in a meeting where the people do not honor the Spirit? I cannot, but come away feeling that I have had a loss.

Not only should we be of one mind, and one purpose, but by uniting together in one church, we then concentrate our energies and money with which the work can be carried on with greater power and effect. As long as Satan can scatter our forces by one pretext or another, God's work is weakened and Satan comes off triumphant.

West Allis, Wis.

iar people, zealous of good works" (Titus 2:14).

He is no respecter of persons; you can get the promise of eternal life, no matter what your station or calling, by accepting on His terms, the repenting of *all* sins, which He will blot out and remember no more against you forever, and the giving over to His keeping the heart and mind fully and completely. Beware! the germ of sin is in you, but He (and He only) can destroy sin that works in your body, and that defiles you and makes you unclean in His sight. "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

Therefore, "Follow peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14).

Our Holy Business

Written by REV. R. PIERCE

Be ye kind to one another. Here is a brief and simple command, that if obeyed would revolutionize the world. What a heaven earth would be, if it became the rule of life in all phases of society to be kind. How it would stop the wheels of evil and start in motion the wheels of good, and keep them buzzing throughout the world. There are very few people who can withstand persistent kindness. But this command is given to believers, and if it were universally observed and practiced in the churches, it would bring about the consummation of our Lord's prayer—"That they all may be one." Kind in our wishes, kind in our words, kind in our ways; every motive of our dealings with others having their tap-root in kindness. Oh, what a delightful life it would be to live, and what a magnet it would be to win others. No wrong thoughts, no harsh words, no uncouth mannerisms, but to have a heart of love going out in helpfulness with motives sincere to do others good without thought of recompense. It would be like a gleam of sunshine on a cloudy day. Say, brother, will you be kind? You must—God commands it.

Tender-hearted. This is not merely a "soft emotion," but a renewed state of the soul from which springs a sympathetic interest in others. It is a heart that not only glows with sympathy for those who suffer, but is instant in action in its ministrations of helpfulness. The tender heart is the mainspring that keeps all the other mechanism of the soul in perfect order: the tone of voice, the touch of the hand, the glance of the eye, and all the manifold emotions of the child of God, are under its control. It does not need to be coaxed or bribed, but springs forth instantly at the cry of pain; yea, while it lies in its negative state, its thoughts are tender, and purposes are born of it that find their practical outcome in blessing of others. It is a preventive of consensiousness, criticism, and condemnation, and always is patient toward others, and gives them the benefit of a doubt. While it is a great blessing to others, it is a constant heaven to the possessor of it, and one of the evidences of a pure heart filled with holy love. It is a constant companion to "kindness." Lord, give Thy children tender hearts.

Forgiving one another. This is the bridge over which we must all cross to be saved. It speaks the specific and constant state of every renewed heart. There is not on the footstool of the Eternal such a contradiction as an "unforgiving Christian." Our blessed Lord settled that question forever when He said, "If ye

Why Christ Came

Written by J. W. DEETER

WHEN God created man, He created him in His own image. But man fell, and the fall wrought a great change in his nature. But before he was banished from the garden, God promised a Redeemer.

It took ten generations for fallen humanity to go from a state of purity to destruction in the flood, except those in the ark. Then from the ark comes one righteous family—but with the germ of sin planted therein—which human remedy cannot eradicate.

Twelve more generations, and down goes man again, and God calls forth Abraham to preserve the seed of the coming Redeemer. But the germ of sin is transmitted, and the chosen children of God, the Hebrews, are soon mired in sin. Then the tribe of Judah, and, after a varied history, we find Israel in the promised land, but soon given over to idolatry, which sends them to Babylon for seventy years, after which they turn, only to discard heart worship for other forms. Year after year prophets rise up and warn them of sins, but from bad to worse they go—the germ of sin ever present doing its work.

Finally Malachi speaks: "Judah hath dealt treacherously and an abomination is committed in Israel and Jerusalem, for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god." "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the father to the children, and of the children to their father, lest I come and smite the earth with a curse."

Silence for four hundred years, not a word from God, when suddenly out of the night the angel appeared to the shepherds on the Judean fields, saying, "Fear not, for behold

I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." "Thou shalt call his name Jesus, for he shall save his people from their sins." He is the seed of the woman who is to bruise the serpent's head.

Thirty years with His people, thence to Jordan to be baptized by John, who says: "Behold the Lamb of God, which taketh away the sin of the world." For three and one-half years He goes up and down the land, preaching deliverance, holiness, peace, joy, hope and life everlasting, then goes to the cross. That cross, reader, is where you and I come in; where you and I become heirs of the kingdom. "If children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:17).

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. 3:29). An heir has full right to an estate; brother and sister share in the estate equally. In the heavenly estate you can not take mine, nor can I take yours—we can only claim and receive our own.

How do we know we are heirs? "The Spirit himself beareth witness with our spirit, that we are the children of God." "We know that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). You get the witness when conditions are met.

That cross means holiness or sin, heaven or hell. Christ came to destroy the works of the devil, and died that the law of sin be forever abolished; that we might live again, as in the beginning, pure and spotless, and holy. "In holiness and righteousness before him, all the days of our life" (Luke 1:75). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a pecul-

forgive not men their trespasses, neither will your Father forgive your trespasses." It is not so much the forgiving of others when they seek it, as the more active outgoing of the soul toward the transgressor. There is nothing that can stand between us and our fellowmen that cannot stand between ourselves and God. We must have the same spirit of forgiveness as our Father, else we are not His children. We must forgive or remain unforgiven. Some may be in the visible church and entertain an unforgiving spirit, but none can be in the kingdom and do so. When God forgives, it is settled forever; and brother, when you forgive see that you meet the forgiven ever afterward as though they had never transgressed against you. Forgiven, or not?

Extent of our forgiving. God has not left us in ignorance as to the extent of forgiveness which we are to extend toward our fellowmen. Christ's "seventy times seven," and Paul's "even as God for Christ's sake hath forgiven you," shows that our forgiveness must be full and hearty. There is no room—whatever the injury—for a Christian to have a grudge nestling in his heart against any human being. As God meets the forgiven sinner, "remembering his transgressions against him no more forever," so must our forgiveness place the forgiven again in our hearts and fully restored to our affections and care. Many will say, "Yes, I forgive him; but—" There is no "but" in forgiveness. "Well, I have nothing against him, but I do not want to have anything to do with him," is a contradiction. Christian forgiveness is not a legal thing, but a matter of the heart's outgoing to be right with every living being. Brother, to be forgiven is to forgive. I hope you are forgiven.

Essentials of a Gospel Preacher

Written by CHARLES V. LA FONTAINE

THE call to preach the Gospel is the greatest and highest calling given to men. In it he becomes a co-worker with God for the salvation of the world. His field is the world, and his mission must be as extensive as the habitation of man, and as intensive as the possibilities of his nature can make it, sanctified by divine grace. It is not an easy calling, if one does all that is possible within his sphere of action.

Certain great essentials go to make up the model preacher, and the combination of them, under the leading of the Holy Spirit, will surely result in a successful ministry.

First, the model preacher must be a regenerated person, having passed from the death of sin unto life in Christ Jesus, through the power of the Holy Spirit. Sad to say, but there are men trying to preach the Gospel without regenerating grace, and the evident failure of their ministry is a potent testimony of their lack of spiritual life. The words of Jesus to Nicodemus (Jno. 3:8), "Ye must be born again," are absolutely needed to be applied to every preacher of the Word.

The fact of his regeneration has the triple witness. First, that of his own consciousness, like the man born blind who testified, "One thing I know; that whereas I was blind, I now see" (Jno. 9:25). Second, the witness of the Word of God, "These things have I written unto you that believe on the Son of God, that ye may know that ye have eternal life" (Jno. 5:13). Third, the gracious witness of the "Spirit himself" that "beareth wit-

ness with out spirit, that we are the children of God" (Rom. 8:15, 16 R. V.).

Second, the model preacher must be a wholly sanctified man. Not a holy terror, nor a holy critic, but one cleansed from all sin and baptized with the Holy Spirit and fire. What a preacher does, depends upon what he is.

This divine requirement was commanded of the apostles by Jesus himself, when He told them to tarry at Jerusalem and not depart until they had been endued with power from on high (Lu. 24:49; and Acts 1:5).

There is plenty of time and opportunity to preach the Gospel; men do not need to rush off to the battle without the divine equipment for their work.

Third, *He must be a man of one work*, and that work the ministry to which God has called him. The work of the ministry should



National Prohibition Hymn

By ROBERT L. SELLE, D. D.

Tune: America.

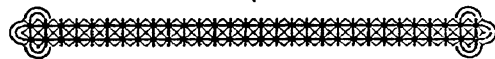
*The North and South agree—
Our Nation shall be free
From rum's death reign;
The sons of "blue" and "gray"
Their country's call obey
And rush to arms today
Vict'ry to gain.*

*The curse that blights our race
Shall have no more a place
In our domain;
Our Nation's flag shall wave
In triumph o'er the grave
Of alcohol, though brave,
Completely slain.*

*Long has this giant, great,
Wrought death within our gate,
But he must go;
United we will stand
And under God's command
We'll banish from our land
The liquor foe!*

*King Alcohol, good-by;
Your thrones all crumbled lie
From sea to sea;
Our sons and daughters, fair,
May go forth anywhere
From rum's destructive snare
Forever free!*

LITTLE ROCK, ARK.



occupy the same important place in one's thought as that of personal religious experience. As Paul said, "This one thing I do" (Phil. 3:13), for "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). No other matter is of so lofty a calling, and no matter what other attractions are presented, he should be as Paul, who said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

Fourth, *He must be a genuine, Christian believer* in the Bible as the inspired Word of God, and feel of a certainty that "All Scripture is given by inspiration of God and is prof-

itable for doctrine, for reproof," etc. (2 Tim. 3:16). "As such, he will "receive with meekness the engrained word which is able to save the soul" (Jas. 1:21). He also becomes a doer of the word and not a hearer only, for he finds that "the word is alive and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). He must think and believe and teach that God and the church and the Bible have some divine rights that he is bound to respect. Until God gives us a newer and a better Book he will stay by the "Old Book that comforted mother."

Fifth, *He will believe his beliefs, and doubt his doubts.* He will preach his beliefs, and keep still about his doubts, for he has no right to impose his ungrounded doubts upon a congregation who is paying him to "preach the word." He will trust his Bible as really as he trusts his Lord, be a devotee of the written Word of God, and make it as the man of his counsel and a light to his path.

Sixth, *He must be a revival preacher*, and in his own pulpit "do the work of an evangelist" (2 Tim. 4:5). Who better than a pastor knows the needs of his own people, and who than the pastor can more clearly declare the whole counsel of God without fear or favor?

Seventh, *He must be a winner of souls.* "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars forever and ever" (Dan. 12:3). "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20).

Eighth, *He must so present the truth as to make out a good case.* "I therefore so run [and preach], not as uncertainly; so fight I, [and exhort also], not as one that beateth the air" (1 Cor. 9:26).

