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The Question of Sin



THE question of sin lies at the very basis of all proper and correct views and beliefs respecting the whole scheme of salvation. This is, therefore, a fundamental question. It is pivotal in the whole realm of sacred truth. It is basic in the doctrinal system of the entire Bible. Correct notions of sin are, of all things, necessary if we would rightly understand the matter of human recovery.

It is not enough to say that sin is the transgression of the law. Inspiration does not stop here and we should not. Voluntary or volitional sin does not include the whole of the sin question. There is a vast and dark realm unreached by this guilt, dark and deep as is this guilt realm. Man has a nature which is likewise sinful, and the Bible recognizes this fact with distinctness and with great care. In Romans, not to mention numerous other such statements, we have a very clear and full statement of this truth in the words of the eighth chapter, seventh verse: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

This does not describe that depraved state which a man can acquire by surrendering to vicious practices until he is, as the apostle says, "given up to a reprobate mind." Men can acquire, by the indulgence of shameful passions, a weakness morally, and a condition of degeneration, where they not only "do such things," but "take pleasure in them that do them" (Rom. 1: 24-32). This is different entirely from that natural state in which men come into the world whereby they have an innate trend to evil, and a bias of nature which makes for evil always. This natural state is what the apostle calls the "carnal mind." This is not what may be called that acquired depravity men come into as the result of the exercise of their volition in sinful practices. It is likewise entirely different from the guilt which men contract by their wickedness.

Failing to observe this distinction is the source of much misunderstanding and many errors of belief. The atonement is adapted and intended to cover sin in both these phases or forms. Not only for man's guilt, but also for his innate sin, this atonement provides. Not only for his acquired weakness from indulgences in sinful ways, but for his innate trend to sin, for which he is not responsible, but with which he was born, this gospel of the atoning blood of Christ avails. If we do not understand or believe in this innate state of sinful trend or depravity we cannot and will not compass properly the vastness or the power of the blood of the Son of God. Our faith will be limited and incomplete if we take not into our reckoning this great truth of our state by nature.

Belief in this duplex nature of sin is essential to the right understanding of the precious blood of Christ, which was shed for our redemption. The verdict before the Court of heaven is that "all the world" is guilty before God. This, in respect to his natural state, aside from his personal transgressions and consequent guilt. Hence it is, that a perfect standard was provided for man and not a partial one. Thus the proud Pharisee and the lowest savage come under condemnation alike before this great bar. It is only when sentence is to be pronounced that the question as to degrees of penalty can be raised. Naturally, all stand on the same level of depravity, but there are diversities as to acquired guilt and depravities ensuing from

guilty indulgence, which may come in to influence the sentence of punishment when "we all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

It is this natural state, or the carnal mind, that is the foundation stone of necessity for the work of sanctification. Holiness is abundantly taught by the apostles, but if there be no carnal mind there can be no need for this work of holiness, by which the heart is cleansed from this innate sin-principle. Thus the great work of personal holiness is destroyed by the same stroke which dares to do away with the carnal mind, which is not treated in the work of regeneration. The crowning work of redemption in this world is thus destroyed by a failure to recognize this fundamental truth of carnality, or by attempting to do away with it. Let it stand full and strong, if gruesome, on the pages of inspiration, and in our preaching, that all men may know the depth of our need, and the glory of the rich provision made for us in the precious blood divine.

The Church and Her Young People

The church has no greater problem than that of her young people. She has no more important trust or greater responsibility than these precious wards of her communion. How best to train and conserve these girls and boys and young men and women is a profoundly interesting and important question.

Most of the churches have tried to solve it by the organization of young people's societies, such as the Epworth League, the Christian Endeavor, the Baptist Young People's Union, and such organizations. These may be wise steps, but we have never yet sufficiently studied the comparative statistics of the different denominations to be thoroughly familiar with the results of these attempts at a solution.

It may be well to organize the young people thus, if done wisely, and if kept under the best leadership. This may be one of the live questions to come before our General Assembly this fall. It is certain, meanwhile, that the individual churches should see to it that the young people are so directed and taken care of that they will be developing broadly and genuinely on lines of real Christian devotion and intelligence and work. Every local church should, in some way, try to have special means devised for this purpose. The young people should be brought into the warmest sympathy and co-operation with church work and activities. They can be utilized especially in the work of publicity, of tract distribution, of young men's meetings, of ushering, and many phases of official work for which they are best fitted.

There is one thing, especially, we wish to emphasize, and that is Bible study. There is nothing they need more than regular systematic Bible study, and nothing will more surely develop them in spirituality and zeal and intelligent loyalty than this. There is the greatest need for this in all parts of the church. This is the most important of all their needs, as well as of the older ones in the church. There is needed a real reformation in this respect among all classes. A people unacquainted with God's Word will be a people who will be an easy prey to mistakes, and all sorts of sinister designs of the enemy.

of souls. The truth yet holds, as voiced of old, that "my people perish for lack of knowledge."

Young men's Bible classes should exist in every local church, and should be a center of tremendous interest. They should have a well-informed and skilled instructor — the very best that can be found in the church, and this teacher should have the warmest support of all classes. This class should be organized by the election of president, secretary, and treasurer, and should hold at least one meeting every week, or every other week, on some night for business and social purposes, which the teacher should always attend. This we mean to be in addition to the regular Sunday meetings for recitation of lessons. At these mid-week meetings many questions could be brought up which there would be no time for at the Sunday meeting. Questions of many kinds come to the minds of the young which they would gladly open up to a sympathetic teacher for enlightenment. Then these mid-week meetings would afford opportunity for social pleasure and relaxation. These meetings could likewise be made the means of increasing the membership of the class, and the attendance at the Sunday meetings. Invitations should be frequently extended by members of the class to their friends to be present at their meetings in the week, and the informal and diversified character of these occasions would attract others, thus and by degrees they would be won to the Sunday school. Many could thus be won who would not listen to an invitation to join the Sunday school class as the first proposition.

By a little tact a very large class could thus be built up, and once they are gathered and become interested in the study of the Word, they will hold on tenaciously. There is nothing which so attracts as the Word, when intelligently taught, and, once interested, there will be no trouble in holding them together. These are thoughts we want to put in the minds of our laymen, as well as preachers, and trust that there may be good results to come of efforts along the lines indicated.

Error Seen Too Late

Our mistakes are generally seen too late for remedy, is the great trouble. For this reason we should be extremely sure we are right before we move. We have often thought of the deluded preachers who are carried away with the novelty and glamour of higher criticism and kindred delusions or errors.

We are sure that very often these men are brought face to face with the sad harvest of their mischievous teaching, but too often it is too late to remedy the mischief they have done, and they must accept in bitter but unavailing regret the result of their work.

If we could only foresee the bitter fruit of our errors, how easy it would be to avoid them. This should teach us the wisdom of prolonged and mature deliberation and study before taking position on these fundamental tenets which involve the eternal salvation of countless others as well as our own. If we alone were involved it would not be so bad, tragic as is the loss of one soul. But in this matter of preaching and teaching God's Word it is so different. Multitudes of others are directly involved for we are always as ministers either helping to save or damn other souls.

Doctor Munhall tells of meeting a Congregational minister thirty years ago in Denver, Colo., who knew Dr. Horace Bushnell, that prince of preachers intellectually, but who was not void of offense in matters we are mentioning. This minister was at the time he mentioned pastor in Hartford, Conn., during Doctor Bushnell's pastorate in the same city. This Congregational minister said he spent an hour with Doctor Bushnell the day before he died, when Bushnell said to him: "Doctor, I greatly fear some things I have said and written about the atonement may prove to be misleading and do irreparable harm." He was lying on his back with his hands clasped over his breast. He lay with closed eyes and in silence for some moments, his face indicating great anxiety. Then, raising his hands, he said: "O Lord Jesus, Thou knowest that I hope for mercy alone through Thy shed blood." Thus this man passed away to meet the Lord whose Gospel he feared he had so mutilated in his presentation as to mislead others, and which fear haunted his last hours with dread and dismay. What a pity that such transcendent gifts could not have been given without alloy or any admixture of error, and his gifts been wholly expended in leading men to Christ for cleansing in the blood divine!

We have often thought of such transcendent gifts as this man possessed, and Henry Ward Beecher, and others, which were too largely wasted in fruitless effort on vast multitudes of people. Doctor

Munhall tells a pathetic incident in relation to Beecher. Munhall was holding an evangelistic meeting in Brooklyn Tabernacle, for Doctor Talmage, and one day met Beecher, who grasped his hand and said: "I hear you are having a great blessing in your meetings with Doctor Talmage. I very much wish we could have you for a campaign in Plymouth Church." He trembled as he held Munhall's hand. He then added: "But I fear my people would not stand for it." After a few moments' hesitation he said: "I would like to see an old time Holy Ghost revival in Plymouth Church before I go hence." Munhall says he then broke down and wept like his heart would break. Three weeks later, to a day, his body was laid in the grave.

Errors seen too late again in this case! How tragic this fear by a gigantic mind of a people whom he had trained in things religious and divine! How galling must have been to his sensitive soul the cable, which he himself had forged, which now embarrassed and thrallied him! Oh the sweets of freedom! How blessed the sense of cleanness and freedom, and the sense of the presence of Christ within, enthroned and making us free indeed! How blessed the consciousness of having declared the whole counsel of God! Let us acquit ourselves as men made free and commissioned and empowered by the King of Heaven for the spread of His Gospel!

A Fallen Institu- tion

Princeton University has had an honorable record. It has heretofore stood as a Christian institution. It has had many presidents of high and honorable Christian standing, among them President Wilson, now in our nation's chief executive chair. It is with pain that we behold the fall of this great seat of learning. It is only following, however, in

the wake of practically all such schools in this age.

The *Herald and Presbyterian*, which stands for the truth boldly and soundly, criticises the engaging of Doctor Fitch, president of Andover University, to lecture to the students of Princeton, and refusing the use of the hall to such men as Drs. L. W. Munhall and W. A. Sunday. Doctor Fitch is what we can only properly denominate an infidel in the guise and the place of a Christian. The things he teaches and the things he denies alike stamp him as an infidel.

He denies miracles, the deity of Christ, the Trinity, the virgin birth, the reality of salvation, the inspiration of the Bible, the doom of the wicked (teaching annihilation instead), and the existence of the Devil. He is a teacher of a kind of effete philosophy, a rebash of ancient Hinduism, a kind of pantheism, which is meaningless and powerless alike either to save or elevate or even help intellectually, much less to rescue from sin.

The idea of this institution engaging such a man to lecture to the students is an outrage on the students and their parents, and deserves the stern rebuke it is receiving from many sources. Then, matters are made worse that they refused to Doctor Munhall the privilege of speaking to the students in the same hall which was disgraced by the utterances of Doctor Fitch. Doctor Munhall's only offense, as we see it, is that he has written a strong book entitled "The Highest Critic vs. the Higher Critics," and other such books and more recently a book entitled "Methodism Adrift." He gave the writer personally his first named book the last time we met him in Florida. His later work, though addressed primarily to Methodists, to which denomination he belongs, is yet as strongly an indictment of other churches as his own, because the Higher Criticism he attacks as so ruinous to all churches, is cursing Presbyterianism as well as Methodism.

The doctor must be rebuked thus for standing to truth as revealed in the Bible; for standing to the Bible itself as the Word of God; and for standing for real salvation from sin as a conscious experience. So Higher Criticism is growing intolerant, and proposes to put the screws on orthodoxy, and, in so far as it cannot run down and destroy evangelical faith by its impudent assumptions and bald, unproven statements, it proposes to accomplish the end by the methods of the inquisition and the gibbet, so to speak. Well, let the good work proceed! Perhaps it will take this to wake up some of the apathetic and indifferent to the perils of the situation.

IT IS ALL RIGHT to be loyal to the past, but what about loyalty to the future? Do we not owe as much to our posterity as to our ancestors? Is there no call from the unborn to us to be true to them, as well as an appeal to us to be true to the past? Let us remember we have a debt to the future, and it behooves us to be careful to pay it faithfully and well.

THE EDITOR'S SURVEY

News and Notes

Illinois is so well pleased with the working of prohibition in territory where she has tried it, that she has taken another step in voting dry in places additional, which puts out of business one hundred more saloons. This adds three counties to the fifty-two already completely dry. Coincident with this advanced step at home, we note that King George has made the royal palace dry. On the 5th inst. the dispatches said that from that date no more wines or spirits would be consumed in any of his majesty's houses.

Dr. George P. Eckman will resign the editorship of the New York *Christian Advocate* at the meeting of the Publishing Board of the church, April 21st, and return to the pastorate. He has been invited to accept one of the greatest churches in the entire connection, and has consented to accept it. He regards the pastorate a greater field of service than the editorship.

Government officials say that the situation from the rapidly increasing prohibition territory, and the decreased income from the revenue tax on alcoholic liquors, is such that soon the government will have to revise its revenue laws so as to procure from other sources the revenue lost by the operation of prohibition laws. Splendid news this! We should never have begun the suicidal practice of supporting the government on this blood money, and we will quickly find that we can live without it.

Criticising the re-committing of the local option bill by the New York legislature, W. H. Anderson, the Superintendent of the Anti-Saloon League, says: "The Republican party cannot long continue to receive the support of both the brewery and the church. The day has come when no presidential bee can live in alcohol."

The latest statistics of the United States furnish some startling facts. For instance, it is shown that of our 100,000,000 population there are only 32,000,000 who claim any kind of religious profession whatever. Of this 32,000,000 who make any kind of profession there are claimed by Romanists 16,000,000. This leaves only 16,000,000 nominal and genuine members of all Protestant bodies. When we deduct the number of members of all the churches who are not religious at all, there is left a pitifully small number who can be supposed to have the genuine type of apostolic godliness. Yet, President Wilson calls the church the "stabilizer" of the nation.

England has shocked the Protestant world by allowing herself, after a lapse of five hundred years, to be represented at the Vatican, thus recognizing the temporal power of the papacy, resistance to which, with other Romish evils, has cost streams of blood, and the work of the reformation of Luther. Thus England is willing to set back the dial of civilization a thousand years, to her everlasting shame.

"The League of the Kindly Tongue" is the name of an organization numbering some 7,500 members. Its object is to keep people from

gossip, scandal, deceit, evil speaking, harsh criticism, uncharitable speech, and such like. We would like to ask in all reason what is the Bible for, and what are the thousand Christian denominations for, in this world, if not to accomplish just these objects? This is like the members of a family going about to organize a society to develop family affection, and seeking to interest the members of the household to become members of the society. What is a family for if not to love? It does seem that the craze for organization is growing to startling proportions. Why not have a society to develop fatherly love for their children in fathers? Why not get up a new organization for mothers, to cultivate motherly love for their babies? Would not this be a slander on motherhood, or on nature which has provided for this very thing in the constitution of motherhood? And can we improve upon the plan of nature or nature's God?

Thirteen hundred Ohio farmers are attending lectures in the Ohio state university, to learn how to produce more corn from an acre of ground. The president of the university says this will mean more corn for Ohio certainly.

Prohibition seems in sight in Great Britain. Lloyd George said the other day that he was convinced the liquor traffic must be abolished before the militarism of Germany can be destroyed. If such is his conviction, it may be expected that he will secure the adoption of prohibition as the English state policy without fail. The cabinet failed to adopt prohibition, but Parliament will probably do so.

There seems to be absolutely no hope for the sunken submarine F-4 of the United States Navy, which went down in the harbor of Honolulu. The fatal plunge occurred on March 25th, with twenty-one men on board, all of whom lost their lives. Very active efforts were made to raise the vessel, but all were unsuccessful. This is the first fatal accident to the submarine service of our navy, but this is simply terrible in the extreme. It is not known and perhaps will never be known how the accident happened.

President Harris, of Northwestern University, at Evanston, Ill., has attempted the policy of regulation of the fraternity problem in that institution, instead of antagonizing them. He has hopes of great success in his attempt.

Some three weeks ago a German submarine gave chase, and overhauled a passenger steamer, the Falaba, as she was leaving the English coast, in St. George's Channel, not far from Liverpool. While the passengers and crew were getting into the small boats, in obedience to the German commander's orders, the Falaba was torpedoed. Over a hundred lives of non-combatants were lost. Commenting on this deed, the *Outlook* says: "The German submarine commander, and his governmental superiors who brought about this thing, were traducers of the German name, and committed an irreparable wrong against every high-minded and chivalrous German. The men who were responsible for this foul deed robbed Germany of something more precious and more necessary to the empire's ex-

istence than hosts of soldiers or mints of money, or treasuries of art. One reason for Great Britain's naval power is to be found in Great Britain's naval traditions. Germany has now imbedded in her own naval traditions assassination."

The *Free Methodist* is stirring up the Free Methodists on the subject of class meetings. This is a fine move, and if they return to the old class meeting plan, used by the early Methodists, they will find in it an arm of great power.

The *King's Business* is the name of a magazine edited by Dr. R. A. Torrey, from his Bible Institute, in Los Angeles, Cal. This magazine will now take the place of the *Fundamentals*, which were published by two liberal and wide-awake laymen, until there were twelve published. The articles hitherto appearing in the *Fundamentals* will hereafter appear in the *King's Business*. We wish this work the best of success.

Segregation of evil in redlight districts is no way to put down, or even to repress, these evils. It in a sense dignifies and practically legalizes it, and tends to make it respectable with many. At least, it puts it upon the same footing almost as its ally and foster father—the saloon. There is no proper way of regulating evil. God's way is to destroy, and not to attempt to regulate evil. A rattlesnake cannot safely be regulated. It needs to be destroyed.

The Appellate Division of the New York Supreme Court affirmed the conviction of one Coles, a so-called Christian Science healer, for practicing medicine without a license. This is eminently proper. These people cannot hide behind the shield of a so-called religion to do what is forbidden every other citizen for the protection of the public—that is, to practice medicine without a license which is issued only upon evidence of competency by the proper training in medicine in medical institutions. We are glad that our highest courts are refusing to be confused, and led into the absurd and ruinous error, by the false plea of religion which these frauds make.

The customary combination of infidelity and Romanism is fighting the bill in the Ohio legislature for the reading of the Bible in the public schools of the state. This is a marvelous compound, but we have far more respect for infidelity than for Romanism, in this business of opposition to the Bible. Infidelity is consistent, while Romanism is absurdly and shamefully and blasphemously inconsistent.

Dr. J. M. Hubbert says Billy Sunday "is Almighty God's protest against a starchy, stilted, cowardly, skeptical pulpit, which preaches an anemic and emasculated gospel; he is God's present-day John the Baptist, sounding clarion notes in the ears of a formal, selfish, worldly, backlidden church." This sounds as if this old co-pastor of the writor, in a great southern city, has lost none of the vigor of his English or of his courage. We remember well the battles with entrenched evil in as well as outside the church, in which we stood shoulder to shoulder. He is a Presbyterian minister. We occupied pulpits in the

same city in different denominations at the time we mention, and had a great time together fighting the Devil.

The great Anti-Saloon League convention to meet in Atlantic City, N. J., on July 6th to 9th, will doubtless be the largest and most enthusiastic convention ever held in the United States. The railroads ought to give rates of one-half fare to insure the largest possible attendance.

Some more of prohibition's failure to prohibit!! This evidence is accumulating daily. The government's own figures, as quoted by the *Wall Street Journal*, are as follows: Kentucky's decrease in the manufacture of whiskey was from 6,102,452 gallons in 1914, to 1,980,000 gallons in 1915; a decrease of 66 2-3 per cent. Maryland's decrease was from 918,582 gallons in 1914, to 506,919 gallons in 1915; a decrease of 40 per cent. Pennsylvania's decrease was from 1,522,445 gallons in 1914, to 1,073,808 gallons in 1915; a decrease of 33 per cent. At this rate of decrease, where is the hope of the liquor traffic? The liquor lords had as well quit paying venal papers to carry their lying advertisements, telling how prohibition utterly fails to prohibit, and how it is that there is more whiskey drunk in dry territory than ever before, just on account of the attempt of government, by law, to wrest the liberty away from the individual.

In the death of Colonel W. R. Nelson, editor and owner of the *Kansas City Star*, Kansas City lost one of her most prominent and useful citizens and the nation a member of prominence. He did more, perhaps, than any other one man during the past third of a century to build up this great city. He was a kind hearted man and benevolently inclined; though he never identified himself with any church or made any profession of religion. How far this was due to the fact that he was educated in a Romanist school we know not. He founded the *Kansas City Star*, which became one of the great papers of the nation. He will be missed in the city of his adoption and by the country at large.

God Answers Prayer

This is a great truth. God does answer prayer. He cares for the destitute, too, and will hear the cry of those who appeal to Him in their behalf. How often has His willingness to hear and answer prayer been demonstrated! How many lives have been brightened by these answers of the Father! How often has human suffering been relieved in direct answer to the prayer of some interested soul! There is every reason for encouragement and hope in this matter of prayer to such a God as we have, who delights to hear and answer us. An exchange gives the following interesting case of such divine intervention in answer to prayer:

One bleak winter's morning not many years ago, a friend (Elizabeth Lewis) awoke very early, impressed in a strange manner, with the belief that a poor widow whom she sometimes relieved, was in real want. Though it was still night, she rose immediately and called her maid, and directed her to go at once and fetch Sally James, who lived near, and whom she always employed on her errands of mercy. While waiting the return of her messenger, she busied herself in collecting together a good supply of food and other necessaries, and packed them in a large basket. When Sally James arrived, wondering, like the maid, at being sent for so early, the worthy woman thus

addressed her: "Sally, I have it on my mind that old Betty White is in great want, I could not sleep for thinking about her, take this basket and go to her at once." Betty White was an aged widow, who earned a scanty living by sorting rags at a neighboring paper mill. Her daughter some time before had married; both she and her husband had died; leaving two little children quite destitute. The grandmother could not bear the thought of their going to the workhouse, so she took them till a fortnight previous to the time I am writing of, when she was taken ill and not being able to follow her occupation, her little means were soon gone, and starvation stared her in the face.

Now was her time for trial, but her faith did not fail her, though she had no food in the house and no visible means of obtaining any, she trusted in the God of the widow and the fatherless, and having put her poor children to bed supperless, she knelt down and laid her case before the Almighty. She must have passed the greater part of the night in prayer, for when the messenger arrived at the door, she heard the voice of the old woman inside talking very sternly to someone as she thought. Softly lifting the latch, she listened, and very much to her astonishment, this was what she heard. To use her own words, she said it seemed to her as if old Betty was holding a conversation with a visible being, and as if he was replying to her, for she was saying: "That she had worked for those children as long as she was able; till sickness overtook her, now she looked to Him to provide for them; and the children were not hers, but some He had sent her to take care of."

Like the patriarch Jacob, she had remained all night in prayer, and when the day dawned the answer came; no apparent miracle was wrought for her benefit, only a poor old woman like herself stood at the door, but as certainly sent direct by God, as if He had commanded an angel from heaven to fly to her aid. When Sally opened the cottage door, she saw the poor old creature faint with hunger and cold, kneeling by the miserable bed, where her two grandchildren lay huddled together for warmth. She said nothing, but quickly emptied her basket, spreading the contents on the table. There was an abundance of food, enough to last many days, and better still, a message from that good friend to old Betty, that she would be cared for as long as she lived.

Starvation

There are many kinds of starvation. A man can starve his soil by continually taking from it crops without ever giving back to it any nitrates, or other elements lost through the process of vegetation. This is suicidal. He can starve his body by not giving to it the requisite nutrition in the way of foods. This is likewise suicide of a worse kind. A man can also starve his soul by withholding from it the food convenient for it, and which has been provided that the soul may have life, and may have life more abundant. To do this act is the worst form of suicide of which humanity is capable. Yet this is a common practice among men of supposed intelligence. An exchange thus speaks of the practice of starving the church:

No intelligent farmer will starve his land. He knows that if he takes crops off of it, he must put nitrates into it. He and his family, as well as the land, may starve if he does not do so.

But men, intelligent in most matters, are insanely foolish in their apparent desire to starve the church. They know that the church has produced the civilization which they enjoy, and yet most men are reaping the benefits of this civilization without contributing anything to that which produced it. Some offer such money, time or influence as they have no other special need for. One-tenth of the church membership, it is said, carries on nine-tenths of the church work. The balance are starving the church, which is the only source of pure national life.

The European war is not wholly due to militarism or avariciousness. It is mostly due to starvation of the spiritual life. Sabbath profanation, rationalism, Bible dissection and desecration, semi-barbarism, these have been rampant in Europe for forty years. European

nations have sown the wind and they are reaping the whirlwind. "To be carnally-minded is death, but to be spiritually-minded is life and peace." And some of us Americans tremble lest we have imbibed so much of the same poison that we, too, must pay the penalty in some fearful national cataclysm.