Ninth, *He must be painstaking*, in the preparation of his message as well as in its delivery; thoughtful in every detail of his work; considerate of each member of the flock, lest the most needy be neglected; diligent in his pastoral calling to have oversight of the whole membership; and perpetual as the day and night in doing good to the bodies as well as the souls of men, punctual in his appointment of service and of business; and untiring in every labor of love to which his ministry is devoted.

"You will have to get the din of the world out of your ears before you can hear the whispered love of the Bridegroom. Oh, the heart, the aching, noisy heart! How the strife, the sorrow, the endless confusion of the world surges through it. But there comes a calm. Jesus has spoken peace, His spirit has cast out the world and now broods there in blessed quietness. The tumult of the world still rages, but it is all without. I am in the secret place of the Most High. And in the 'speaking stillness' He comes, the One altogether lovely, Bridegroom of my heart, and sups with me. Friend, have you found this place where from the Babel of earth you may at will enter into perfect calm? Have you a sanctified heart where you may always find the Lord and be filled and thrilled with His blessed presence?"

MOTHER AND LITTLE ONES

The Result of a Letter

Becky was twelve years old. She was a bright, winning little maiden; and how she did want to do some work for Jesus! But for two long years she had been an invalid, unable to walk at all. In the summer she could sit in her chair out under the great maple tree on the lawn and listen to the songs of the birds and the hum of the bees; but in the long, cold winters she must spend much of the time on a couch in her room, looking out at the snow-covered trees and the long, stiff icicles. But oh, how she longed to bring some soul to her Savior!

"But what can I do?" she would say to herself, sadly, "lying here where nobody sees me and I see nobody."

One day Gertrude Card, who lived next door, came in to call on Becky. In relating the news in which she thought Becky would be interested, she finally said: "You remember that Mr. Johnson who used to live in the brown house on the corner, and had such a pretty wife and that dear little baby?"

"Oh, yes! I used to wheel the baby—that was before I was hurt."

"Yes. Well, what do you think? He's going to buy Mike Dunn's saloon! Think of it! A saloonkeeper! And they say his wife's going away from him; because, she says, she won't have little Robert brought up in a saloon."

"But why is he going to keep a saloon? I thought he was a bookkeeper for Hunter & Co."

"Well, he was; but you see, he got to drinking and lost his position, and—oh, dear, there's Harriet motioning for me to come out. Good-by, Becky, dear. I'll come over after school and bring that book you wanted."

After she was gone Becky lay thinking. Suddenly she reached out for her pencil and pad, which were always kept near her couch. For nearly a half hour she wrote and rewrote, until she finally had a copy which seemed to be satisfactory.

When Gertrude came in after school, Becky said: "Will you please get one of those envelopes in the second drawer in the desk? Thank you. Now, just wait till I address it; and then you'd just as soon mail it for me, wouldn't you?"

"Of course; not a bit of trouble," replied Gertrude, who was always ready to do anything for her dearest girl friend.

"Why, Becky, what in the world are you writing to him for?" asked Gertrude, as she saw the address.

Becky smiled, but shook her head. "I'll tell you some time, but not now."

Gertrude knew better than to question her friend further, and she took the letter and dropped it into the mail box.

The next day an answer came. Becky had not expected an answer—at least, not so soon. She was almost afraid to open it, for fear of what it might contain; but after she had read it, she lay for a long time gazing out of the window and thinking. Then she reached for her pencil and wrote another letter. "Dear Jesus, bless that letter," she said, as she sealed it. Then she sent it to the mail box and awaited results. No answer came. But several days later a gentleman called to see Becky, and was shown into the room where she lay smiling among the cushions on her couch.

"I'm not a saloonkeeper and I'm never going to be one. So, may I come in, please?" It was Gilbert Johnson's voice that spoke; and, as he seated himself beside Becky's couch, he continued: "I did n't mind your first letter much—thought it was a fanciful idea of a little girl; but when the second one came and I found you were so deeply in earnest, I couldn't forget it. I tried to, though. I threw the letter down on the table and—well, to tell you the truth, Becky, I was mad for a little while. But you know they say that when you want to reform a man, it's sometimes necessary to first get him mad." He smiled, and Becky, recovering from the surprise his call had given her, smiled too.

"Bert Baker—you know him?—the young fellow in Wilkins' photograph gallery—came in and picked up the letter and read it. What

do you think he did? Came right over to me and slapped me on the shoulder and said I was a hard-hearted wretch if I was n't touched by that letter! Advised me to think it over and do as you wanted me to! Imagine that unprincipled, skeptical fellow saying that! And, judging by his actions, I think the letter affected him, too.

"I did think about it—not because I wanted to, but because I couldn't get it out of my mind—especially what you said about my influence over little Robert. The way you wrote that just got hold of me, somehow, and—well, I suppose you're glad to know I've given up the idea of keeping a saloon, and am going to work for King & Riley?"

"Oh, Mr. Johnson, you do n't know how glad I am," said Becky, warmly. "You see, I have always loved little Robert, and I could n't bear to think of him belonging to a saloonkeeper."

"He does n't and he never will. Little Becky, keep on with your good work. I guess all the missionaries aren't out in the mountains and in the slums. Some are right at home, writing letters instead of preaching sermons."

After Gilbert Johnson had gone, Becky lay a long time looking out of the window and thinking. Finally she said: "I thought God wanted me to write that letter; now I know He did."—Pure Words.

Winning the Handicaps

"It's just a question of winning the handicaps!" said the young schoolmaster earnestly.

The discouraged looking boy in front of his desk straightened a little his listless, slouching figure and gave one quick look upward, as if a flash of insight had somehow come to him. The teacher saw it, and followed up his advantage.

"You see, it's just here, Dan!" he said easily, clearing a corner of the desk to sit on and pushing an empty chair toward the boy good-naturedly. "Yes, sit down! We might as well thrash this out tonight as any time. Been wanting a good, jolly talk with you ever since school 'took up' a month ago, but too many other folks always around. Made up my mind to get you alone once if I had to 'keep you after school' to do it! Not that I thought you been 'cutting up' any worse than usual! Dan, I know what's the rub with you! You're just clean discouraged."

The overgrown boy nodded, without looking up, and his fists clenched a little tighter. There were tears under those lowered lashes, and the young college boy who was playing teacher knew it.

"Bad times at home, aren't they?" said the teacher in a low voice.

"Awful!" breathed the boy. "Father's drunk pretty much of the time. I have to stay home sometimes to look after mother and the young ones."

"Not much money for books, I guess?"

"None," said the boy, simply. "If I used it for them, somebody'd go barefoot—or hungry."

"And you can't get out of your present circumstances," pursued the teacher, after a long, thoughtful silence.

"I won't," said the boy, grittily. "S'pose I'd leave mother that way?"

"Don't believe you would!" said his teacher, laying an approving hand on his shoulder. "You're not that kind. Now, see here, Dan! These are the handicaps; but you're going to win, do you hear? And when you do, it doubles the glory—see? I've got to go home now, and so have you, but if you ever go back on this night's talk, I'll go back on you! Will you win out? Say, will you do it?"

The two hands sought each other in a brotherly clasp and said more than tongues just then were capable of doing. The teacher looked up, and they went out together. The boy had lost his hang-dog, listless look, and walked with a hearty stride that went well with his squared shoulders and uplifted chin. None of the circumstances had altered, but he had begun to live a new life in them. And,

no matter what the handicaps, there is for each of us always an elder brother standing by ready to give us strong, brave words of sympathy and encouragement. That is what we need—sympathy; but courage, not pity, to go with it. There is a brave, new life that can be lived right in the midst of our present circumstances. No life but has its handicaps. Our business is to win them.—Anna B. Bryant.

The Boy Who Said No to Himself

He was a little fellow, not three years old. He was very fond of a beautiful plant which stood on the table in his mother's rooms, but his mother had taught him to let it alone. One day when she was not at home, Laddie went into the room and stood by the table, looking at the plant. I happened to be in the next room, where I could see him, but he did not know that.

As I watched him, I knew what he was thinking, for his face was a little battlefield. The plant was so pretty! It would be so nice just to put his fingers on the soft, tender leaves, to touch the lovely flowers! And he could do it easily, for no one was there to hinder. But he remembered what his mother had said, and so the battle was on. How I wondered which side would win. After a little I heard him say: "No, no, Herbert! No, no!" And he turned away. You see, he fought it out all by himself, until God helped him. And I am sure God did. God loves to help a child.

Times are sure to come when nobody is near to say, "No!" to you. You must fight the battle with only God to help you. Have you learned to say, "No!"—to yourself?—Ex.

Busy Grandma

Of, course, grandma was out in the yard in no time with a soft bandage and her favorite liniment. "The poor little fellow has got a pretty bad hurt," she said, when she came back at last.

"How can you have so much patience, grandma," said Essie; "always running from one thing to another, with never five minutes to call your own?"

"Do you think I have, child?" asked grandma, her dark eyes shining with pleasure. "Well, I didn't always have as much as I have now; but you see, dearie, I've lived a long time, and I've learned that sometimes the little things that bring comfort and happiness to others and smooth out the hard places, mean more in the Lord's sight than the big task we lay out for ourselves. We'll get the dress done before the party, never fear, but we'll not neglect the music, and the problems, and the dear little cut feet, either."

Just then Ted's round face appeared in the doorway, with the traces of tears still on the rosy cheeks. "My foot's better, some," he said, "but I'm awful thirsty, and I can't reach the bucket."

"Bless his heart, I expect he is," said away bustling grandma, leaving her little sermon half-finished.—The King's Builders.

"Don't get in such a hurry that you can't wait on the Lord. Hurry and worry are two thieves that are continually stealing from God. Worry robs Him of trust, of peace and the faith that brings things to pass. Hurry leaves His side for the baser things of life, estimating lightly the blessing of His companionship, neglects Him, forgets Him. Would I know the strength of His love, I must go apart into His quietness where time and the things of time do not enter. Would I feel the tender gladness of His presence and learn His blessed guidance, I must wait alone with Him till He speaks."

When you have an elephant on hand, and he wants to run away, better let him run.—LINCOLN.

THE WORK AND THE WORKERS

Announcements

DOCTOR WALKER'S ASSEMBLIES

San Francisco District Assembly, San Francisco, Cal., May 19th to 23d.
Idaho-East Oregon District Assembly, Nampa, Idaho, May 26th to 30th.
Northwest District Assembly, Walla Walla, Wash., June 2d to 6th.

ANNOUNCEMENT—I am now ready to resign from my railroad activities and devote my time to the pastorate. Having had eleven years' experience in Christian work—mission, evangelistic, and pastoral—and having met the requirements of our church, was ordained June, 1913. Any people anywhere able to support a family, desiring information, may write Rev. N. B. Herrrell, District Superintendent, or Rev. J. N. Hampe, pastor Pittsburgh church, 212 Syracuse St., Pittsburgh, Pa.—Rev. S. H. WALLS, 38 Natchez St., Pittsburgh, Pennsylvania.