Business men and society women, can't you see that you are starving the soil from which civilization, "time's consummate flower," must grow? It has been said that there is not a square league on this earth where a man can live and bring up his family in safety and decency where the Gospel has not gone before and prepared the way. And yet there are about thirty-four million church members who give the church at most fragments of time and dribblets of money which they can just as well spare as not, and are by this course starving the church and depriving it of power and influence.

Anoint the Living

So often friends keep back all the flowers for the dead, and never let the living see or enjoy them here in this life. We insist that that is not the right way. Let us bless and sweeten the room and the life of the living with our sweet remembrances and tokens of love, and thus brighten life for them, and not wait until they have passed beyond the reach of the beauty of the significance of these tokens. An exchange says:

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without a sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Postmortem kindness does not soothe the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

Rescued By Prayer

Many are the trophies of prayer. In direct answers and in indirect answers so many and rich blessings have come to the race. Then incidentally countless blessings have come down upon individuals and communities all along the ages as the results of prayer. A very touching instance of the blessing of prayer in saving an unfortunate, deceived girl from a fate worse than death is related by the *Indianapolis Star*:

White slavers are always on the lookout for pretty women. One of these human vultures went from Indianapolis to Portland, Indiana, and became engaged to a beautiful girl of that place. She did not want to marry until April, but he begged and she yielded. They were married by one of his accomplices. He took her to Indianapolis and when in the bedroom the girl knelt and prayed. Although he was a hardened wretch, who had been a burglar and had married and sold other girls into slavery, the sight of the girl on her knees in prayer touched his heart so he relented. He did not tell her of his deception, but went to Major Preston, of the Volunteers of America, and confessed his wrong, and the major secured the girl. The slaver and the bogus minister both escaped.

What a narrow escape that poor girl made. How inhuman and despicable is the business in which that man is engaged. Traps are set on every side to catch unsuspecting victims and sell them into slavery that is worse than death. Girls can not be too careful in these days about becoming acquainted with strangers.

THE OPEN PARLIAMENT

Spreading Its Web and Catching the Gullible



FROM time to time it is the practice of the Christian Science Corporation to mail a copy of the *Christian Science Monitor*, published in Boston, but with subscriptions in nearly every city, to nearly every minister in the United States. These papers are usually marked so that some article or editorial stands out with prominence, and usually is quite acceptable, for men of strength and ability edit and control this great paper. I have found, however, that beside the article "marked" there is another, either sermon or lecture, on Christian Science, and this is really what these subtle gentlemen want the preachers to read.

I have just received another copy of the *Monitor* with an article marked on "Good Roads," especially in the Pacific Coast states. Of course, we all believe in an improvement of our roads, and this marked article is sane and commendable. Then another marked editorial and just criticism on the Montessori method of training children, which, in brief, is Roman Catholicism getting hold of the mind of the child, or controlling the child with more or less of hypnotic influence, or, forcing education on the child by dispossessing it of its mental freedom. Most Protestants would readily agree with this scholarly editorial.

But in the same paper, with a full page headline, *not marked*, is a lecture delivered by Colonel W. E. Fell, of Leeds, England, one of the lecturers of the C. S. B. (Christian Science Board). This lecture is a repetition of many of the lectures delivered throughout the country, and it especially emphasizes the teachings of Christian Science. As this lecture is fresh, up-to-date, it will be profitable for the readers of the *HERALD OF HOLINESS* to note carefully the absurd propositions and flagrant errors taught, so as to avoid this un-Christian cult. Colonel Fell's opening statement is:

Christian Science may appropriately be termed the science of the brotherhood of man, for its principle is Love, and its law the ascertained will of God.

If it believes in the "brotherhood of man," and its principle is Love, why not show it in practical demonstration? Christian Science has no hospitals, no provision for rendering help to the poor, and is not philanthropic, in any sense, although well able. If the law of Christian Science is the "ascertained will of God," then why not say something about entire sanctification? Does not the Bible clearly say, "This is the will of God, even your sanctification"? But this subject, as well as the subject of the new birth, is deftly left alone.

Referring to the "mighty works" of Jesus, which we are to do also, Colonel Fell says their fulfillment occurs when the Comforter comes. And then proceeds to define the Comforter as follows:

This Comforter, then must be the Science of exact knowledge of God, the knowledge of the "All Truth" into which we are to be guided, and no one will be found to deny the fact that it was through this exact knowledge or science that Jesus performed His mighty works.

But to whom is this Comforter to come? The world cannot receive Him, hence He must

Written by REV. C. E. CORNELL



come to Christian disciples. He comes to those who know Christ in the salvation of their souls; none others. Do Christian Scientists know Christ in the pardon of their sins, and the regeneration of their souls? If not, they are not subjects for the Comforter. His coming is particularized, specific, and epochal. But Christian Science teaches that God "is not a person." That "the theory of three persons in one God, suggests heathen gods;" an absolute denial of the Godhead. They teach that God is principle, not personality. Hence the logic is, that the Comforter is a principle, not a person, a flat contradiction of numerous Bible statements, referring to the Comforter as "He" and "Him." To prostitute the Holy Spirit, the adorable third Person of the Trinity, the Executor of the Godhead to the plane of science, and rob Him of His divinity and prerogatives is bald sacrilege, without warrant or reason.

But let the reader note the following glaring inconsistency of both reason and logic, as Colonel Fell undertakes to define God:

God is described in the Bible as Spirit, as Life, Truth, and Love and each of these terms whether taken collectively or individually stands for God. It is also universally accepted that God is omnipotent, omniscient, and omnipresent, which, if it means anything at all, must mean that God is all the power there is, all the science or knowledge there is, and all the presence there is. This must be so, for as you know the Latin word *omni* signifies all, and we cannot have more than all, so we come to the just conclusion that God, whom John declared to be Love, is all inclusive and can have no opposite called devil or evil; and as one scientific statement quite naturally leads to another, we find that God being Life, Life is all the presence there is, and death becomes obsolete, real as it may appear to the physical senses. By the same course of reasoning we arrive at the fact that since God is Truth, Truth is the only legitimate knowledge or activity there is or can be. However loudly error may cry out in justification of its presence and power, it has neither presence nor power; and grandest and most joyous conclusion of all, we find that there is no power, knowledge, or presence, in anything but in Love, and its manifestations, for "God is Love," and God is All.

Note, please, "that God has no opposite, called devil or evil." Life has no opposite, there is no death. Truth has no opposite, there is no such thing as error. When Jesus said that He "came to destroy the works of the Devil," He made a mistake, for He only came to destroy an *unreality*. When the apostle said, "The wicked are like the troubled sea," he, too, made a serious mistake; for, according to Christian Science, there is no such thing as wickedness; men are not wicked, women are not wicked, children are not wicked. "Error," or wickedness, "has neither presence nor power." Life has no opposite, for there is no death; death is a phantom, is unreal. Christian Scientists do not die, they just pass on. In a nutshell, "As the only real substance in the world is God, and God is

good, all else, Satan, sin, sickness and death are necessarily unreal. The only real thing is deity, and this deity is impersonal. The only real thing in the universe then is *impersonality*."

Further, Colonel Fell says of God:

When we speak of this allness of God, it can only be conceived of as Mind, or Principle. In what other way can we describe this infinite wisdom, this cause and Creator of all things, this divine activity, than as Mind or Principle?

God is principle, not a personality. This principle pervades the universe. The universe is all principle, idea or mind. There is no other substance; so that God is all and all is God. God is nature, nature is God. God is man, man is God. "Hence," says Haldeman, "as all is God; as God is individual, not personal, and individuality is but another name for principle, then Christian Science teaches that this universe is guided and controlled, not by a self-existent, personal God, *ab extra* to His creation, but by an eternal, unbegun, self-regulating principle, which is itself an inseparable part of the universe."

Colonel Fell then proceeds to discuss the real scientific man:

From a discussion on God in quite natural sequence we come to consider what the real or scientific man is, the ideal or Christ man, the man that God made and pronounced "very good," that God who is of "purer eyes than to behold evil, and canst not look on iniquity."

Certainly God made man "in His own image," but the Bible plainly describes his awful fall from his pristine state. The Colonel says nothing about this. But note what he says:

The Bible tells us, in language quite unmistakable, "that God created man in His own image," to be still more emphatic that statement is repeated "in the image of God created he him." Stupendous thought, let us pause here for a moment to gain some faint perception of what this means. "The image and likeness of God," the image and likeness of Spirit, why, then the real man must be spiritual and not material, the image and likeness of Life, Truth, and Love, the image and likeness of Mind. Does that thought lift you up to feel that what God is you must resemble, that because God is eternal Life you are immortal, because God is Love you are Love's reflection, again because He is Love you the beloved are under His special care and protection? Because God is, you are? That is the scientific intact reality of your being.

Note that one statement, "that because God is eternal Life you are immortal." Nothing said about man's fall, nor provision made for his restoration to the divine image. No sin, no Christ as a Savior, no repentance, no justification by faith, no regeneration, no holiness, no witness of the Spirit to the soul's salvation, no heaven, no hell. Man is God, all Truth, all Life, all Love. If that is so, why does an individual, God-like, God-imagined, God-made, need any God at all? Is he not God, according to Christian Science? Why the cross on Golgotha's rugged brow; why the ascension; why the resurrection; why Jesus sitting at the right hand of the Father? All for naught; they have no meaning.

The lecture occupies seven closely printed

columns. Too long to review at length. However, I will give the reader a few quotations in addition to the above:

Jesus knew that all cause and effect were mental. He knew that the whole of material existence was something in the nature of a dream, from which we are awakened by the trumpet call of Truth, into the realization of the fact, that existence is based on Spirit not on matter. The ancient worthies understood these things. Do you remember the words of the Psalmist, "I shall be satisfied when I awake"—and how—"in thy likeness" in the likeness of Spirit, and not matter. This awakening comes, not through death, death does nothing for us, but through the understanding of Truth, and through the recognition of the eternal unbroken nature of Life.

The crowning and most conclusive proof of the unreliability of the physical senses, that is seeing, hearing, tasting, touching, smelling, lies in the fact that these senses can tell us nothing whatever concerning that which is highest, and greatest, and best.

Then the so-called law of heredity will be seen to be no law. As the Bible says, "It shall no longer be said in Israel that the fathers have eaten sour grapes and the children's teeth are set on edge."

Then, before the Colonel gets through, he

"Come Out"

Written by DORMAN D. EDWARDS

THE history of all churches has been, when they have died spiritually there has been no resurrection, although great men have attempted it. Striking illustrations of this fact were the labors of Luther and Wesley.

Luther, a monk of the cloister of Augustine, made a pilgrimage to Rome, and seeing the inconsistencies in the Romish Church, carried on in the name of Christ, and being awakened to the fact that "the just shall live by faith," returned to Germany. To draw a following out of the Catholic Church? No! To reform it. The consequence was, instead of putting in the best part of his life building up a clean ecclesiasticism to carry out the work God had committed into his hands, he spent his energies trying to inject life into a corpse. Not until the was absolutely forced by the position taken by the Pope, would he organize a separate church. The result was that shortly after his death Protestantism split on account of internal dissension, and thereby lost the power it would otherwise have attained. He was deceived into looking to the man-made ecclesiastical organization, and the upbuilding of an outward kingdom, instead of the kingdom within men.

John Wesley, after God revealed to his soul the great Bible truth that the removal of the carnal nature in man is in the atonement of Christ, assisted by his brother Charles, spent his life trying to get the Church of England (Episcopal) to accept his teachings. What was the result? Although Methodism was marvelously organized, it suffered greatly through the injection of Calvinism into its veins by Whitefield and others, a thing no doubt that would never have happened on so large a scale had he given more time to thorough indoctrination and organization, and less in trying to perform the impossible. So hido-bound were they both to High Church ideas, that Charles died an Episcopalian, and it is very doubtful if even John ever really joined the Methodist Societies and formally renounced the Mother Church.

admits that there is sin, sickness, and death in the world, but by a shrewd use of language smooths over these facts so as to befuddle the reader into accepting what he does not believe nor understand. The whole lecture is a conglomerate mess of insane reasoning, illogical exegesis, misplaced and misapplied Scripture, and awful delusion. But men and women seem to swallow it all whole, not knowing what they swallow, and Christian Science spreads her black, uncanny wings over many.

In conclusion, Colonel Fell brags on Mrs. Eddy:

Is it to be wondered at that Christian Scientists, the world over, have a deep abiding affection and respect for this noble woman, so spiritually endowed.

"Spiritually endowed," nonsense! Compare Mrs. Eddy with Mrs. William Booth, Frances Willard, or Fanny Crosby.