Evangelist Arthur F. Ingler has open dates in April and May, and may be addressed at 1312 East Twenty-third Street, Kansas City, Mo.

MARRIED—Announcement is received of the marriage of Miss Cora G. Snyder, formerly our missionary to Japan, to Mr. William A. Rusling, at Los Angeles, Cal., February 25th, 1915. They will be at home at Heber, Cal.

NOTICE—An unexpected change in our slate has left us with the whole month of July open. We also have the first half of June open. We prefer campmeetings.—OSCAR HUDSON AND WIFE, Hamlin, Texas.

BIRTH OF SON—Born, to Professor and Mrs. H. B. Garvin, of Fairmount, Ill., a boy. Professor Garvin and wife are both members of the Nazarene church, and the former is a licensed preacher.

REQUEST—I should be glad to exchange *Minutes* with secretaries of any other District.—FRED H. MENDELL, 1000 Main Street, Newton, Kas., Secretary of Kansas District.

REQUEST FOR PRAYER—I am sick and in bed, and ask the prayers of the HERALD OF HOLINESS family that I may soon be well and in the work again.—B. T. FLANERY, Elton, Wis.

NOTICE—I have the months of June and July open, which I can give to campmeetings. For reference write Dist. Supt. H. M. Chambers, or C. A. Imhoff, dean Kansas Holiness College, Hutchinson, Kas.—J. C. WALKER, 215 East Fourth Street, Hutchinson, Kas.

WANTED—A sanctified teacher for Greek and Latin, in Oklahoma Holiness College. State salary wanted.—H. L. SHORT, Secretary, R. F. D. No. 1, Box 198-B.

EVANGELISTIC—I am open for revival meetings and camps for the summer. Any one needing meetings and help can reach me by addressing 513 East Fifth St., Hutchinson, Kas. Reference: Rev. Haas, 211 East Fourth St., Hutchinson, Kas.—H. M. BASSETT.

District News

WISCONSIN DISTRICT CONVENTION

The purpose of this convention was to discuss methods and to lay plans for the coming summer's campaign throughout the state.

While the attendance was not large in numbers, yet we felt God's presence among us, and His blessing upon us. We surely did have a season of inspiration and encouragement. As the reports were given from the different fields on the District, we all realized that this pioneer work is no play affair, but demands faith, perseverance, and self-sacrifice, both from preacher and people.

The convention opened Friday, February 12th, at 7:30 p. m., when Rev. V. E. Clarke, formerly of Los Angeles, now of Chicago, brought the message.

Saturday, February 13th, at 9:00 a. m., we were led in a devotional service by Brother M. V. Anderson, the business session being called to order immediately after, with the District Superintendent, Rev. F. J. Thomas, in the chair. The morning session was taken up with reports from the different churches on the District, and methods were discussed for the betterment of same.

The afternoon session was called to order at 3:00 p. m. This session was spent in laying plans for the summer's campaign. It was decided to go

out through the state with two or more tents, and spread the gospel.

The opportunities for spreading the full gospel in this beloved state of ours are seemingly unlimited. From every side comes the Macedonian cry, "Come over and help us." There are numerous places where, seemingly, a church advocating full salvation would be welcomed and would flourish. We find, however, that we are seriously handicapped by lack of funds. We believe our dear people are all sacrificing, and helping to the best of their ability, but as our work is still in its infancy most of their support is needed to help in the churches already organized, and there is very little left for opening up new fields. However, we are praying with faith in God, and we are doing our best under the circumstances.

Sunday, the last day of the convention, was a great and blessed day. The morning service commenced at 10:30. Brother D. Cecil White, of Chicago, read the Scripture lesson, after which Brother P. H. Lunn, of Racine, gave a short talk on "The Young People," following which Brother M. V. Anderson related to us a part of his life story, which was greatly enjoyed by all. At 11:30 a. m. Brother D. Cecil White gave us a stirring address on "Street Preaching." The morning service closed with a touching altar service, in which a dear brother well along in years was helped into the clear light of the sanctified life.

In the afternoon a delegation about twenty strong arrived from Racine church. The meeting opened at 3:00 p. m. with an old-fashioned testimony and praise service. At 3:30 p. m. Brother F. C. Weed, of West Allis, read a paper on "Organization: its necessity for the conservation of holiness." This was followed by the observance of the Lord's Supper, and it was a precious time, indeed.

In the evening, the closing service of the convention, Brother M. V. Anderson brought us a short message, and following this the evening sermon was preached by Rev. V. E. Clarke.

There is indeed a great field for holiness work in this state, and we solicit an interest in the prayers of God's people that the funds may be provided, and all the obstacles removed, that so far have hindered the spread of the good tidings in this neighborhood.

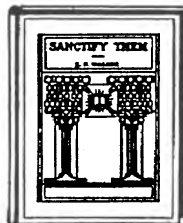
PERCY H. LUNN, Secretary.

MICHIGAN DISTRICT

Michigan District has nine pastorates. We have visited six of them since our December assembly.

The work in general is in a prosperous condition; our pastors and evangelists are all true-blue Nazarene preachers, and are aggressive.

The church in Grand Rapids is the mother



Sanctify Them

By E. F. WALKER

Dr. E. F. Walker's matchless presentation of the great theme of Sanctification has blessed untold numbers all over our land. His book "Sanctify Them" is remarkably clear and helpful in its teaching. In order that all may share in the blessing and help it will bring, we have published it in a neat edition at a popular price.

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THE HAMLIN DISTRICT JOINS THE CAMPAIGN

I noticed some time ago that one of our District Superintendents set apart March 7th to 14th to make a special effort to secure subscribers for the church paper. Now the Hamlin District would like to enter the campaign, and has taken the next week, March 14th to 21st, for a special campaign, and we hereby call attention of not only the preachers but of every member of the Hamlin District to put forth a special effort to secure subscribers for the HERALD OF HOLINESS. This is our paper, and we can't do without it. So let every Nazarene try to get one or more subscribers during this week, and in addition to that, I would suggest that you send the paper to four of your friends who are not members of the Nazarene Church for three months trial subscription, which will only be \$1, and maybe at the expiration of the time they will renew.

Yours for the HERALD OF HOLINESS in every Nazarene home, and the spread of holiness to the ends of the earth.

J. C. HENSON, Dist. Supt.

church of Michigan, and will soon celebrate her fifth birthday. She has over one hundred members, and is a holiness church indeed. She has just had a change of pastors. Rev. W. J. Cross has taken the place of Rev. J. W. Lawrence, resigned, and we predict a great increase for the church under his pastorate.

Lapeer charge, under the pastorate of Rev. A. J. Bush, has two classes, the one in a new church—the first Nazarene church built in Michigan. The other class is in a schoolhouse. This class has a lot paid for, and \$600 in subscriptions, and will break ground for a new building as soon as the weather permits. This charge has about sixty-five members. These people are Nazarenes, and have a mind to work, and have a pastor whose heart is "burning with His love." He not only loves God, but he loves his people also. They have had good revivals at both places this winter.

The Lansing church has just celebrated her first anniversary. Just one year ago Rev. Ed E. Mieras began work with eighteen members. They have seventy-five members now, and a finer lot of folks I never saw unless it would be my home church at Grand Rapids. They worship in their own tabernacle, have a Sunday school of about one hundred and a regular attendance at church of over two hundred. We had three services on Sunday; had four seekers at the altar; six united with the church, and seventy-five partook of the communion service. There were \$138 in cash and some pledges given as an anniversary offering. The Lansing church is indeed a burning and shining light in the capital city of Michigan, with a pastor, Sunday school superintendent, and deaconess that are live-wires indeed.

A. H. KAUFFMAN, Dist. Supt.

HAMLIN DISTRICT

At the last District Assembly I was elected District Missionary Treasurer. There has been sent to me \$20.56 during the first Assembly Quarter, ending with February. The amount sent me has been forwarded to the General Treasurer.

V. S. COUGHRAN.

ARKANSAS DISTRICT CONVENTION

This was our third annual convention, and the second time to convene with the Arkansas Holiness College at Vilonia, Ark. The attendance was not what it should have been, but the student body of A. H. C. gave us numbers, life, inspiration, and spirituality; then there are no better people on earth than the Vilonia saints. We have a strong church, numerically and spiritually, with Rev. A. F. Daniel as pastor. They entertained us royally. The convention was leagues ahead of any convention yet, especially in spirituality. Great grace and power was upon us. Many unctuous sermons were enjoyed, and there were salvation scenes around the altar. The papers, covering many helpful subjects, were excellent, showing the intellectuality, progress, and efficiency

of our pastors and evangelists. The brethren who were to give us papers on missions, not being present, an afternoon was given to home missions. Great interest and concern was shown in many speeches, and a shout in the camp was often the order. It was moved that Arkansas be divided into two home mission districts and two tents purchased to be in the hands of the advisory board, with which to reach unoccupied fields by the Nazarene Church. This was gloriously carried. A collection was taken to raise money with which to buy the tents, and \$53 in cash and pledges were given in a few minutes. We feel that this was one of the most important matters of the convention. Let the Arkansas Nazarenes see to it that this matter is carried out by sending in money to pay the balance on the tents. Send the money to O. H. Beasley, Cabot, Ark., stating it is for the "home mission tents." The literary society of Arkansas Holiness College was given Saturday evening for their annual program, and at 7:30 we assembled to enjoy the great feast. This gave us a clear view of what the college is and is doing. Sister Esther Bonham, a teacher, and her boys' club, were given Sunday, 9:30 to 11 a. m. This was one of the most spiritual and heart-melting services of the convention. God has put these student boys on her heart, and it is wonderful what He is doing for her and them. At 3 p. m., Sunday, the foreign missionary service was held. Professor Cornish lead the young ladies, and Miss Mickey Thompson the children. This service was a time of heart searching, as the young people represented our brothers and sisters in the heathen world. Six of the ladies are preparing for the foreign field. The Arkansas Holiness College is making good under the presidency of Prof. C. L. Hawkins. The college has recently become the property of our church. The next convention is to meet with our Little Rock church. Joseph N. Speakes and A. B. Calk were unanimously re-elected chairman and secretary, respectively.—A. B. CALK, *Reporter.*

MISSISSIPPI DISTRICT

The Lord is blessing and leading to victory on the Mississippi District. I have just visited the Nazarene Mission at Haulka, and heard one of our young preachers preach. God was there, and honored the Word. Had a house packed full, and the preacher brought us a fine message. He has only been sanctified a short time, but God has His hand on him. John Saxon is his name.

I am now at Mathiston, Miss., where Brother Jay has a great meeting going. There have been forty professions. The best people from all the churches are getting sanctified. The pastor of the Methodist church and his wife have both been sanctified during the meeting. The whole town and community seem to be stirred.