But Mrs. Eddy is dead, dead. She died. They, Christian Scientists, said she would be resurrected long before this, but the dear old lady still lays in her tomb, so far as we know. And she will remain there until Gabriel blows his trumpet, when they "that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Today, Methodism coming to take its stand by the side of Catholicism and Episcopalianism—almost useless as far as sin-destroying evangelism is concerned. That great organization, whose itinerant preachers stirred the world with their fiery eloquence and holy zeal, is resting on its past achievements, stranded on the rocks of worldliness. The last General Conference had a hard fight to keep the Amusement Clause in the ritual—a clause that can be broken with impunity by any member and at any time. Today many of her pulpits are filled with infidels who openly declare they do not believe that "without holiness no man shall see the Lord." They have repudiated the doctrine of inbred sin, although it is in their ritual in black and white. Their official boards, officers and teachers of their Sunday schools, and leaders of their Epworth and Junior Leagues are composed largely of lodge members, theatre goers, dancers, card players, tobacco users, and almost every other kind of worldly conformity in the catalogue.

When Methodism substituted the "lion's paw," or the strong grip of the Master Mason, for the resurrection of the dead soul to the life of the fulness of Christ; church suppers and bazaars, for the tenth they owe God; amusements for the young people, instead of the ideals of a Christian character; parties, theatricals and dances, for the joy of the Holy Ghost; and essays on politics, literature and kindred subjects, instead of the eradication of sin from the human heart, as themes for the pulpit, it went on the rocks, from which there is no escape.

The fate of the doctrine of holiness does not depend upon the resurrection of the Methodist Church. The propagation of the Wesleyan doctrine is being carried on by such denominations as the Nazarenes, Free Methodists, Wesleyan Methodists, Apostolic Holiness Union, and other churches of lesser magnitude numerically. We would love to see the Methodist Episcopal Church brought back to her former power, but believe, in the face of history, that to attempt it is wasting force.

The call of God today is to "come out." Not from organization into spiritual anarchy, but into some church organization that insists upon a clean pulpit and a clean pew.

If people will quit looking to a dead church for help, but to a living Christ, His kingdom will prosper. Money is needed in the Lord's work, while millions are being squandered supporting dead ecclesiastics, whose whole ambitions are to feed the lust in the human heart for show and power.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (1 Cor. 6:17-18; 7:1).

A Certain Evil

Written by F. M. MESSENGER

JOHN WESLEY preached against all sins, but he specialized on certain prevalent sins in his day. Holiness people are shedding the Gospel light today, but there is a growing evil existing in religious circles generally, and the holiness ranks are by no means free from it, which is alarming, and greatly detrimental to the successful spread of the Gospel. That is, the careless manner of contracting debts, with no visible prospects of ability to pay them, and much worse, no apparent anxiety to do so after they are contracted.

It is easy to see how a man with a clean heart may have a poor head, and contract a debt which it seems that he ought to have known he could not meet, or a good Christian might, owing to circumstances unforeseen, be unable to meet an obligation on time, which he contracted in the best of faith. But when, in either event, that person evinces an apparent indifference whether the obligation is met or not, and goes about carelessly spending whatever cash he gets his hands on with no determined effort to save, even if ever so little, something towards his indebtedness, it ripens into a sin, which God cannot, and will not condone.

Some people are very liberal in their giving, and that in and of itself is very commendable, but when they take your property and sell it, using your money, that is money they owe you; they take the matter of giving out of your hands, and assume the function of bestowing your charities for you, without consulting about it at all, taking the credit to themselves. If you take money which you owe and is then due, and give it away—unless, of course, you have some known way to meet the obligation—you are using another man's cash, just as much as though you reached into his pocket and took it out.

These things block the wheels of progress along salvation lines. They spike the guns of conviction, and bear one of the greatest earmarks of insincerity we know of. Some years ago we were trying to assist a young man at the altar. He was large, stout, and the picture of health, and a gentleman with the air of a business man came up and made the remark, "You ought to dig that fellow pretty deep." "What do you know about this man?" said I. "I know he has owed me four dollars for several years, and I can't get him to do a day's work for me even when he is loafing," was the response. Such things chloroform the sinner to sleep with the excuse there is

nothing in religion; that it's only skin deep. How can the business man, the merchant, or any successful man of the world take any stock in such religion? They don't, they can't, they will not. Then what is our responsibility? We who know these things? "Let your light so shine"; to know, and to remain silent about it, is to leave the offender comfortable in his sin, to leave the world ignorant of the fact that the holiness movement, to say the least, does not stand for, or endorse such things, puts a premium on one form of hypocrisy, and veils the Gospel to sinners.

We would not add a single weight to an overburdened soul who had unfortunately got entangled in this way. It is not the burdened ones we are after; it is the happy-go-lucky, indifferent person, who neither pays what he owes or answers a letter asking him *why* he does not pay; the one who takes offense if you ask him to either pay or tell you why he does not; the fellow who squanders *your* money instead of his own; the one that lets you lose the sleep instead of losing it himself over his indebtedness to you. In other words, it is the religious deadbeat that we are after.

Brought, and Bring, or Go, and Beg, Which?

Written by N. B. HERRELL

HERE are two words used throughout the Bible in connection with tithes, offerings, and the house of God. One of these words is *brought*, the other is *bring*. They both mean the same. In some quarters they would say these two words mean to tote or pack something from one place to another.

God has made no provision for the church to appoint a committee to beg its members to give a little *weakly* offering each week to its support. God does not love His children professionally; He loves them practically. "God so loved the world, that he gave his only begotten Son." He gave because He loved. He does not love because He gives. That which prompts us to give is greater than the gift. Hence, if we have His love within us, giving will be a pleasure. Yea, it will be a means of grace.

Abram and Melchizedek — Melchizedek, king of Salem, priest of the most High God, head of the church in his day, so acknowledged. Abram paid him tithes of all (Gen. 14:1-20; Heb. 7:1-3). God called Abram His friend. Abram had proved to God that he was giving because he loved Him.

The Children of Israel — Hozekiah, the fearless prophet of the Most High, found Israel (the church) backslidden. He proclaimed the whole counsel of God without favor. The result was that all Israel (the church) "*brought* in the offerings and the tithes and the dedicated things faithfully" (2 Chro. 31:5-12).

Nehemiah and Judah — Nehemiah, the prophet, in making his rounds, found that the house of God was forsaken. The preachers and singers who did the work had fled to the fields to work. He got the Church Board together and set them in their places. "Then *brought* all Judah [the church] the tithe of the corn and the new wine and the oil unto the [church] treasuries" (Neh. 13:12).

Malachi and a Backslidden Church — Malachi, the last prophet before John, brought the message of God to the church of his day with no uncertain sound. If he were to reappear today with such a message, I fear we would have a hotter battle than he had in those days. Nevertheless, we need to be aroused just as much as they. This, as with the other prophets,

was his demand: "*Bring* ye all the tithes into the storhouse [church treasury], that there may be meat [or means] in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Christ and the Tithing System — Christ, on meeting the church, found them backslidden along spiritual lines, such as judgment, mercy, and faith, but along the line of tithing He found that they had not forgotten Malachi's strong message. He upbraided them for their neglect of the more weightier matters, but commended them on the tithing system (Matt. 23:23). He found that the Pharisees paid tithes of all (Luke 18:10-12). He said that our righteousness must exceed that of the Pharisees (Matt. 5:20). Wherein we are to exceed them is this: They loved God because they gave to Him. We give to God because we love Him. Christ endorsed the idea of *bringing* the gifts into the church treasury (Luke 21:1-4). Jesus had a treasurer in His church who took care of what was *put* in (Jno. 12:6). They used the money to carry on their work (Mark 6:27; Jno. 4:8).

The Church at Pentecost — The church had no Church Board at first to look after the financial end of the work. The God that filled the early prophets now had filled the entire church. He taught them to give as in the days gone by, from a heart of love. They sold off their lands and houses and *brought* the money and laid it at the apostles' feet. The preachers tried to run the business end of the church as well as preach, but failed. Then, they called the church together and elected a Board to look after the business end of the church work (Acts 4:34, 35; Acts 6:1-4).

Paul and the Churches — Paul, in giving orders to the churches which he had oversight of, said that they should lay by them in store on the first day of the week, as God had prospered them, that there be no gathering when He came. Paul was talking to a church. To every member of that church. He said for that church to lay by in store (or put their tithes from their prosperity into the church treasury), that there be no gathering when he came. He said that he had so ordered the churches of Galatia to do (2 Cor. 16:1-2). The idea throughout the Bible is that God's children are to have enough pure and undefiled religion, and love for God, that they will *bring* of their own free will the tithes and offerings into His house and treasury that His work may prosper.

Church of the Nazarene — Our envelope system is in keeping with the thought expressed in the above. Each member of our church should be furnished with the necessary envelopes by the proper persons. Then, as the Lord prospers each member, let him put into his envelope the Lord's tithes and his offerings and take it up or send it to the house of the Lord on the first of the week.

We do not need a new system. We need to work the one we have. No system will work itself. We must work it or it will not be worked. God will bless us people of today as He did His people of old if He can see us on the first day of the week going to His house with His tithes and offerings.

They Do Not Fit

Written by F. M. LEHMAN

SOME people like to compromise because it means more cash; some preach to please old Money Bags, live in his nod

and smile; they don't care if the church they serve will later go to smash—in all their lecture-sermon work they miss the truth a mile. If Madame Fashion likes the show, they give her no reproof; fraternal membership they hold with every saintly "goat." The poolroom fiend and euchre-dame—they laud them to the roof; for every kind of hypocrite the hireling has a coat. Religion of the kind folks had full forty years ago, they relegate to Fogyland with loaded words of wit; they say the old-time glory kind of people are too slow; that in the modern churchly crowd they do—not—fit.

They say the world is better now than in old Noah's time; that folks are kinder hearted—soon they'll all wear golden wings; that hell will be a health resort—a sort of summer clime, where all the punishment will be a few smart conscience stings. That all will go to heav'n at last, for God is good, you know; it could not be within the realm of justice to condemn; that sin has lost its hideousness; we'll not reap what we sow; that through God's mercy over there each crook will be a gem. That ev'ry Christ-denying cult will enter heav'n's gate, and ev'ry blatant infidel will near the white throne sit; that in the "restoration"—be it soon or be it late—no matter what the life has been! they all—will—fit.

And so they prate of many things new-fangled, strange—O dear! It isn't like it used to be when I was but a boy! They've drifted from the moorings; they have lost the vision clear; what they have tagged religion has no life, no juice, no joy. I like the good old-fashioned kind they had in other days, when all around the meetin' house they shouted loud and long; I can't get used to all these new refrigerator ways, but like old time religion full of victory and song. I never liked a graveyard, with the grassy mound and flower, and all the stately marble shafts where chiseled angels sit; I like old time religion, full of glory and of power—in life, in death, no matter where, 't will—always—fit.

When Death comes stalking down the line, what will these sinners do? when just beyond the open grave they see the judgment throne? They'll find their man-made tenets then will never take them through; that they must reap the full reward of what on earth was sown. How black will be the outer night; how foolish man's proud boast, when false foundations slip away, and men begin to pray. How full of fear will men's hearts be without the Holy Ghost, when face to face with life's account upon the Judgment Day. Away with all this modern trash; this silly, senseless stuff! these new religions *brought* to us straight from the burning pit! When Jesus comes these modern folks will find it pretty tough, for in the "Rapture" they will find they will—not—fit.

While musing o'er conditions so deplorable, so sad—a few there are who never yet have bowed the knee to Baal; they stick to God's old Bible, never take to any fad; rebuke the compromiser; in the conflict never quail. They stand with good old Joshua—the patriarchs of old; they preach a coming heaven and a burning, brimstone—well, from God's old Book they gather out the glory and the gold, and to the lost and lowly full salvation's story tell. Then with these faithful pilgrims we will walk along the way, rejoicing in the fulness—though we suffer here a bit; the eastern sky is red'ning—'tis the longed-for, dawning Day—I'm sure that in the Advent all His saints—will—fit.

San Diego, Cal.

MOTHER AND LITTLE ONES

The Dying Highlander

"I tell ye, nurse, I'm a' richt, I maun get better an' gang hame, for Mary is waitin' an' wearyin' to see me."

The speaker, a young Highlander, looked round his room and gave vent to a half-suppressed groan. The patient woman sitting at his bedside rose and gently relaid the pillows.

"Ease me up, nurse," said the man, "for pain's no' sae bad when I'm sitting up. Eh, that's better. I'm comin' roon already an' feelin' a' richt again. But whit day is this? An' d'ye hear the terrible storm outside? Christmas day did ye say? Weel, Mary, awa' in bonnie Scotland, will be thinkin' o' me the day, and will be wonderin' hoo I dina write her. But 'twill be the last Christmas she'll spend alane. I'm gaun hame for her in the spring. I hae bided ower lang in Canada, but I wanted to mak' lots o' money afore I gaed back. I wanted to mak' her a leddy, an' the years slipped past. But I never forgot her.

"But it's a lang time since I left old glen, an' the old folk are awa'. The glen will be the same, an' it's me that's longin' sorely to see it and Mary. A' the hills will be white wi' snow noo, an' the bairns will be snaw-ballin' each ither. O' woman, there's nae place like the auld glen. An' when I gang back Mary an' I are gaun to wander up an' doon as we did when we were bairns listenin' to the birds. But whit did the doctor say, nurse?"

The homesteader's eyes looked searchingly at the woman.

"He said you were very ill, an' — an' —"
"Teli the truth, woman," commanded the man in the bed.

"He said that ye're far through, an' that — that ye michtna pull through."

"Dinna believe it, nurse! Dinna believe it. I dreamed last night that Mary cam. I'm gaun to win through a' richt for she did lang syne, an' I kissed me on the broo. Ay, the poor'er abune will bring me thorough an' gie me strength tae gang hame to the glen, where my hert is an' has been a' thae years.

"But whit terrible knockin' is that at the door, woman? Haste ye an' open it, for it's an awfu' nicht for onyane to be oot."

The nurse obeyed and a gust of cold air, laden with snow, and a woman half-frozen and speechless entered.

"Is this Sandy McPherson's homestead?" inquired the visitor when she was able to speak. "I have come from Scotland to him, an' the journey was fearsome."

"Mary, Mary!" cried the man in the bed. "Oh, God be thanked for sending you. Ma lassie! Ma lassie! Ye hae come to see me hame: I'm done for, but, oh, Mary, Mary —"

Mary threw her arms around his neck and kissed his brow, and then slipped her hand into her Sandy's. And the nurse took Mary's snow-coated garments from her shoulders and attended to her wants. She, too, loved Sandy, but when she learned that his love was given to a girl in Scotland she wrote to her and besought her to come at once.

Sandy closed his eyes and lay back on the pillow like a tired child. His breath came slow and peaceful.

"It's the end, Mary," he said in a little while, an' I'll see the glen no more. But I'm no' pit about. God has been good to me. He sent ye to me, an' ma dream has come true. It is awful guid o' ye comin' to see me awa' to the ither glen. But I wonder whit will they be deain' in the glen the nee? Whit will the pipers be playin'? Will it be the 'Land o' the Leal'? Wheesht! I hear them comin' doon the glen. Haud me haun'. It's gran', gran' to be at hame again. There's nae fouk like the glen fouk."

And Sandy went to sleep, and the woman who was in his thoughts day and night during the years of his exile held his hand until his spirit passed away to his homeland. — Scottish American.

Choosing a Boy

"Which boy will you have?" asked Mr. Ames. He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course, he meant to pay well the boy who was selected.

An Early Caller

By Eleanor Allen Schroll

I had comp'ny come this morning,
I am sure you can't guess who;
And he came so very early,
Came a good, long journey, too.

And I knew he wanted breakfast,
So I hurried out of bed,
And I gave the little traveler
Quite a feast of crumbs of bread.

From the mild and sunny Southland,
Where the winter months he spends,
Came my guest, with spring returning,
Looking up his last year's friends.

I am glad for spring's returning,
Thankful for each joyous thrill,
E'en the merry little swallow
Chirping on my window sill.

—Exchange.



"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the younger children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat, and speaks to me very politely when I am calling on his mother, and if he tried he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measure when they are off guard!" he said.

Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there, and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they come to choose me!"

What Can a Boy Do?

What can a boy do; and where can a boy stay,
If he is always told to get out of the way?
He can not sit here, and he must not stand
there;

The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired;

A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room
Are not made to walk on—at least, not for boys;

The house is no place, anyway, for their noise.

Yet boys must be somewhere; and what if their feet,
Sent out of our houses, sent into the street,
Should step round the corner and pause at the door,

Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,

Where jokes that are merry and songs that are bright,
Ring out a warm welcome with flattering voice,
And temptingly say, "Here's a place for the boys."

Ah! What if they should? What if your boy

or mine
Should cross o'er the threshold which marks
out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?

Oh, what if they should, because you and I,
While the days and the months and the years
hurry by,
Are too busy with cares and with life's fleeting joys,

To make round our hearthstone a place for the boys?

There's a place for the boys—they will find it somewhere;

And if our homes are too daintily fair
For the touch of their fingers, the tread of their feet,

They'll find it, and find it, alas, in the street,
'Mid the giddings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price

For the getting of gain that our lifetime employs,

If we fail to provide a place for the boys.

A place for the boys; dear mother, I pray,
As cares settle down 'round our short, earthly way,

Don't let us forget by our kind, loving deeds
To show we remember their pleasures and needs;

Though our souls may be vexed with the problems of life,
And worn with besetments and toiling and strife,

Our hearts will keep younger—your tired heart and mine—

If we give them a place in their innermost shrine;

And to life's latest hour 'twill be one of our joys

That we kept a small corner—a place for the boys.

Mrs. Bertha McCullopp.

The Other Side of the Street

The little lass of six sat opposite us at the steamer table. One day we fell to talking of chocolates and bonbons. Did she like caramels? She loved them. But is there not a candy store between her home and church? There certainly is. Is it open on Sundays? It is.

"Well, then, little lady, when you have a nickel for Sabbath school and that candy store is right there, how do you get past it?"

The little face lit up with a profound philosophy: "Walk on the other side of the street."

Wise little teacher, you do not run into temptation. On the contrary you run away from temptation. If all your elders would follow the same philosophy there would be far less sin. Ofttimes we fall because we knowingly go on that side of the street where the snare lies. We fall, in fact, when we deliberately choose to walk where we know beforehand temptation would assail. Wise little teacher, would to God every living soul would follow thy example. — Exchange.

"I Like to Help People"

A woman was walking along the street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise her umbrella in the wind.

"Let me, ma'am, let me," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction while he managed to raise the rather obstinate umbrella. Then taking one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle and politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said with a smile, "I like to help people."

Both went their ways with a happy feeling in their hearts; for such little deeds of kindness are like sweet smelling roses blossoming along the path of life. — Selected.

THE WORK AND THE WORKERS

Announcements

NEW ENGLAND ASSEMBLY—Delegates to the New England District Assembly take notice that railroads will not give reduced rates this year.—**R. L. JONES.**

ANNUAL CAMP—The annual campmeeting at Vilonia, Ark., will begin July 29th, closing August 8th. Rev. Fred St. Clair, of California, will be the preacher in charge. Plenty of good water and shade and a good place to camp. All who can, come and have your souls fed by this man of God, and visit the Arkansas Holiness College. Free entertainment to preachers and workers.—**A. F. DANIEL, Pastor.**

DO YOU NEED AN ORGAN?—I have at my disposal a Royal chapel organ in first-class condition. Any Pentecostal Church of the Nazarene or mission in the Pittsburgh District, in need of such, can obtain same by paying dry and freight charges.—**REV. S. H. WALLS, 38 Natchez Street, Pittsburgh, Pa.**

EVANGELISTIC—We will be in a meeting at Plainville, Kas., from April 15th to May 9th, and can give May 10th to 23d for another meeting in Kansas. Should any church desire to have our service for this date, write us at once, Plainville, Kas.—**THEODORE and MINNIE E. LUDWIG, permanent address, York, Neb.**

EVANGELISTIC—I have the following dates open for summer meetings: June 4th-13th; August 18th-29, September 2d-12th. Will go any place to preach or sing, where they want a revival on full salvation lines.—**C. A. IMHOFF, 215 East Fourth Ave., Hutchinson, Kas.**

EVANGELIST WANTED—We would like to get in touch with a strong evangelist of our own church for a tent meeting this summer in the city of Kalamazoo, Mich.—**REV. SAMUEL LINGE, Kalamazoo, Mich., Seminary Bldg., Suite 1.**

GROVEVILLE (N. Y.) CAMP—Campmeeting this year will begin July 2d, at Beacon, N. Y. You will note the address of treasurer is Spring Valley, N. Y. I would love to hear from all who have not paid their pledges. For information, write either the secretary, **W. A. WHITE**, or the writer, **JOSEPH FLETCHER, Treasurer, Spring Valley. Telephone No. 18W.**

LET BROTHERLY LOVE ABOUND—A friend and brother writes that our Superintendent of the Dakotas-Montana District, Brother Brough, is in the midst of a great trial, through the serious sickness of his wife and daughter, who will have to undergo a serious surgical operation. Brother Brough has given his all to the spread of holiness, and just now, in the time of peculiar stress, a little substantial assistance from his brethren would not be amiss.

HOLINESS CONVENTION—There will be held at Sidney, Ill., April 22d to 25th, a holiness convention by Dr. and Mrs. Ellyson, with others. The dedication of the new church will take place on Sunday, April 25th. The I. H. U. concert band and violin quartet, with the Marion quartet, will give a concert at the town hall, and remain over the Sabbath.—**B. B. SAPP, Pastor.**

EVANGELISTIC—On account of postponement of the Pasadena campmeeting, I have from June 7th to July 6th open. Would prefer camps in the central portion of the country.—**FRED MESCH, JR.**

District News

KANSAS DISTRICT

We closed our long campaign in St. Joseph, Mo., on Thursday night, April 8th. The visible results of the meeting were not extensive, but real marvels of divine grace are in evidence, and our work has received a new impetus in this city. Rev. C. W. Davis and wife, who assisted in the revival and consequently have a strong hold on the situation, were called to the pastorate. There are some faithful, dependable Nazarenes in St. Joseph, who are holding up the standard truly. It is probable that several will be received into the church as one result of the meeting. Much help in the battle was and will be still rendered by Rev. H. A. Dunlap, who, though engaged in secular employment, is very active in God's work also, preaching and praying with power. It appears that an effective door is opening to us for rescue work in St. Joseph, one unfortunate girl having been sent from there to our Refuge Home in Hutchinson through the earnest efforts of Sisters Davis and Whitel. At least two prospective holiness preachers have lately appeared on the District. A son was recently born to Rev. and

EASTERN AND NEW ENGLAND NEWS

Evangelist Barnes, of Delanco, N. J., who labored so efficiently last summer in the New Jersey camps, will be missed there this summer. A few months ago Brother Barnes was translated to glory.

Brother Hammel and his helper are planning great things at their various camps in and about New Jersey for the coming summer. He writes he has no time for barren meetings, and wants to see the altars filled with seekers getting the double cure. God grant it.

The writer is engaged for the Fletcher Grove holiness camp at Delanco, N. J., from June 25th to July 5th; also at National Park (N. J.) holiness camp, August 13th to 22d.

The Reading Holiness Campmeeting Association (Pa.) will hold their annual campmeeting, July 16th to 25th. Rev. G. Q. Hammel, of Delanco, N. J., will be in charge.

The preachers of Providence, R. I., in their meeting of this week decided to invite Billy Sunday to their city, to hold an aggressive campaign against the world, the flesh, and the devil. On account of his previous engagements, Evangelist Sunday may not be able to come for two years hence.

The New Jersey Methodist Episcopal conference, recently closed at Atlantic City, N. J., was one of great rejoicing at the blessed conference year just closed, that God had given them in the salvation of precious souls.

Pastor Norberry is glad to report the blessing of God upon the Pentecostal Church of the Nazarene of Providence, R. I. Seeking souls are at our altars, and new members are coming in. The work has just begun. The outlook is good and "victory ahead." Praise the Lord.

Secretary of the Navy Daniels, in addressing the Southern Methodist Episcopal conference recently in session in Washington, D. C., told them that he was rocked in the cradle of Methodism, and that the greatest need of this age was for the Methodist church to return to the narrow paths of oldtime Methodism. Amen! So say we all, Mr. Secretary.

It is reported that Dr. Fowler, if physically able, is to have charge of the spiritual department of Douglass (Mass.) camp next summer, and that Brother Hoople is to be in charge of the singing. Brother Hoople may be at Portsmouth after the Douglass camp closes. Sister Hoople will likely accompany her husband at his various campmeetings.