I. D. FARMER, *Dist. Supt.*

DALLAS DISTRICT

"Congregations and interest increasing at Yantis; we have just painted the church."—J. R. Radican. "The church at Bonham is doing fine. The Nazarenes here are true-blue, and they take care of their pastor."—M. J. Guthrie.

"Finances are very close, but we are doing our best at Troup and Elkhart; the Lord is blessing, and I have the victory."—N. E. Tyler.

"This has been a good week at Dallas First Church; eleven new pupils in Sunday school; seven new tithers; thirteen subscribers to HERALD of HOLINESS, and one man sanctified."—H. B. Wallin. "The work goes forward at Chesterville; two professions at our last appointment."—C. H. White.

"God is blessing the Galveston Mission; twenty-six professions; crowds increasing."—Bernard Pos.

"Rejoice with us over the arrival of our seven-pound boy, February 19th; wife and baby doing fine."—B. A. Moores.

Evangelist A. G. Jeffries is in a revival meeting with the Nazarenes at Lake Charles, La.

Rev. Will O. Jones, the Welch evangelist, is in a meeting with Pastor Fulbright, at Lufkin.

Evangelist R. T. Williams is in a revival at Little Rock, Ark.

I spent one day last week with Pastor Cleghorn, in Denison. He was in a tent meeting, Brother Lee assisting him. I had the pleasure of preaching to a large congregation at night. Brother Cleghorn is young in the work, but is proving to be a good pastor. God is blessing his church work; professions almost every week.

I went next to Whitesboro. The weather was bad, but we had four good services, with eight bright professions. Our church has been inactive here for more than a year; they have had no pastor or place of worship, and but few Nazarenes

A. GREAT CONVENTION

The Holiness Union Convention will meet in Atlanta, Ga., April 27th to May 2d. The services will be held in the Broughton Tabernacle, a well-located and commodious building.

An excellent program is in preparation, consisting of the most vital subjects, discussed by our most able and successful men.

Committees have been appointed to look after the matter of entertainment and advertising. Lunches for dinner and supper will be furnished by the ladies of the church at small cost.

The opening sermon will be preached by Dr. H. C. Morrison, of Louisville, Ky.

Let our evangelists, editors, and pastors keep this convention before the public, and use their influence to have a large attendance. When you go once, you will not have to be urged to attend the second time. Begin now, to pray for the convention and plan to attend.

Mrs. BETTIE WHITEHEAD.

are left in the town. A meeting held some time ago by Brother Waggoner, of Arkansas, and later the Gilmore band moving to Whitesboro for the winter months, they assisting in the regular services, made it possible for us to have this good meeting there, which resulted in the reorganization of the church, with a membership that will reach twenty or twenty-five to start with. Rev. O. M. Fraley was appointed pastor.

The Peniel Evangelistic Association have asked me to serve as corresponding secretary. If any one reading these lines wants to arrange for a meeting in your community, we will be glad to hear from you relative to engaging a preacher or band of workers.

Dear pastors, the missionary offerings are coming in very slowly. Remember our motto: *Something from Everybody, Every Month, in the Envelope.* Please don't neglect this part of our work; don't wait for a large offering; little things count when they come regularly.

What about that "tithing band"? Organize one in every church and watch your work grow.

Don't forget the special campaign for new subscribers to the HERALD of HOLINESS; it will be a blessing to every home receiving it.

My faith is growing; I see greater things ahead. On with the battle!

P. L. PIERCE, *Dist. Supt.*

DAKOTAS-MONTANA DISTRICT

I closed a very successful meeting at Durand, Wis. This town is a county seat, having sixteen saloons and about 1,600 inhabitants. The holiness band there have a hall on Main Street, along side of a large auditorium. The first Monday night we were there they held in this auditorium what was known as the Old Settlers dance. They commenced quite early and danced until 6 o'clock the next morning. It was reported they drank thirty

barrels of beer; also that two women got into a fight. Surely this is one of the signs of the times (Luke 17:26-28), "And as it was in the days of Noe, so shall it also be in the days of the Son of man." Likewise also as it was in the days of Lot: "They did eat, they drank, they bought, they sold, they planted, they builded." 2 Timothy 3:1-4, "This know also, that in the last days perilous times shall come"; "Traitors, heady, highminded, lovers of pleasure, more than lovers of God."

We preached the truth without compromise or fear or favor. A number got to the Lord and got saved, and some sanctified. One man around sixty years old was saved with his wife. The Lord laid some out on the floor, and they prayed through and got a good experience. The band of holiness folks was encouraged to take hold and go through. We are looking forward to see a Nazarene church organized when we go back and give them another meeting. We are at Mountain Lake for one week. Close here Sunday night, then home for one day. I will then go to Montann for three meetings.

LYMAN BROUGH, *Dist. Supt.*

Mountain Lake, Minn.

EASTERN AND NEW ENGLAND NOTES

Pastor Borders and his faithful people are busy getting ready for our coming New England District Assembly.

Brother Bud Robinson is expected to be in New England during the coming Assembly, and it is hoped by Pastor Borders and many others that Bud will be with us part, if not all, of our Assembly session.

While it is somewhat early yet for our churches to take up this yearly offering for our coming Assembly, it is not too early for them to get to thinking and planning about it.

Pastor Norberry had the honor of having Rev. John Short, and Rev. A. B. Riggs dine with him while they were at a special meeting in Providence. Our District is greatly favored of the Lord, to have these holy and aged brethren with us. They are still young in spirit, and able to do valiant work for God for some years to come. God bless them!

District Superintendent Washburn stopped at the writer's home while on a recent visit to this city.

Pastor Domina closes up four years of labors at our New Bedford, Mass., church. Some blessed saints at New Bedford!

The writer had another pleasant visit with our Brother Schurman, who stopped at our home while en route to his home in Haverhill. Brother Schurman has given much time and thought to the interest of the Pentecostal Collegiate Institute at North Scituate, R. I.

Rev. Martha Curry, after resting with her sister and mother for a few days, left New England for the West, where she is to hold evangelistic meetings. We hope our sister will be able to be here for the New England District Assembly.

Evangelist Martha Curry closed up her services in Fall River, Mass. Her closing day was last Sunday, when several souls were wonderfully converted and sanctified to God.

District Superintendent Maybury, of Philadelphia, Pa., writes us that God is blessing his work in that city, and that there is a likelihood of opening up a work in West Philadelphia, Pa.

A good company of the saints of Providence, R. I., came to the home of Pastor Norberry on the night of Washington's birthday to help celebrate the anniversary of the marriage of Brother and Sister Norberry, which occurred sixteen years ago. It was also twenty years ago that day that Brother Norberry was ordained to the Gospel ministry, after spending six years in evangelistic work. A blessed time was enjoyed by all. Some valuable presents were presented by the church, which Brother and Sister Norberry gratefully received.

Brother Domina, of New Bedford, Mass., held another all-day meeting at Dennisport this week. He held a series of meetings there recently, which resulted in good work for that blessed people. No pastor is thought more of at our Dennisport church than is Brother Domina, who spent some very blessed years at that place.

Deacon Peavy has returned from the West, where he spent some days at our Publishing House, in Kansas City, Mo. He stopped at Providence, en route for Boston, and spoke encouragingly of the blessing of the Lord on our work throughout our connection.

Pastor Hoople, of New York and Brooklyn, is giving his entire time to his home church and business, which hinders him from getting out into the evangelistic work. We hope our brother will find some time to run out to our churches in all-day meetings and help our preachers push the work.

The Book
You Need

It Fills
the Need

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By
C. E. CORNELL

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Pentecostal Collegiate Institute

We are glad we can report that the hand of the Lord has been upon us for good; we have been protected from seeming impending dangers, and have been carried through difficulties. While we have felt the hard times, we marvel that we have been able to get along as well as we have.

Last week was a week of prayer, and Friday was set apart as a special day of prayer. We have been asking the Lord to deliver this work from all incumbrances, and make of it a strong holiness school. Surely we need just such a school here in New England!

While we pray, however, we must work, and all must co-operate with us. This is not a task that can be left for a few; it belongs to the whole church, in this part of the country. Shall we not give the educational work its proper place among our benevolences? When we stop to consider the matter, what is more far-reaching? Here we train the preachers and evangelists who will go out and touch many souls. Here we train the deaconesses who will minister to many weary hearts. Here we train the future missionaries who will take the Gospel into the foreign field. In short, here we sow the seed for all sorts of Christian work for the future; and if we fail to support and sustain the seed-corn branch of our work, how can we hope to reap a harvest in the days to come?

If you could but pay us a visit, and see some of the noble young men that we have in our midst, you would never question but what such a work paid. The other night, while we sat in chapel and listened to one of our Bulgarian brothers, we thought how often parents paid out large sums of money to educate their sons, and then felt that, as Eastern districts of our church, these were the sons that had been given us to train and educate, and wondered why we should begrudge the expense any more than the parent. On the other hand, should we not count it a privilege?

Let us all labor and pray to make this school a strong center of educational and religious life. Let us take care of its financial needs, so that it will not be hampered in its progress on the former lines by lack along the latter. We can surely do it, if we will.

OLIVE M. WINCHESTER, *Vice-Prin.*

Pastor Short reports that more new people are coming to his church, since they left the old hall, and hold services in their new church building.

Rev. E. D. White, many years pastor in the East, but who went West, is now pastor of the Calvary Methodist Episcopal church, Seattle, Wash. Brother White is as true to the doctrine and experience of holiness as when he was in New England. God is giving him seekers for the "double cure."

Evangelist D. F. Brooks, so well known to our New England holiness people, writes that he is "still on the firing line—and firing still on that line."

Many of the friends of I. N. Fogg, former District Superintendent of the New England District, will be glad to see our brother while he is working on this District. Brother Fogg never gets in a spiritual "fog," for he insists on walking in the light, and thus keeps saved.

Pastor Hoople, and the members of the John Wesley Pentecostal-Nazarene church, of Brooklyn, N. Y., are looking forward with blessed expectation for a mighty time in their coming meetings with our precious brother, Evangelist Andrew Johnson. Let all the saints on the New York District pray much for this series of meetings.

We are glad to learn that Pastor Kirby and his people at Beacon, N. Y., are going to arise and build them a place to worship God. This dear people need the prayers and help of our churches on the New York District.

God gave the Wesleyan Pentecostal Church, of Providence, R. I., a blessed day last Sabbath. It was indeed encouraging to see the many strangers who came within our gates. One man was there last Sunday night, whom we understand had not been in a church for more than twenty years. This

infant church is one of the Lord's own planting.

We are sorry to learn of the sickness of our Brother Gillies, at Bath, Maine. Brother Gillies is one of our self-sacrificing pastors, and is in need of some financial help in this time of sickness. While not authorized to do so by him, we nevertheless ask some of the readers of this paper to stop now and send our sick brother a little financial help. If not able to do that, please send him a cup of cold water in the shape of a few kind, sympathetic words. A few flowers will do him more good just now than after he has gone to glory.

"KEEP ON BELIEVING."

General Church News

LONG BEACH, CAL.