Rev. B. S. Taylor, so well known to the readers of this paper, has spent the entire winter at his home in New Haven, Conn. He has preached each Sabbath to a small company of holiness folks there. He writes us that he wants to see these people tied up to some holiness body, and that he expects to visit the District Assembly at Malden, Mass., to that end.

In the great ingathering of precious souls in New Jersey during the last winter, only God knows how much the holiness movement in and about New Jersey is responsible for the conversion of these thousands of souls.

The late Rev. Dr. William McDonald once told a New England Conference, Bishop Fowler presiding, that the Christian Witness and Advocate of Bible Holiness, then published in Boston, had much to do with the conserving both of the doctrine and experience of regeneration in and about Boston. We are convinced that this same thing is true in every part of the country where the doctrine has the right of way. Keep holiness on the move.

Evangelist St. Clair, of California, has been used of God in a number of our holiness churches in New England during the last winter. He is now laboring with the Pentecostal Church of the Nazarene at North Scituate, R. I., where God is blessing the truth in convicting precious souls. We were glad to meet our brother in Providence en route to his present field of labor.

The blessing of the Lord attended the evangelistic meetings in our South Portland (Me.) church. Pastor Brown and his people witnessed about one hundred seekers at their altar. This has been the greatest series of meetings this church has witnessed in many years. We understand that in addition to the thirty that have been added to this church, about as many have organized a new holiness church in Portland.

"KEEP ON BELIEVING."

NEBRASKA DISTRICT

That there are needy and ripe fields for the spreading of scriptural holiness was demonstrated

TELEGRAM

GREAT SPIRITUAL ASSEMBLY

CLAYTON, N. J., April 19.

HERALD OF HOLINESS:

The Washington-Philadelphia District Assembly was presided over by General Superintendent H. F. Reynolds, and was the most spiritual Assembly ever held on this District. Rev. J. T. Maybury was re-elected District Superintendent. The delegates elected to the General Assembly are as follows: Ministerial, J. T. Maybury, R. H. Clark, J. H. Penn; Lay, R. E. Bower, J. B. Bowen, Mrs. E. G. Knott. Over five hundred persons attended the lecture of Dr. Reynolds on his missionary tour around the world. Missionaries G. J. Franklin and Miss Julia Gibson were present.

R. E. BOWER, Reporter.

Mrs. J. G. Demoret, of McPherson, and a son to Rev. and Mrs. Vernon Hodges, of Covert.
H. M. CHAMBERS, Dist. Supt.

WASHINGTON-PHILADELPHIA DISTRICT

I have just completed a tour on the District. Being in charge of one of our churches as its pastor, I have only visited the more needy fields. We spent our first night with Grace church, Washington, where we had a profitable meeting, and then pushed on to Martinsburg, W. Va., remaining a few nights, and God honored the preaching of His Word with giving us seven souls. From there we went to Norfolk, Va., where we also had seekers and a salvation time, and left the saints encouraged in the Lord. Next we went to Allentown, Pa., and preached to a crowded house. From there we journeyed to Rio Grande, N. J., and spent a week with this young and growing church, with the result that souls found the double cure, and the work was strengthened in God. Our next places of meeting were at Port Elizabeth and Camden, N. J.; Darby, Pa.; and Northeast, Md. God gave gracious victory and good results. We now go up to the District Assembly expecting a time of refreshing from the presence of the Lord. As we shall continue as pastor of the Philadelphia church, it is our intention to help elect some one else to the oversight of the District.

J. T. MAYBURY, Dist. Supt.

BUD ROBINSON'S "ONE THOUSAND CLUB"

Dear readers of the HERALD OF HOLINESS: You are aware of the fact that our Board of Publication met in their Annual Meeting with a full board, and planned some great things for our Publishing House. Brother Jack Sanders, of Los Angeles, Cal., was added to the board, and goes to Kansas City as one of the Agents. The outlook for the Publishing House was never so bright as it is today. Now, I come to you with a special plea: I want us as a church—as evangelists and pastors and laymen—to make a strong pull, a steady pull, and a successful pull together. This is what I want us to do, and we can do it without any trouble and just as simply as anything in the world: Join with me, one thousand of us, and go to work to secure at least one new subscriber each month during the next twelve months. That will mean twelve thousand new subscribers. Now don't you think we could do that? There is not a man or woman who is interested at all who could not do that if they would. Now I want all who will join me in this club to drop a card to the HERALD OF HOLINESS, and have your name put down. Just say on the card, "I have joined Brother Robinson's 'One Thousand Club' to secure at least one subscriber to the HERALD OF HOLINESS each month for a year." That is all that is necessary, and then you can go to work.

BUD ROBINSON.

recently by one of our aggressive sanctified laymen, Brother C. J. Coate, of York, who began a meeting in an abandoned rural church about seven miles south of Fairbury, about six weeks ago, and despite repeated storms and with much snow on the ground, in less than seven weeks there were more than thirty conversions and some sanctifications. The meeting was interrupted for several weeks before its completion by drifted roads; but the interest did not abate nor the conviction let up. At first the people of this community were hesitant in accepting the doctrine of full salvation, thinking that it was "some strange thing," but as Brother Coate kept hewing to the line, and expounding the Scriptures, their eyes were opened, and so many took the way that they wanted a holiness preacher and a Pentecostal Church of the Nazarene. The church and community was formerly Baptist, and I was called upon to baptize seven persons by immersion in running water on the 7th day of April, and in a stream supplied with water from springs in the hills nearby at that. I baptized also several persons on the river banks in the milder way. The Holy Spirit was manifestly present, and they that believed "were of one heart and of one soul." In the evening of the same day we organized a Pentecostal Church of the Nazarene with a charter membership of thirty clean and enthusiastic followers of the Nazarene. Brother S. Laeger, of Hastings, was called as the pastor until Assembly, and as he is already on the territory and is at work, we bespeak a successful career for this church. The church property is in good shape, and will soon be controlled by the Nazarenes.

Q. A. DECK, *Dist. Supt.*

ARKANSAS DISTRICT

Our meeting at Jonesboro closed in a blaze of glory. Many found entrance into the kingdom. There were forty professions. Nineteen united with the church. Rev. C. W. Johnson is a pastor indeed; he preaches all over the country in the homes. I am now in a meeting with Rev. A. B. Calk at Ozark. We are having good attendance, and expecting a landslide. These are awful days. What we do must be done quickly, for Jesus will soon be here. I am crying to God for more of a spirit of prevailing prayer for the lost.

B. H. HAYNIE, *Dist. Supt.*

PITTSBURGH DISTRICT

After a visit at home for four days, at which time we were in the annual meeting of the Board of Trustees of the Illinois Holiness University, we were called to New Britain, Pa., to organize a Pentecostal Church of the Nazarene. My wife conducted a ten days' meeting, at the close of which we organized with twenty-five charter members. While wife ran the meeting at New Britain, I visited several churches. We spent Easter with our Pittsburgh church. Brother Hampe, the pastor, is doing a good work. The church was well filled, both morning and evening. They have taken in several new members. Received four in the morning meeting. We were delighted with the spiritual progress which has been made. We have never seen Sister Norris more blessed than she was on Easter Sunday. This church is on the upgrade. Next we visited and took a thriving mission into our connection. This mission is well located in the west end of Pittsburgh. Brother W. Shackelford is the superintendent. He has some good workers, and will do a good work in this part of the smoky city. Westview, north side, Pittsburgh, Rev. Plummer pastor, was our next stop. He reported victory with salvation work going on. Next we visited our work at Lithopolis, Ohio, where we found pastor and members all well, and believing for a revival. The work here will be under the supervision of our pastor at Columbus, Ohio, Rev. R. M. Kell. The Brell Avenue church is arranging to make advancement this coming year. A new pastor is being called, and Brother Welch feels that good things are in store for this church. King Avenue church is going by leaps and bounds. This is destined to be a strong, thrifty church. Rev. Kell is proving to be the right man in the right place. Brother Bud's meeting was a great time. Sister Sloan ran the meeting one week longer with good success. Brother Bud and Sister Sloan make a great team. The year's work is closing with a fine showing for our churches and their pastors. Our preachers have worked hard, but not in vain. We have had many good revivals on our District. Harmony prevails, as far as we know, throughout the District. We expect one of the best Assemblies we have ever had. Let the Pittsburgh District pray and plan to have a salvation time at Warren, Pa., May 5th to 9th.

N. B. HERRELL, *Dist. Supt.*

2500 New Subscribers for the Herald of Holiness

For some time we have been pushing the campaign for new subscriptions. Many of the pastors, evangelists, and Superintendents have worked at it zealously, and a goodly number have been secured.

We now seek to enlist every individual subscriber in this good work. There are thousands of subscribers who are scattered abroad where there is no Pentecostal Church of the Nazarene or where the work of securing subscriptions has not been pushed. All such subscribers could do a fine work for the cause of holiness by endeavoring to secure new subscribers to the HERALD OF HOLINESS.

Please give the matter your prayerful attention and do your best to secure at least one new subscriber.

Surely the paper merits your enthusiastic support, and we do not hesitate to ask it.

If every subscriber will make an earnest effort to get one more we will soon add thousands of families to the list who regularly receive the weekly visit of the HERALD OF HOLINESS.

Samples will be sent to any who may wish to use them in this work.

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MISSOURI
2109 TROOST AVE.

General Church News

CHICAGO, ILL.

Sunday, April 11th, was the opening day of our new mission at Sixty-third street and Ingleside avenue, to be known as the Woodlawn Nazarene Mission. Brother Reber preached in the morning to a good congregation, and a wonderful melting down, cementing together, and general spiritual uplift was the result. Men and women wept, shouted, and praised the Lord in freedom and unity. In the afternoon a Sunday school was organized. Our Brother Akers has promised to act as superintendent. After the election, Sister Johnson led a praise meeting, upon which God set His seal in the conversion of a Woodlawn business man. The man's wife said with tears of joy, "This is what I have been praying for for twenty years." At night Brother Saylor preached, and a poor man, a victim of strong drink, was saved. We thank God for thus honoring our first meeting, and we believe with all our hearts that a great work lies before us in Woodlawn, if we keep humble, sweet, and entirely in God's hands.—ANNIE C. SHEPARD.

HARRIETTA, MICH.

We are just starting in the battle here with Rev. Charles C. Hanks, our Pentecostal Nazarene pastor. Rev. A. H. Kauffman, District Superintendent, is here for a few days. These meetings will run two weeks or longer. Pray for us.—B. T. FLANEY, *Evangelist.*

SEATTLE, WASH.

First Church, Rev. J. F. Harvey pastor, was the scene of a glorious all-day missionary rally on Tuesday, April 6th, when our dearly beloved sister, Mrs. E. G. Eaton, accompanied by Sheeshu, the little eight-year-old child-widow, and Brother George J. Franklin, outgoing missionary to India, visited this church. The latter brought a stirring message in the morning, speaking from the text, "Go ye into all the world," which was received with joyful acclaim amidst shouts of victory. A bountiful repast was provided for the friends and visitors, in the basement of the church at the noon hour, as also in the evening, for which our thanks are due the ladies of the church. In the afternoon Sister Eaton spoke and sang, much to the edification of those present, and the glory

came down upon us. In the evening she spoke again. Little Sheeshu also sang and talked in both native and English language. The afternoon and evening meetings brought fifteen persons to the altar for pardon or purity. At the evening service the church was packed, including gallery and platform, every available seat being occupied. Much conviction was upon the people as they listened to the fervent appeal of the speaker. Brother Franklin closed with an account of his conversion, call to the ministry, and later to the foreign field. The sum of \$244.50 was raised in cash and pledges for Hope School and Hallelujah Village.—D. L. RICE.

VILONIA, ARK.

Yesterday was a great day at the Arkansas Holiness College. God met with us, and there was a shout in the camp. We are expecting a great time at the Commencement, May 8th to 12th.—A. F. DANIEL, *Pastor.*

HIGHWAY, KY.

We have just closed a most successful meeting at the Highway church. Our District Superintendent, Rev. W. W. Hanks, was with us from March 26th to April 4th. His fiery messages were honored of God in bringing conviction to the sinners and light to the unsanctified believers. Easter Sunday was a day long to be remembered on account of the presence of God in our midst. While Brother Hanks was preaching, a brother who had sought the Lord during the meeting was wonderfully saved, and shouted over the house. By this time the glory came down in such measure that the altar call was given, and several responded. The church building was just recently papered, and it was dedicated on Easter Sunday, at which service the Lord was in our midst and graciously blessed our souls. As Brother Hanks was called away to organize another church, and as we felt the meeting should continue, we called Rev. L. T. Wells, of Whetstone, Ky., who was with us four days, and God gave precious victory. Our church is steadily progressing. There are here some of God's loyal Nazarenes.—E. E. ROBINSON, *Pastor.*

MILTON, CAL.

We have recently been called for our third year in this field, and have accepted, feeling there is a work to be done in this county that so far has been largely untouched. Milton is only a small place, located near the southern part of Calaveras county. The work right at home is not large, but the whole county lies before us, practically untouched by the gospel, and we feel this is our call to move forward. There are many places much larger than Milton in the county, that have had no gospel services of any kind for years. There are no railroads running through the county, so the places are hard to reach. We are doing our best with horse and buggy, but can reach only a few of the nearest places. We have a loyal band of people who are willing to aid us in every way possible in this work, and some young people who need to be pushed right into this kind of work. Wife and I are fairly well fitted for the job, with music and song and a heart that longs for the chance to go with the full gospel message to these precious people. What we lack is the means of transportation. I feel the Lord may lay it upon some heart to provide or help to provide an automobile for this work. We need a car that can climb hills, as this is a hilly country; also one that will carry at least five passengers.—M. R. DUTTON, *Pastor.*

HAMMOND, IND.

We are in the beginning of a great campaign with Brother Fred Mesch. There have been such large crowds that we have had to rent a hall to accommodate the people. We are going in for large things, and expect our God to stand by us. The meeting will run till May 2d, when we have to let Brother Mesch off for Kansas City. How my heart rejoices with the saints there in what the Lord is doing in and for them. I would love to be there to help push the battle, but can only pray at home and believe He will answer prayer.—C. I. FEMLEE.

VANLUE, OHIO

We are glad to report victory in the Lord. We have just a little band of country folks, and have been without a pastor. However, the Lord has blessed us, and given us good Sunday school and prayer meetings. Our District Superintendent, Rev. N. B. Herrell, was with us over the Sabbath, and we had four very profitable services. The church was greatly encouraged and strengthened. Three were at the altar on Sunday evening, and one united with the church.—ATHA HEOK, *Secy.*

COLUMBUS, OHIO

We have just closed a seven weeks' revival

which has been great from start to finish. We had planned and expected Brother Bud Robinson to begin with us the 10th of March. He had promised to be with us for only ten or twelve days, but God had planned it differently, and he was with us for four weeks. Previous to this, the Lord had put it in the heart of my sister, Mrs. Carrie Sloan, to come, so we had been going every night for two weeks before Brother Robinson arrived. We had up to that time about forty at the altar. We had thought best for the church and the cause to continue a week after Brother Robinson had to leave, so Sister Sloan was called back. In many ways this was one of the greatest revivals we have ever seen. Our church was wonderfully blessed and built up, and other churches over the city were blessed. I have been told that more than fifty members from one of the Methodist churches in the city were blessed at our altars. Also members of the Evangelical church, the Christian, and Presbyterian churches were saved and sanctified. Two Presbyterian Sunday school superintendents received the blessing. A lady in Quincy, Ill., more than six hundred miles away, was here long enough to get the blessing. A young man who heard of the meeting came one hundred and fifty miles to receive the blessing, and went back rejoicing. Westerville, a town twelve miles north of here, was well represented. Quite a number received the blessing. Between three and four hundred people were either saved, reclaimed, or sanctified, and some received both. We had two services set apart for divine healing. More than a hundred were anointed with oil and prayed for. Quite a few were touched of the Lord. We closed Sunday, April 11th, with three great services. We preached in the morning from Solomon's Song 6:10, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The Lord graciously blessed the message. As we were picturing the church of God and proving by the Bible, and not our church Manual, that God requires His church to be separate from the world and not yoked up with unbelievers or those having a form of godliness and denying the power thereof, several times waves of glory would strike the audience, when numbers would be shouting. At the close of this service we baptized fourteen. In the afternoon we received two into the church. Mrs. Sloan then preached, eighteen coming to the altar. At 7:30 we received fourteen members into the church, making a total of fifty-one additions to the church in the last seven weeks. Others came to me after the service, wanting to know when they could be received. We preached again in the evening, when twelve or fifteen more came to the altar. More than thirty were blessed on the closing day. We have never labored with any one that we enjoyed more than we did Brother Robinson. He reminds us of the old songs, "Sweeter as the days go by," or "Dearer each day," "And he is precious, more precious." We shall never forget how the tears would roll, and his face shine when the orchestra played and the people were singing. He says he is cleaned up, cleaned out, filled up, wound up, and sent out to unwind; and it is glorious to hear him unwind. He advised us to have a sawlog for a backbone and ribs like the sleepers under the church floor, a wagonload of determination hung up in the gable end of the soul, a heart full of perfect love, and a loving dis-

IDAHO HOLINESS SCHOOL

NAMPA, IDAHO

One more month will close the second year's work of the Idaho Holiness School. With all the difficulties peculiar to a new institution we believe we have reason to be encouraged because of the degree of success realized.

During this time new interests have been secured, and many new patrons won for the school. Two new departments were added and the entire enrollment of the school about doubled this year.

There have been no cases of serious illness, and most all have enjoyed vigorous health throughout the year. The climate here is conducive to the very best health. Many have come here from other parts especially because of this fact.

Brother Hunt, of Ottumwa, Iowa, is one of those who have just located here recently. He expects to remain permanently.

The students are doing most excellent work this year, and are accomplishing it well. The work under Rev. Harry Hays and Professor Marshall has been especially worthy of note.

Tuesday evening of this week the school was entertained by the students of the Music Department, in charge of Miss Currey. Every one rendered his number well, doing credit to himself and the department.

We are looking forward to Commencement week as the real climax of the school year. It has been arranged also to have the first Assembly of this new District here during the same week, May 25th to 30th, and a profitable time full of interest is assured all members of the District who can be in attendance.

Particularly will we be pleased to have with us at that time our General Superintendent and my former college president, Dr. Walker. He will be here for the Assembly, and will also give the Commencement address. We desire that all who can possibly do so may plan to be here at that time.

LOWELL H. COATE, Principal.

position. God bless dear Brother Bud. His messages full of tenderness, and freighted with power, were great blessings to our soul. There is a great field in and around Columbus for the Pentecostal Church of the Nazarene. We ask an interest in the prayers of the readers of the HERALD of HOLINESS that God will help us.—R. M. KELL, Pastor.

HARMON, OKLA.

The Lord is still blessing us here. Brother P. J. Miller, one of our good brethren, is now at Wichita, Kas., in the hospital, where he has recently been operated on for appendicitis and gallstones. Let all pray for this good brother, as he is not yet out of danger. We have some fine saints at Harmon and Olive Hill. We had two good services at Reason, Okla., last Sabbath, where we had closed a three weeks' meeting. Many of the young converts gave strong testimonies. One brother drove sixteen miles to be in these services. Since he came home he is telling his neighbors that it was the best meeting he was ever in. Harmon and Olive Hill both have fine Sabbath schools, with good attendance. There are many places around here where they want meetings. Almost every schoolhouse community is asking us to give them a meeting. Many souls have been saved around here, but there are many more yet to be saved. We ask any of our ministers coming this way to stop and see us.—J. H. GRAY, Pastor, Parkman, Okla.

LOS ANGELES, CAL.

We just closed a meeting in Haver Methodist Episcopal church, Los Angeles, where God gave blessed victory in converting and sanctifying. I will be in meetings at Holtville, Cal., April 15th to May 2d; Portland, Ore., 757 East Davis street, May 6th to 13th; Albion, Wash., May 14th to May 30th.—Evangelist HARRY JOSEPH ELLIOTT.

NEW PHILADELPHIA, OHIO

Sunday, April 11th, was another day of victory. The pastor preached in the evening with liberty from the subject, "When the roof came off Peter's house." The meeting closed with five at the altar. Brother Hafer, of Uhrichsville, was with us in the evening to help us pray and shout the victory. We organized a missionary band last week, for the young folks, with a membership of sixteen. Great interest is shown among them. They call themselves a do-without band. It is good to hear

them talk of saving their pennies and nickles to make it possible for the heathen to have the gospel. We expect to keep busy for the Lord this coming year.—MRS. MARY S. LEE.

REPORT OF MISSIONARY MEETINGS

The missionary trio—Sister Eaton, Sheeshu, and George J. Franklin—has completed its itinerary of the Northwest District. To report each meeting might seem a little monotonous to the reader, for nearly every service had many of the same prominent features. The following places were visited: Ashland, McMinnville (Salem date was given to McMinnville because of missionary convention at the latter place), Portland, Brentwood, First Church and Sellwood (Seattle), North Yakima, Walla Walla, First Church and Lincoln Heights (Spokane). With the exception of two places the churches were not large enough to accommodate the crowds. Many people were in our churches for the first time. Good offerings and pledges were made toward Hallelujah Village; and it was noticeable that much (if not the larger part) of it came from people not members of our churches. Will not this interest taken in our foreign work mean something for our local churches? I prophecy that it will. Sister Eaton has a wonderful message, and it stirs the people. When little Sheeshu speaks and sings, the attention is riveted on her, and the audience is often moved to tears. She "preaches big sermons," as one well said. It was surely the will of God that we made this itinerary. More than one expressed himself as receiving new inspiration and deeper convictions on missionary lines. My lack of modesty permits me to say that in every place the people said they were glad to meet, see, and hear the outgoing missionary; that now they would know better how to pray for him and the work. In addition to large crowds; splendid attention, and good offerings, we witnessed some great altar scenes. It was a special joy for the writer to have a little time with his three brothers and their families in North Yakima; also to meet relatives and old friends along the way. The people treated us with much kindness, which was appreciated. The writer is now speeding his way to the eastern coast, and "the end is not yet."—GEORGE J. FRANKLIN.

FROM BUD ROBINSON

For some time I have been planning to give to the readers of the HERALD of HOLINESS a report of what I have been doing since the new year came in. I opened with Rev. A. O. Henricks in First Church of Pasadena on the last night of the old year, and we run some eighteen days, and had a most glorious revival. From there I went to Kansas City, with Dr. Matthews in our Kansas City work, and we had a blessed good time. From there, together with Dr. Matthews, I went to First Church, Chicago, for a few days, and then we separated, and I left the doctor there to carry on the meeting while I went to Lawrenceville, Ill. for a meeting. While there the First Church of Chicago called me back to carry on the meeting after Dr. Matthews left, so I finished my meeting at Lawrenceville and returned to Chicago, where I remained for two more weeks. Thank

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JAMES B. CHAPMAN, A. B., B. D.
President of Peniel University

Peniel University

Peniel, Texas

THE proof of efficiency in a factory lies in the quality of its product; certainly no less could be said of an educational institution. Does the college turn out trained men and women, educated in the true sense of the word? As to our own institutions, as a church we must ask, Does the institution send forth men and women, not only equipped, according to the world's standard of training, but do they exemplify in their lives, and are they able to present the mighty truths for which we as a church stand? The Peniel University welcomes inquiry upon these lines. From among our students there are men and women occupying important positions in various walks of life, and who in business and professional life are maintaining the high standard set

by our church for its institutions and people. Peniel University has sent out six men to become college presidents. To every Nazarene university, college, and academy from ocean to ocean, former pupils of Peniel have been called to the Faculty. Former Peniel students are today missionaries in Africa, China, India, Japan, Mexico, and South America. Peniel is thorough.

THESE ARE DAYS of special blessing at Peniel University. Last Saturday night Professor Sutton, the dean of the University, led the band meeting, a meeting devoted each week to prayer and testimony. The service resulted in gracious victory, a number at the altar, and five or six prayed through to victory. President Chapman preached at both the morning and evening services on the Sabbath. Both services were especially owned of God. The text for the morning service was Romans 6:22, and the shouts of the saints at the close of the service evidenced the fact that the Holy Spirit had owned the message.

We are hastening on to Commencement, but in the midst of all our cares and labors we daily seek the unction of the Holy One. Pastor Bates is doing a great work for God among the students and citizens of Peniel. God is blessing his labors and using him both in public and in private ministry.