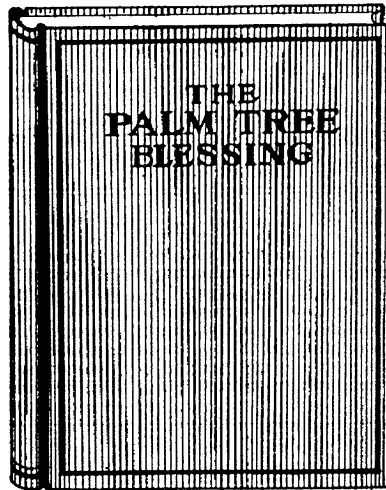
After the long seige at First Church, Los Angeles, we went to the home of C. H. Edwards, one of the members of First Church, for four days of rest. What a delightful time we did have in their hospitable home! Brother Cornell came over with his wife and had dinner with us one day. I doubt if there is a busier pastor in the country. A man who has 1,100 members in a wicked city to look after, and go in for a revival the year around, having on an average of fifty people at the altar every month for the last four years, has no small job. How we need more such pastors with sense and fire!

During the four days' rest we were privileged to go to Nazarene University and take dinner with our beloved brother, the pastor, Rev. Seth C. Rees. What a phenomenal growth this school and church have had! The church has four hundred members and is only four years old. The school that was a ranch only four years ago has a registry of near four hundred students, and a good, lively community of holiness folks around it that mean to make it go for red-hot holiness.

Our four days was soon up, and we were off for our next engagement, at Long Beach, with Rev. T. G. Rogers and wife, pastors. The fire fell, and souls were saved from the beginning. We now have been here over two Sundays, and scores have been saved or sanctified wholly. What times of shouting and victory have been given. Sunday was a great day. Three services, and salvation was given all day. A backslidden preacher, who has gone into the real estate business, has been restored and sanctified. What an awful snare is real estate for a preacher. Never saw one that got mixed up with it who kept his grip on God.

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Suffering Mexico

Perhaps in no portion of the world where our missionaries are at work is the situation so desperate as in Old Mexico. This torn and ravaged land merits our sincerest sympathy and prayers—and just now our financial assistance. In the midst of all the bloodshed and terror and suffering our missionary in Mexico City, Doctor Santin, has stood as heroically as any of the martyrs of old at his post. We quote a paragraph from a recent letter:

We have no water, because the opponents of Carranza will not permit it among the people. This has prejudiced the health of the people, and typhus here has begun to develop into a form of epidemic because of the poor quality of the food, and the crude manner of its preparation. There is no work—the stores and factories are closed. The railways are employed in carrying soldiers, and victuals are becoming very scarce. Those who have any supplies have raised the prices. We have to pay \$22 for a load of corn that in normal times one could purchase at \$10. A kilo of sugar that formerly sold at 80 cents, now is \$2.20. Rice which was worth 30 cents is now \$1. We have no crops, so there is no bread. Petroleum and wood are so scarce that they are beyond reach. Whole families have been unable to prepare food because they have no fire with which to cook. Men are losing their reason under the stress. The Methodist Church has had to double the salaries of their missionaries in order to meet the situation. I have received some letters from friends and brothers whom I do not know, promising to help me all in their power, but I have no knowledge of English to write, and that has kept me from answering with all the particulars I desired.

Let every one who has promised in his heart or by letter to give help to this man of God and his work among the poor and suffering, in this darkest hour of our sister country, send in their offering at once to our General Treasurer, Elmer G. Anderson, Olivet, Ill., stating it is for the use of Brother Santin, and he will see to forwarding it at once.

C. A. MCCONNELL.

This coast is lined with them. We are pressing on in the meetings for greater things.

The pastor, Brother Rogers, is a faithful, hard-working man, and loves the truth. He is greatly hindered in the meeting by the affliction of his wife, who underwent a very serious operation about two months ago, and now the trouble has come back on her, and she has had to return to the hospital for another operation. Will the HERALD of HOLINESS family bear her up, that she may be spared to her family and church.—C. E. ROBERTS.

SANTA ANA, CAL.

It was a great pleasure to have our District Superintendent, Rev. W. C. Wilson, with us, preaching from night to night and three times on Sunday, February 17th to 21st. His preaching was just the kind we needed most. The attendance was good from start to finish. His stay in our home was a real benediction to us. His kind advice to the church, and his sermons strengthened the work in Santa Ana greatly along all lines. Rev. Fred Mesch is now with us in a revival. The meeting starts off good. Extra chairs have been supplied to seat the people. There is much prayer and faith for mighty tides of salvation. Brother Mesch is preaching great sermons.—EDWARD M. HUTCHENS, *Pastor.*

L. MILTON WILLIAMS AND C. C. RINEBARGER AT INDIANAPOLIS

The First Church of the Nazarene, in Indianapolis, have arranged for a big soul-saving campaign in that city. They have leased the Colonial Theater, which seats about 1,500 people, down in the heart of the city, and have secured as workers, Rev. L. Milton Williams, as the evangelist, and C. C. Rinebarger, as song leader. Music by the Nazarene orchestra. This meeting begins March 7th, and continues over Sunday, March 21st. We most earnestly solicit the prayers of all of God's people for this campaign. Entertainment for out-

of-town persons can be furnished at reasonable rates. For further information address the pastor, U. E. Harding, 401 North State St., Indianapolis.

EVANSVILLE, IND.

We can report victory in the church here. Our revival held during the month of January was blessed of God; nearly fifty seekers knelt at the altar, most all of whom claimed victory. A class of eight was received into the church. Our church is located in a rooming-house district, thus we have a transient crowd to deal with, but thank the Lord for the few who pray through and stand true. Although several of our members were out of work, and the depression in business was badly felt here, we were enabled during the revival, in answer to prayer and solicitation, to pay \$1,000 on the church mortgage and secure an extension of two years' time on the balance. The services have been good since the revival, and we are encouraged to press on.—Mrs. MARY AKERS.

WEST BRANCH, PA.

A few weeks ago some were saying, "No use trying; it can't be done." Others said, "You are welcome to do what you can." But others said, "It can be done; God will send a revival," and so began praying, asking the Lord to give it in His own way. The way opened for the Rev. Will H. Nerry and wife to come to us. The number attending and the spirit upon the first service sealed our faith for victory. Arrangements were made for two cottage prayer meetings to be held each day at 10 a. m., and God blessed these auxiliary meetings. A spirit of prevailing prayer pervaded them. The deep conviction that seemed to rest on every heart in the community, we attribute largely to those daily morning cottage prayer-meetings. Brother and Sister Nerry certainly live where the joy and unction of the Spirit abides with them. Sister Nerry's singing was forceful, inspiring the saints and convicting sinners. After the singing came the message. It was clear, biblical and convincing, denouncing sin without a note of compromising, yet free from a sour or harsh spirit. The Word was rightly divided, making plain the way of salvation. The result was that souls got hungry for righteousness. If we remember rightly there was but one service in which no seekers were at the altar. The church was revived, and many saved or sanctified.—B. B. BULLA, Pastor.

JOHNSON, VT.

Sunday was a blessed day with us. Services were well attended. The interest of the Pentecostal Collegiate Institute were presented by the pastors, who are both former students of the school. Having spent four years within her walls, we are thoroughly acquainted with the privileges, needs, and advantages of such a school. Our hearts burned within us as we brought before the people the pressing needs of our beloved Alma Mater. Pledges and offerings were taken for the same. God speed the day when the indebtedness now resting upon the school shall have been blotted out. The writer preached to a large congregation in the evening, mostly young people, for special invitations had been given for their presence at this service. God blessed us as we preached on "Social Purity" and exposed the evils which germinate in the dance hall. It was a heart-searching service. God is leading on to great victory. Pray for us.—J. J. BURNS-SULSTON.

Satan in the Synagogue

NO saved man questions the Bible doctrines of the personality of the Holy Spirit, and a personal Devil. No argument is needed to convince sanctified people of the awful power and presence of Satan. Why, even as a child the Devil troubled me, and once I dreamed he carried me away on my own little sled. At no time in my life have I doubted his existence; and especially, since God put the Spirit in sanctifying effect upon me. Since sanctified ones are peculiarly exposed to his attacks, and since he uses peculiar methods to try, and tempt, and harass us, we need all the light we can get from the Word and from the experiences of one another. He is our unrelenting, malignant, and untrusting enemy. His hate has no bounds. It is his fell purpose to cripple and to utterly ruin every saint on earth. He has succeeded in many instances. To have some idea of this being with whom we have to do, let us look to the Word of God as to his character and methods.

So reads the first paragraph of this remarkable 32-page booklet, "Satan in the Synagogue." And all the other paragraphs are just as meaty—as full of clear, simple truth, simply expressed; not hard to understand; true to many experiences; and putting forth a real light in front of many bewildered souls.

You've seen just such cases as are mentioned in this little book. And your heart has gone out in sympathy, and a great longing came to you to reach out and save. Perhaps you said you would "give anything" to prove to them they were in danger, and you would, too. Your own heart filled with the true Word—the Living Word—went out to embrace them.

Or, perhaps, the memory of your own escape from the tricks of the Devil, has caused you to want to place the red signal of "danger ahead" before others. You have escaped with your life, and you want that others too may flee the Devil and all his wiles.

Buy Brother Matthews' little book. It is the result of knee work in the study—of a great longing to reveal the tricks of the Devil by the power of the Holy Spirit. And because it came as a gift from God to meet an actual need, it is sent forth to multiply its local success in many other localities.

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LEICESTER, VT.

We are praising the Lord for His manifest presence with us. He is answering prayer and giving us some remarkable cases of salvation. One man who had never experienced salvation, but had served the devil for nearly forty years, was under such conviction that he could not sleep. One night he got up and prayed for salvation. The Lord wonderfully saved him, taking away all appetite for liquor, smoking, and swearing. Others are under deep conviction, and the devil is stirred.—P. C. TEATCHER, Pastor.

CHINOOK, MONT.

After three weeks of hard labor in the German Mennonite Church, at Hydro, a postoffice north of Chinook, Mont., the writer by request of the saved, reclaimed, and sanctified, organized a class which will be organized into a German Pentecostal Church of the Nazarene later. As I wrote in a report before, it was a dead, formal church; not over six live members in the church. In the midst of a good meeting there during the holidays the writer was stopped, and with a sad heart left the place, but was not discouraged. I kept on praying for God to open the way again, and He did. I went back, and the result is between thirty and forty souls have been saved or reclaimed, and about

fifteen believers clearly sanctified. The pastor and his assistant spent the most miserable days during these last three weeks of their lives. They tried to stop the meetings, but lost control. Rev. F. A. Newfeld came to help in the meetings during the latter part, and with united efforts and strength we labored till we made a clean sweep in the immediate neighborhood. We had many remarkable cases, and as far as I know, all are seeking the baptism of the Holy Ghost who have not received it so far. Many of these Germans can not speak or understand the English language, so I don't see why we cannot organize into a German Nazarene Church. Pray for this band of loyal Christians. We may be able to organize with thirty charter members.—FRANK B. JINZEN.

MUNCIE, IND.

There came a call for help from Muncie, Ind., to us the last of January. We hurried to the place of battle and found a hungry, thirsty crowd to hear us for a few nights. We were in a private home, but the fire broke out and we had to secure larger quarters, which we did. For four weeks we pulled the fire out of the skies, and souls were seized with the old-time power and glory. There were finders and possessors of old-time salvation. One night the power fell on a brother and he shook the whole house, and people said they felt queer. At another time one sister was sanctified, and the shouts of the saints lasted for about two hours. These are days of prayer and travail of soul. Our God is going before preparing the way.—R. D. GILMORE, Evangelist, Olivet, Ill.

A NOTE OF PRAISE FROM THE FAR NORTH

Through the HERALD OF HOLINESS I want to testify to the saving and keeping grace of my Lord and Savior, Jesus Christ. Since leaving California sixteen months ago, I have not heard the Word preached or His children testify, but the Lord is so gracious—"He satisfieth the longing soul and filleth the hungry soul with goodness." Spiritually this country is a desert place; no one knows or cares for Jesus. Through the help of the Lord I organized a little Sunday school that meets at my home. I am giving them the true bread of life, and the Lord meets with us in great melting power. While on my vacation last summer in the Canadian Rockies, the Lord marvelously led me to where I found a little baby girl, eighteen months old, who needed a home and a mother; so I took her to raise as my own child, and for the Lord's glory. The Lord says one soul is worth the whole world; so, after all, He has led me in green pastures and beside the still waters. Amid all the snow and frost of Canada, He keeps my soul as a watered garden. To all my friends and the blood-washed throng, I send greetings. Praise the Lord! —MARY M. WEYMILLER.

FT. JESSUP, LA.

Rev. J. H. Callaway, pastor of the Nazarene church at Ft. Jessup, has been doing some good work preaching, and in praying in the homes of the people. He is a good, live pastor, and strong preacher. God is blessing us. We feel that the old-time religion has been revived in our midst. We hope to have a strong church here some day. We received fourteen this week, and others will join soon. The meeting is still going on. We thank God for the Nazarene Church. It is God's greatest monument of organized holiness in the world today.—J. W. BROWN.

LOS ANGELES, CAL.

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the greatest revival that had ever come to this church. We banded together a few of them and held a day of fasting and prayer just preceding the meetings, praying clear through, over the top of the hill, never letting up until we all went sailing down the other side. To say we had a wonderful revival would be putting it mild. The Holy Ghost visited First Church, that is all. Sister Roberts and Miss Taylor in turn addressed our young people. The fire still burns, and at times has sprung into a blaze. In our Friday night evangelistic meetings we have had many seekers, and nearly all were happy finders. Yesterday was a great day; Brother and Sister Eaton and Sheeshu—the little India widow—were with us in the Sunday school. How our hearts were melted together as Sister Eaton told us of the heart-breaking conditions among these little girls and boys in India! We had a great time in Young People's Meeting last night. Brother Hodgkin and the ladies quartet, and some of the students from the University were here, and had charge of the meeting. How our hearts were inspired as the young ladies sang! How we prayed and sang and shouted! The quartet stayed through the evening service, singing again, much to the delight of the audience. We have purposed in our hearts to keep the fire burning, press the battle to the gates, keep clean, and make through to the city of gold.—E. F. WILDE, *President*.

AUBURN, ILL.

We want to send in another report of victory. Many might think that they are all with a sweep and without an effort, but to those who are in the midst of the fight the shout of victory over sin and wrong expresses a note of a hard-fought battle, one in which the enemy has contested every inch of ground he has yielded. Such is the case with our little church here. The devil has fought from every standpoint, but has been defeated so far. Our church is moving on. Starting on this pastorate a little more than a year ago, with a membership of twenty-four and a small congregation, with a Sunday school of thirty to thirty-five, we have been able to see the working of God, and do our little part in preaching, praying, and working, till today we have a membership of sixty-four and a Sunday school that has an average attendance of sixty-five. Our congregations are exceeded in number by no church in this town, and they are yet on the increase. At least two hundred people attended last Sunday night, and the interest was fine. There were three requests for prayer. At the prayermeeting last Thursday night two were saved. So the good work moves on. We have taken in thirteen new members since our meeting in January with Brother Mesch. We will organize a Young People's Society next Sunday, and put these young folks to work for the Master. There are some minor things that we would like to see changed here, but the good is so great that we feel like praising God for His kindness to us. We are trying to put the HERALD OF HOLINESS into every Nazarene home, and as many more as we can. We believe that there is no way in the world to help to make true, loyal Nazarenes better than to get this paper into their hands. Help us pray that God will give us a church with one hundred members in this town, all loyal to the church and the cause of Christ.—CHAS. A. GIBSON, *Pastor*.

WEST SOMERVILLE, MASS.

We have been in revival meetings here three weeks, with Evangelist T. E. Beebe and John Gibson. I never heard better preaching or singing. God blessed the truth by giving us seekers at most every service. Some hardened backsliders were reclaimed. We continue another week with Brother Domina, of New Bedford. Deaconess Mary Webber, of Cliftondale, has been with us the last two weeks. God used her greatly in prayer and exhortation. We are asking God for great things, and He is not disappointing us.—Mrs. DE LONG.

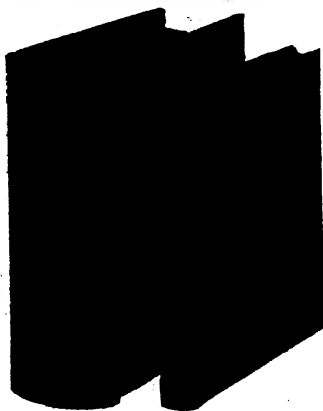
CARNEGIE, OKLA.

We just closed a three weeks' meeting at the Spring Valley schoolhouse, eight miles south and three miles west of Carnegie. The Lord was with us from the beginning, and crowned every service with glory. Sinners were dug out, and believers were sanctified wholly. The Lord helped Brother H. P. Huffman in preaching the Word. We organized a nice little Nazarene class, and feel that the good work has begun here. Brother Huffman was called to pastor the work.—F. A. SMITH.

DODGE CITY, KAS.

On Sunday, February 28th, were the last scenes of our mid-winter revival in Dodge City. This was the most successful and far-reaching revival this church has ever seen. We had Evangelist J. C.

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26 And Mè-thy'sè-lah lived after
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Walker, of Hutchinson, Kas., who preached with the fearlessness of a Daniel until people ran to the altar crying out to God. Brother Walker is a man sent of God, and has a message for the people. God wonderfully blessed in last Sunday morning's service, when Brother Walker preached on the subject, "From Romanism to Pentecost," telling his experience in an effective way. Forty-five knelt at the altar, the most of whom found satisfaction in Jesus. Five joined the church. Any church desiring the labors of Brother Walker may write him at 215 East Fourth Street, Hutchinson, Kas.—R. H. PARKER, *Pastor*.

COLORADO SPRINGS, COLO.

Since our last report the revival tide has been rising and attendance increasing. Special interest has been manifested in the cottage prayermeetings which have been increased from one to two nights a week. They have all been signally blessed of the Lord, but one especially at the home of the pastor's brother, when four of his children knelt at the altar and wept their way through to victory. Children's meetings are now being held every Saturday afternoon, and are proving to be fruitful under the prayerful direction of Sister J. A. Ross. The regular church services are times of blessing and victory. Hungry hearts are asking for the prayers of the saints, and some are praying through. We feel that He has surely put His seal on the work in this place. We have been fortunate in securing the services of Rev. E. A. Clark, District Superintendent of the Iowa District, for a special meeting, beginning March 7th. We are praying and believing for the greatest ingathering this church has ever known. We covet the prayers of all who may read these lines.—CHURCH SECRETARY.

WICHITA, KAS.

God's smile is upon us again. The old-time power is coming back. The departed glory has returned. The ark has been restored; and the old-time shouting is again heard in the camp. Yesterday was a great day with us. The Lord met with us in our six o'clock morning prayermeeting, and His glory rested over the tabernacle. After the morning service, one young man knelt at the altar and was gloriously sanctified. Brother Windsor brought the message at the evening service. The Lord blessed him and poured out His Spirit on the people. At the close of the service six seekers knelt at the altar and prayed through. One knelt at the

altar at our uptown mission, making a total of eight souls for the day, who were either reclaimed, saved, or sanctified. We are looking forward and expecting still greater things. Aside from the eight seekers, four united with the church.—H. CALHOUN, *Pastor*.

DAYTON, OHIO

The revival tide rolls on, though our special meeting with Brother Cain is over. It was a great day yesterday. The power was on. Last night three were at the altar; two of them prayed through. We received two more new members at the evening service. The last Sunday of Brother Cain's meeting his youngest brother was present, and in the afternoon service was gloriously saved. It was a great time. Brother Cain had a glorious time as his only unsaved brother prayed through, and we all rejoiced with them.—JAMES W. SHORT, *Pastor*.

REVIVAL AT BENTONVILLE NAZARENE CHURCH

We have just closed a three weeks' revival and are glad to report great victory. The Lord wonderfully blessed that little village with salvation, as one hundred and thirty-five seekers knelt at the altar of prayer, and were either saved or sanctified wholly. We had the privilege of preaching to a crowded house each night. During one altar call, thirty-seven responded, and fell at the feet of Jesus. Thank God they repented in the old-fashioned way, prayed, wept, and agonized until the blessed Lord heard their cries and delivered their souls. The Lord has a band of precious saints at Bentonville, who know how to pray and shout the victory. We expect to push the battle for God and holiness.—EUGENE RIFFLE, *Pastor*.

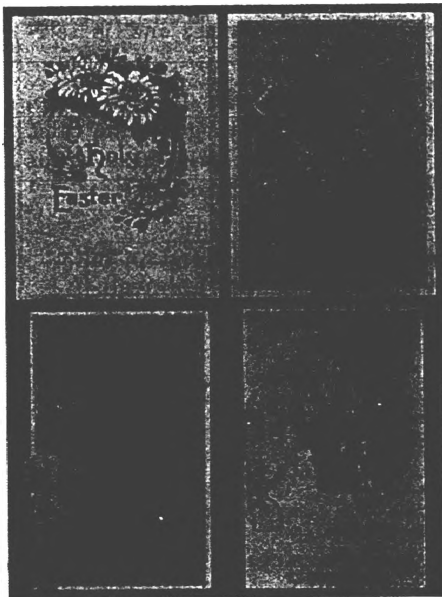
GRAND ISLAND, NEB.

We are entering into the fourth week of our revival, and the shouts of victory from our battlefield are increasing. Brother J. E. Wigfield, whom we engaged as our evangelist, was with us the first five days of the meeting, but was called home on account of sickness in his family. He expects to be back with us March 1st. Truly, God is in our midst, and people are beginning to see there is a reality in our salvation. About thirty-seven souls so far have been to the fountain for pardon or purity, and many others are under such conviction that they can hardly eat or sleep. People come

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to the parsonage to have us pray for them that they may find the "more perfect way," and many call up over the phone asking "the way." Surely, God is working, and we give Him all the praise.—G. J. BECKMAN, *Pastor*, 1109 West Eighth St.

KLINE, COLO.

We report victory. Our new church is moving on, and we expect to have it up ready to dedicate in April. On last Sunday, at our regular appointment, nine were at the altar for sanctification, and ten united with the church. Among the number was the wife of a Methodist Episcopal, South, preacher, also the wife of a Free Methodist preacher. God is doing great things for us here.—T. D. SAFFELL.

BUFFALO GAP, TEXAS

I was called, at the Hamlin District Assembly, to serve the church at the above named place. I felt my inability to fill the place, on account of so many strong preachers in the holiness movement having pastored the church and held the campmeeting, which is largely attended every year. But, in spite of this, I entered upon my task with faith in God, expecting Him to help me out. I filled my appointment with the church last Sunday, and God gave us victory. On Sunday night eight or nine prayed through to victory. It was like being in a campmeeting. The church has a fine Sunday school, led by Brother McCormack,

with an enrollment of one hundred. Please pray for us, and for the campmeeting which is to begin the first Sunday in August. The leader, under the Holy Ghost, is to be Rev. Roy T. Williams, of Peniel, Texas.—V. S. COUGHRAN.

A CAMPAIGN AGAINST THE WHITE SLAVE TRAFFIC AND THE VICE DISTRICT

In the interest of the International Rescue Association, which has for its object the overthrow of the white slave traffic and the vice district, a campaign is on throughout the country. For several years the people who are especially interested in this phase of Christian work have felt the need of an organization that would unite the different rescue homes throughout the country and create an agitation that would help to overthrow the traffic in girls and bring a revolution on social lines. Such an organization is to be found in the International Rescue Association. Rev. J. T. Upchurch, the noted rescue lecturer, has been elected president of this association. Headquarters for this work is in St. Louis. The office has been opened, and work has begun. This association is in touch with scores of rescue homes, and as an organized body will go forth as a menace to the social evils so common today. Rallies have been held in Sherman, Texas; Ada, Kingston, Durant, and Henryetta, Okla., in the last few weeks. At Henryetta, Brother Haun, the Nazarene pastor, who is also probation officer, had arrangements made to have one service in each church in the town. On Sunday night all the pastors dismissed their services and united in one great rally on rescue work. The people will not forget that meeting soon. Brother Upchurch gave his wonderful lecture, "Riding the Rapids in a Struggle to Be Pure Again." In Durant we held the services in the Christian and Nazarene churches. At Kingston, in the Nazarene and Methodist churches. At Ada, services were held in the First Baptist and the Nazarene churches. At Sherman, Texas, the services were held in the City Mission, in connection with a fifth Sunday rally. This was an occasion never to be forgotten. In all the places where rallies have been held, God has given an unusually good time. We have found a body of Nazarene preachers sacrificing and doing much good. The laity of the Nazarene church, to be sure, enter heartily into our services, and the doors of many other churches are open for these rallies. Warnings are given to parents and teaching for the young. Salvation is offered to the lost. A plea is made in behalf of the outcast. People are being stirred; literature is given out; new friends are made for holiness and rescue work. Churches are strengthened, congregations are enlarged, and society is made better by the lectures given by Rev. J. T. Upchurch. Do you desire a work of this kind in your church? If so, you can have it. Down with the white slave traffic! out with the vice district! Away with bad literature, and, we will digress a little and say: Give us National Prohibition, 1916, which will help solve the social problem.—A. S. LONDON.

REPORT LOS ANGELES MISSION

The special meeting at the Nazarene Mission was one of great victory. A goodly number prayed through for the first and second blessing. Fine congregations all through the meeting. A large number of strangers came, and now as the special meeting is closed, I am told they are still coming and helping to push on the battle for souls. What a wonderful place this is for a soul to pray through! Young men who have been saved from hard lives and only six to twelve months old

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JESUS OF NAZARETH

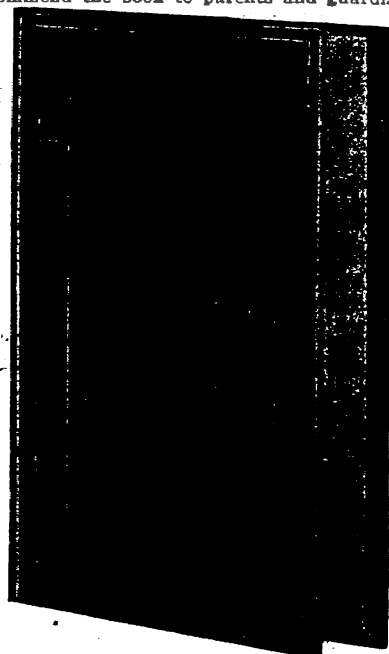
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spiritually, will put to shame some people that have been professing holiness for years. Yes, we even find them two days old praying things to pass. I will tell of only one of the wonderful things God has done in this meeting. Some of you remember the James boys, who were robbers. One of the members of the band (I will withhold his name) came to the meeting last week and asked if we would pray for him. He came to the altar and said, "I don't know how to pray," but looked up and saw this motto on the wall: "Him that cometh to me I will, in no wise cast out." Then he said, "That's my prayer, and I do come." While he was doing this, your heart would have rejoiced to have seen some of the young converts praying for this man as if it was the last hour they had on earth. He got through, and now is helping to pray others through. He had been in the penitentiary for a good many years, paying the penalty for his crime. He said he had enough of the old life of sin, that the rest of his days were for God. Many others as remarkable as this one might be reported.—HARRY J. ELLIOTT, *Evangelist*, Rivera, Cal. (until March 28th).

ONTARIO, ORE.

We just closed a two weeks' meeting here. The battle was hot, and the enemy tried to defeat us. There were thirty-six at the altar for pardon or purity, most of whom received what they were seeking. Among the seekers were three Catholics.

District Superintendent Hays and Brother Hadley, from Boise, were with us two nights. Brother O. M. Osborn gave us a wonderful sermon Sunday night on sanctification. There were eight at the altar. The meeting closed with shouts and praises for God's blessing.—NELLIE AND NEWTON KENDALL, Pastors.

PITTSBURGH REPORT.

We are spending a few weeks in Sebring, Fla., and had the pleasure of having a good talk with dear old Amanda Smith, just a few days before the stroke which resulted in her death. In conversation she told us of a vision she had seen. She said that while sitting by her bedroom window she saw a beautiful lion pass the window, and she looked, not one bit afraid, and thought, "what a beautiful lion; isn't he magnificent—perfect from his mane to his bushy tail." He went away, but returned the second time, more beautiful still. She looked and looked, and then said, "Oh, I know what it is; it's the Lion of Judah that breaks every chain and gives me the victory again and again. Glory, hallelujah! He's just getting me polished, and the corners knocked off, ready for glory; and I'll soon be over there." I had the privilege of being one of the singers at her funeral, which I considered quite an honor to sing at a dear old saint's funeral whose life has been felt all over the world. She looked just as I remember her over fifteen years ago when I first saw her at Hollow Rock, where I was sanctified. Reports from home church are encouraging.—Mrs. EVA S. NORRIS.

NASHVILLE, TENN.

The Lord is greatly blessing in the work here. The Sunday services, also the mid-week services in the tabernacle, have been times of blessing and victory. Seekers have been at the altar in every service. The North Nashville mission has been compelled to secure a larger building. The attendance is increasing and several souls were saved in Sunday evening's service. The Seventeenth Street mission will have its new building ready for services the first Sunday in March. The work of the West Nashville mission continues with increasing interest. The East Nashville mission has had several weeks revival services and is taking on new lease of life. The workers at the Brick Yard mission are planning to build a new place of worship in a more desirable location. We have great reason to praise God for His blessings, and we are looking to Him for greater things.—FANNIE CLAYPOOL.

WHETSTONE, KY.

Brother E. E. Robinson preached for us Sunday, February 21st, giving us a good sermon, and the power of God was with him. He preached on the fallen churches (Rev. 2:4). We are expecting Dist. Supt. W. W. Hanks with us March 18th. We ask an interest in the prayers of all the HERALD of HOLINESS readers that we may have a great time.—DEACONS.

MONOVILLE, TENN.

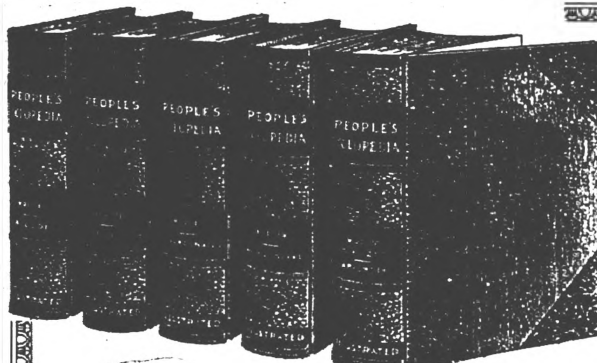
We only have meeting once a month, and Sunday was our regular day. Our District Superintendent, Rev. J. A. Chenault, was with us, and of course he preached us a missionary sermon. While we have a small church, the few that have the blessing decided to raise our part of the slogan for missions, which is \$50; so we took an offering in pledges to be paid by the last of August, and got \$55. I have only been pastor since October, and the winter has been so bad that we have had but three services; but by the help of God we will have no more spiritual deaths among us. I aim to keep the fire burning so that all who will come out can keep warm and not freeze out; that is the way the devil kills the most of our members—he gets them to go where there is no fire and freezes them to death.—E. W. CHAMBERS, Pastor.

DUBLIN, TEXAS

I am on my work, which is Dublin, Hico, and Bunyan churches. We have large congregations most of the time, and some people who did not like our church are now attending the services. There are people who will love holiness and seek the experience if we will love them and keep the goods on exhibition.—M. W. BURGESS, Dublin, Texas.

COLUMBUS, MISS.

We had a glorious little time at our rally. We had with us Miss Naomi Gentry and Miss Jennie Ferguson, from near Millport, Ala. Brother Gosey preached for us Saturday night and on Sunday afternoon we had a song and prayer service at the home of Mr. J. D. Shelton, where the Lord blessed us. On Tuesday night the band all went to the



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home of Mr. J. M. Connell, for a service where we were again blessed. On Wednesday, Brother Gosey and wife returned to their home at Millport. We want to have another rally the first Sunday in May. We have changed our preaching day to the first Sunday in each month. We have a prayermeeting each Sunday night. We are doing good work in our Sunday school.—H. E. BENSON.

DEXTER, MO.

We are in the midst of a successful meeting. This is a consecrated people, and their labors of love and devotion to the service of the Lord is beyond description. Both old and young people are being sanctified. Our membership is growing, and our church is being edified and strengthened.—JOHN A. HILL, Pastor.

FROM EVANGELIST J. C. CASSIDY

I have just returned from a visit to my old home at Lexington, Ky., where I preached in a mission which we helped to establish nine years ago. It carried my mind back to my association with dear old James Ballinger, who is now the Nazarene pastor at Topeka, Kas., and Brother Sparks, who went to heaven while laboring there. Thank God for the impressions made on mind and heart by these men and their godly lives. Our church at Bloomfield is coming to the front. At this writing

I am holding a meeting at Park, Ind. I want to organize a Nazarene church at this place. I am enclosing four new subscriptions for the HERALD of HOLINESS.

COLUMBUS, OHIO

I am preaching every other week at the Tatman chapel, near Plain City. We are getting along fine. It was said that we could not preach holiness in this community, but having sent the trustees of the school to investigate, they reported that we were preaching the Bible, and have decided to let us keep the schoolhouse.—A. R. WELCH.

TWO SMALL MEETINGS

After closing a great meeting in Spokane, with Pastor Charles V. LaFontaine, we ran down to Diamond, Wash., and opened in our little church. They were without a pastor, consequently had lost some ground, but we found some noble saints, and we had a few fine cases of salvation. They have a nice Sunday school. Brother Huston Hite is the superintendent. He is a young man, but he has few equals in that work. Diamond has a good prospect to build up if the right man can be found for pastor. We have many friends in Diamond, and we are praying for them. Brother Fowler and wife, from Garfield, and a number of the Colfax saints came and rendered valuable help in the

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Notice

Hereafter the Superintendent's directory will be published the first week of every month only.

The third week of the month we will publish a list of those regularly commissioned evangelists of our church who desire to have their names and addresses published.

meeting. After we closed these we went to a schoolhouse near Ridgefield, Wash., for a little meeting with our old friend, Rev. E. F. Taylor. We stopped off at Walla Walla for a little visit with our old friends and visited their meeting. Rev. W. E. Shepherd, my friend and neighbor of Pasadena, was doing the preaching, being assisted by Rev. August N. Nilson, of Portland, Ore. They were having a good meeting. Brother Shepard was doing some excellent preaching, and the saints were shouting the victory. Brother Nilson was sick in body, but mighty in prayer. We were delighted with the new Walla Walla place of worship. It is a great improvement over the old Black Tabernacle. We love the Walla Walla people, and have many good friends among them. The little schoolhouse meeting had some bright cases of salvation. We found the fruit of our labors three years ago still abiding. Brother Taylor and his family have been greatly used in this community, and are highly esteemed. God bless them good! We found them the same as ten years ago, when we stayed in their home in old Oklahoma. They had in their Sunday school seventy-two in attendance, which is fine for a country schoolhouse. We stopped on our way over night in Newberg, Ore., and found Brother Little and his people in their fifty-sixth night of meetings. They had a good crowd, and souls were finding God. We brought the message, and we had a salvation time. They have had a great meeting.—J. B. McBRIDE, 1251 Sierra Bonita Ave., Pasadena, Cal.

CHELAN, WASH.

It was the privilege of the writer to be present with the pastor and friends of our church at Chelan, Wash. Some time since Evangelist Harry Elliott held a series of meetings at this place on invitation of friends who desired a Church of the Nazarene, and a church society was formed, which has since served as a target for all the sharpshooters of every person who has a peculiar dislike to holiness in general and to the Church of the Nazarene in particular. Surely this class of loyal Nazarenes have had great occasion "to leap for joy" according to the words of the Master, as recorded in Luke 6:22, 23. The blessing of the Lord is upon the saints there, and the pastor, Brother Dorman D. Edwards, has the love and respect of the people. The outward opposition to the preaching of holiness is tremendous. So much so that for a long time people refused even to attend the services, until Brother Edwards published a little monthly paper called *Truth*. The only objections that the townsfolk had to the paper was that it upheld its name only too well for comfort. However, the Lord is

giving victory, and souls are getting to God. Our work was largely in quieting criticism that had been aroused about the Nazarenes being fanatical, and of showing that the Nazarene doctrine was simply the Bible up-to-date, and, as the town is largely controlled by the Methodist persuasion, that the doctrine was real Methodism. The Lord will surely bless the saints that are going through with Him. CHARLES V. LaFontaine, Spokane, Wash.

We have just closed a six weeks meeting at Chelan, Wash., and can say that this was the hardest battle of my life. The Devil has a strong grip on Chelan, but we are believing for victory. While we didn't see a real break, there was some of the salvation of the Lord manifested and a few found pardon and purity. This church was founded a little over a year ago, amidst great prejudice and opposition. The pastor preached five weeks, and then Rev. Charles V. LaFontaine, pastor of First Church, Spokane, Wash., bombarded the enemy another week. Brother LaFontaine is a real preacher. His afternoon Bible readings were a great means of grace to the saints, and his preaching at night was in the power of the Holy Ghost. The town is stirred as never before, and people are beginning to see that the Nazarene church is n't a band of fanatics (as was reported by some), but are Bible Christians. We are praying for the Lord to open the way for us to build, as we are worshipping in a hall. The glory of God is on pastor and people, and we are never going to let up.—DORMAN D. EDWARDS, Pastor.

NORTH YAKIMA, WASH.

The Lord was with us in our meeting with Brother Shepard, and thirty-five or forty came at different times in our six-day campaign, some not getting through at once but came again. The last night the daughter of Brother and Sister Hunt was soundly converted, and their hearts hardly could contain their joy. How the Devil works to keep folks away from the altar! Some will be so convicted they can hardly live, and still hold out against God. One thing noticeable in this meeting was the number of children seeking God. As many as five in one service would cry to God and receive Him in their simple faith. One little fellow six years old was saved, and announced, "No more movies for me." Our young people's class is increasing in numbers and power. We are expecting folks to get saved right along.—VERT ANGLIN, Secretary.

PASADENA, CAL.

Just a few words to praise the Lord for His continued favor and blessings on the First Church, Pasadena. Seekers every Sabbath, new members every month, new Sunday school pupils about every week, and strangers constantly coming in. Our Sabbath school, under the efficient leadership of Dr. H. M. Kirk, is one of the best all-around Sabbath schools we have ever been connected with, and is forging ahead. Our teachers are fine, and the spirit of revival is manifest in every department of the work. Our young people are coming on fine. Two class rooms are being added for Sunday school work, and more are needed right now. We are looking to the Lord to give us a larger church with more room to do this grand work of full salvation. Help us bring it about by your prayers.—A. O. HENRICKS, Pastor.

JUDITH GAP, MONT.

We began meetings at Pine Ridge appointment January 23th, with five men present, only two of whom were active Christians. The old-time revival was felt to be a real necessity in the neighborhood, and it began as a direct answer to prayer. The attendance was not large, as the community is sparingly settled, but the congregation reached thirty-five in number and the room was well filled, as the meeting house is an abandoned dwelling. This is the first revival in this vicinity in thirty years. Brother Clive Williams, of Blackwell, Okla., was with us through the entire meeting, and his wife gave valuable assistance at the organ. Brother and Sister Wilson, also of Oklahoma, joined us the second week, and put their whole souls into the work. Rev. C. D. Bradley, of the Methodist church, who recently took up his residence in the neighborhood, was also with us throughout the meeting. He came into the experience of entire sanctification, and has been made a new preacher of righteousness and true holiness. His wife also sought a clean heart, and is rejoicing in the fullness of the blessing. We had twelve seekers at the altar, and most of them came through. Several were sanctified wholly. A number of others were awakened and renewed in their Christian lives. The above named men, Bradley,

Wilson, Williams, Armstrong, and also Mrs. Armstrong, were the preachers. It was the Lord's meeting, and marvelous power was manifested and deep, pungent conviction was in evidence. The Sunday school has taken on new life. There is plenty of room in Montana for more young folks from Blackwell, Okla., like the Williamses and Wilsons. The Lord is calling these young men into the field to preach and live holiness. God sent them a long way to look up the neglected, and they have been instrumental in helping plant the holiness work in a new field, that we trust will last through eternity.—A. J. ARMSTRONG, Pastor Methodist Episcopal Church, Pine Ridge Circuit, Fergus County, Mont.

CALDWELL, KAS.

We have just closed a very successful meeting at Caldwell, Kas. In this meeting we met with some opposition to sanctification as a second work of grace. However, we were not surprised at this, as we seldom hold a meeting that we do not have opposition to contend with. Our God who is able gave the victory, and a good many bowed at the altar, and some prayed through. Sister Maitland was with us the last few days of the meeting and was used of the Lord in bringing the message in song. The meeting closed with the altar well filled with seekers, and a large class of new members were taken into the church. We have a spring date not taken. Write us at once.—T. F. MAITLAND, Winfield, Kas.

MALDEN, MASS.

Praise ye the Lord! Our work is going grandly. We are just now decorating the interior of our church, revising our lighting and ventilation systems, repairing the roof, and painting the exterior of the church. So we shall be all ready for the Assembly when it convenes. Meanwhile, the Lord is wonderfully blessing us with salvation. We never had a better spirit, and souls are seeking all the time. We have just unanimously invited Rev. M. E. Borders to continue as our pastor. I think he intends to. God bless him! The writer has just returned from Kansas City and was glad to find the Publishing House getting on so well. It needs capital to do business on. That's all. Let us furnish it, and God will reward us. The writer stopped off at Chicago on his return, and had the pleasure of preaching once for Brother Martin. God bless him! I was so glad to see Brother Messenger, and had the good fortune to be entertained at his house. "The ark is coming up the road!" Amen!—LEROY D. PEAVEY.

NATIONAL HOLINESS CONVENTION

The National Holiness Convention was held at the Lighthouse mission, St. Louis, Mo., February 23d to 28th. It was a most blessed occasion. The workers were Dr. G. A. McLaughlin, Rev. C. W. Ruth, and Rev. George Cooke, song evangelist. Doctor McLaughlin came to take the place of Doctor Fowler, who was hindered from coming on account of illness. The ministry of these brethren was greatly owned and blessed of God in the conversion of sinners and sanctification of believers. Over sixty knelt at the altar during the five days and most of them prayed through to good victory. At times the spiritual tide ran high, and such demonstrations of holy joy are seldom witnessed in these days. Doctor McLaughlin's sermon Sunday morning on "The Fitness for Heaven" was one of the greatest sermons we have ever heard. Brother Ruth's clear, convincing way of presenting the doctrine of entire sanctification was simply unanswerable. Brother Cooke, on account of illness, was able to be in but two of the services. His singing greatly pleased the people. The attendance during the convention was very large. On Sunday night there were about 600 people crowded into our mission building, and a number were turned away for lack of room. At the convention, we inaugurated a campaign to raise the \$4,000 indebtedness from our new mission property, so that we can complete our auditorium this summer, which will seat 1,000 people. We ask the prayers of HERALD of HOLINESS readers to this end.—J. H. FLOWER.

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