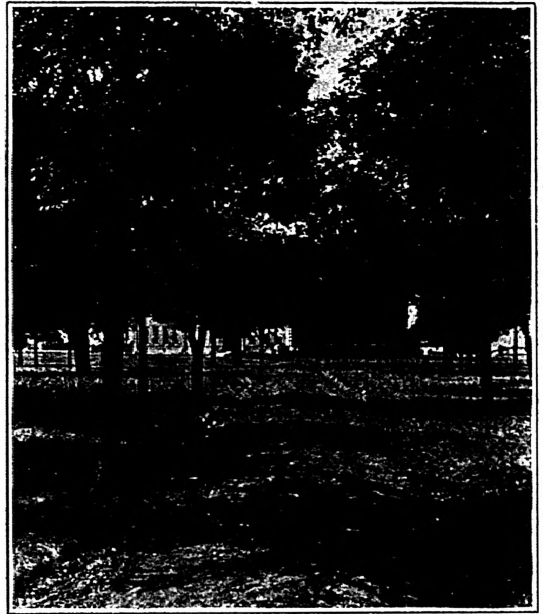
We are glad to announce the meeting of the Southwestern Holiness Union at Peniel University May 13th to 16th. Rev. J. T. Upchurch, president of the Union, and the Rev. Oscar Hudson, the secretary, will have the special work of the convention in hand. The program for the convention will appear in the HERALD OF HOLINESS soon.

One of the special features of the convention will be the evangelistic services each morning

and evening, conducted by Rev. Will H. Huff. Years ago Bud Robinson said that Will Huff was the finest preacher in America. He will preach the baccalaureate sermon for the University at 11 o'clock a. m., May 16th. We are expecting a large attendance by those who are interested in the work of holiness. We hereby extend an invitation to all our friends, and promise to take good care of all. Entertainment is free. Railroad fare the only expense.

The Commencement exercises of the University will immediately follow the convention, occupying May 17th to 19th. Some have said that it is worth a trip across the continent to attend a Peniel Commencement. This year you can attend the convention, meet the friends and leaders of the Holiness Movement in the Southwest, hear Will Huff preach, and attend the Commencement exercises all on one trip. The University as well as the citizens of Peniel will welcome you. If convenient, drop us a card that you are coming. If not convenient to write, come on without writing.

Our new catalogue will be out soon and we shall be glad to send a copy to all who will write us requesting it. Prospects for next year's attendance are good. Our correspondence indicates an unusual interest for so early in the year. We are expecting next year to be our banner year. We have some interesting scholarship propositions to make to those interested. We count Peniel's highest recommendation the work which she has accomplished during her fifteen years. Her students have been tested and they make good. Yet we accept the motto suggested by Doctor Reynolds — "Greater Things." May God bless you all.



A DRIVE ON THE UNIVERSITY CAMPUS



REV. JOSEPH E. BATES
Pastor of the University Church at Peniel

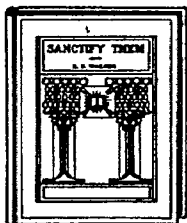


REV. WILL H. HUFF,
Special Evangelist for Spring
Convention at Peniel
University

the Lord, we had a good time, both at Lawrenceville and at Chicago. From Chicago I run down for a day with Brother Ryo Still at Connersville, Ind., and we had a good time there. From Connersville I went to Brother R. M. Kell at Columbus, Ohio, and ran there for four weeks. Here we had one of the best meetings of our life. As well as I could keep it straight there were three hundred and fifty saved, and enough seekers came to the altar to be anointed for healing to make at least five hundred for all purposes, who were at the altar during the month. It is remarkable what Brother Kell, under the leadership of the Lord, has done in Columbus. Just before Christmas he went there to accept the pastorate of the Pentecostal Church of the Nazarene, with about twenty-two members. Now he has nearly one hundred fine people, and I would judge that at least one hundred more are planning to move in and help him push the battle for holiness. Little Carrie Crow Sloan had preached for several days before I got there, and had things in fine shape. The Kell sisters were there to lead the singing, which was great. The Columbus church has the best church home for the price that ever has been erected in Columbus. The property, which, I judge, is cheap at \$15,000, was purchased on easy terms for \$4,500. May the Lord bless the Presbyterians, for the kindness they have thus rendered the Pentecostal Church of the Nazarene. Brother Kell has a fine field and one of the best opportunities of the Pentecostal Nazarene work. From Columbus I ran over to Marion, Ohio, and gave Brother Dearn three days in their nice new tabernacle. We had a great time. Brother Dearn has performed wonders in Marion in the last year. Nearly twenty were saved or sanctified while we were there, and we anointed some twelve or fifteen for healing, some being wonderfully healed. Glory to God! I can hardly stand it when I see people coming to the Lord for everything they need. From Marion I came to Malden, Mass., with Rev. M. E. Borders. We are starting off well. Will write about this meeting later. During the last ninety days I have seen nine hundred at the altar, at least eight hundred of whom have been saved, and not less than one hundred fifty have moved over into the great Pentecostal Nazarene work. The fields are white unto harvest, but the laborers are few. Who will help us reap the golden grain for the Garner of the sky? More later.

HAWORTH, OKLA.

We had a gracious day Sunday. Our District Superintendent, Rev. L. F. Cassler, came over and gave us three services as we organized at Union Grove schoolhouse. We gave the church the name of Pine Grove. Four new members came to us Sunday. We have a good class of holiness people here. I was pastor at this place and at Willow Springs, last year, and I am serving the same places this year; also the church at Idabell, as that church was without a pastor. Pray for me and my work, that we may have a real pentecostal outpouring upon each place.—**FANNIE D. TANNER, Pastor.**



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STUART, OKLA.

We closed our services last night with real pentecostal services. The altar was full, and such crying to God for pardon and cleansing I have seldom heard. It pays to keep to the old paths.—**L. H. RITTER.**

FROM EVANGELIST H. B. LEWIS

This has been a hard winter in New Mexico, and we have held but few meetings. Some few precious souls have been definitely blessed, and their feet placed upon the Rock of Ages. Our next meeting will be at Stanley, N. M., and we covet your prayers for that place. After that Santa Fe, the capital, will be the next battleground, about the first of May. Please remember us at that time, as this city, cursed with the superstition of Roman Catholicism, is a place where crime reigns.

GIRARD, I.A.

At this place there was a good feeling and prevailing faith among the Pentecostal Nazarenes and the community in general on last second Sunday. Several came to the altar; some claimed victory, and four joined the church. The Holy Spirit's presence is felt among the Quadrate Nazarenes. There is a great future before them as they keep true.—**S. D. SLOCUM, Pastor.**

SABINAL, TEXAS

Sisters Harrel, Williams, and myself are here in a tent meeting. It is a new field for holiness and women preachers. The battle has been hard, but the victory came Saturday night when two persons knelt in the altar and prayed through. Seekers are getting blessed in every service since Sunday was a great day; six professions. Sunday night service will be long remembered by the people of Sabinal. The tent was crowded before service time, and numbers were turned away. Conviction was on the people, and several prayed through in the altar. Two men were saved at their seats. The town is stirred. People are coming to the meeting that have n't been to church for years. We are getting calls to other parts of the country for meetings.—**OLLIE ROWE.**

CLINTONDALE, N. Y.

We are on the upgrade. Progress is slow, but steady. The church has called me for another year. The system of business and spirit of fellowship is growing better. We expect to be here another year, D. V., preaching a gospel that saves from the uttermost sin to the uttermost of grace. Pray for us.—**EDWARD G. WILLIAMS, Pastor.**

KANSAS CITY, MO.

First Church had a blessed day at all services on Sunday, April 18th, it being probably the last

services of our church in the building we erected and have occupied for two and a half years on the Publishing House lot. We have outgrown our present quarters, and it seems that the Lord has opened the way for us to get possession of a large, splendid edifice but little over two blocks away. A full description is being prepared for the next issue of the HERALD OF HOLINESS. On Sunday, April 25th, we expect to meet at the old church, and together with the Sunday school, march in a body to the new church, where we will take possession in the name of the Lord, for the propagation of holiness in this great city, and in all lands. Our street meetings in the heart of the business district, which were so fruitful last year, will be resumed this week. On the 28th we expect to begin a month's evangelistic campaign with Brothers Mesch and Wilde, of California. Help us to pray for a real breaking up in Kansas City.—**REPORTER.**

HOMESTEAD, MONT.

Thursday, April 1st, we closed our revival meetings with Brother J. H. Clymer, of Surrey, N. D., as evangelist. God's power was manifest in great abundance from the very beginning. Brother Clymer expounded the Word in a plain manner with power from above. The unsaved hearers were seized with conviction from the very start. Some of them were so convicted of their trans-

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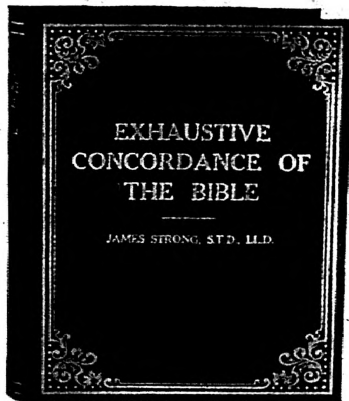
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gressions that they never came back to the church, but we are believing God for victory for even these. The meetings were held for ten days, and the Holy Ghost was busy all the time. The church was revived and settled more deeply in the grace of holiness. Backsliders were reclaimed, believers sanctified wholly, and saints edified. Brother Clymer preached straight and forcefully, sticking to God's plan of holiness salvation as laid down in His inspired Word. We expect soon to have a pastor here permanently.—HENRY C. DOWNEY, Superintendent of Sunday School.

BURR OAK, KAS.

The Lord gives us substantial encouragement every once in a while in souls getting saved and sanctified. Our own little nine-year-old daughter, after living a justified life for two years, was sanctified nearly a month ago, to the great joy of her father and mother. We are gaining a little, too, and after committing one of our number to the care of the Kansas City church have still 115 members left. For the first time in the history of our church death visited us Friday, and called the little six-year-old daughter of our Brother and Sister Moore. She often talked of heaven, and in the fatal illness of only about an hour she told her mamma she was going home. They told her she was at home, but she insisted that she was then going home. One young man of the family is unsaved. We request prayer that this affliction may be the means of salvation to him. Brother Lienard is now in a meeting at Grand Island, Neb., and reports salvation times going on there.—ESTELLE REID LIENARD, Pastor.

STOCKTON, CAL.

Our work at the Rescue Mission is progressing nicely. Have had many professions of salvation since coming here in December. We left the Mission in charge of local help, and went to Milton, Cal., for a two weeks' revival with Rev. M. R. Dutton, pastor of the Pentecostal Church of the Nazarene. The meeting closed April 4th. The blessings of God were upon the meeting, and some prayed through. The Milton church, under the leadership of Brother Dutton and wife, is reaching out and stirring things in adjoining neighborhoods. They expect to make a tour of Calaveras county, which is a very needy field. Other churches would do well to do likewise. May God bless the HERALD OF HOLINESS.—FRANK B. SMITH, 27 East Market St., Stockton, Cal.

MIAMI, FLA.

Am in a campaign at Little River, Fla., just north of Miami, and God is blessing. Night before last ten seekers were at the altar, and last night six. Conviction is on many. We are looking for a landslide of salvation and the glory of God to be manifested. We expect to organize a Pentecostal Church of the Nazarene before we close the meeting.—DAVID G. BACON.

FROM EVANGELIST STELLA CROOKS

Just closed a meeting at Pullman, Wash., with Rev. James Mailley and his dear wife, who are indeed faithful servants of God. They have the spirit of "I will not be denied," therefore there is great victory ahead. Found the church in good condition and ready for action. The church membership is small, but as true and loyal a people as I ever found. It's no holiday task to stay on the job at Pullman. I believe God is bound to honor faith and answer prayer of such a sacrificing people. This meeting was a great blessing to my own soul because of awful testings which brought new experiences. Was much more determined to see the salvation of our God wherever we get a chance to tell the story. Am now in a meeting at Kalama, Wash. Expecting great victory. There is a faithful band of holy people here, who know how to pray and believe God.

SHERMAN, TEXAS

We have discontinued our mission services, and are now worshipping under the tabernacle. Sunday was a good day; seekers at the altar both morning and evening. Five professed to get victory. Brother Cleghorn, pastor at Denison, filled the pulpit. I spent the day with my church at Valdasta. We are making some progress in all departments of our work. Our District Superintendent, P. L. Pierce, has been with us recently. His inspiring messages and courageous spirit seemed to give new life to our people. The work over the District is growing, and gives evidence that he is the right man for the place. But unless the people rally to rescue this man from financial embarrassment, he will cease to be your servant, and become your slave. Almost half of the year is gone, and very few churches have helped him only as he has come to them. Brethren, this should not be. Let every pastor take an offering at once for our District Superintendent

ent throughout the Dallas District.—B. F. PRITCHETT.

ASHLAND, ORE.

We were called back to Rogue river last week to help Brother Hawkins continue the battle. There have been eighty converted or sanctified. Last Friday night there were five seekers. Last night one young lady prayed through to victory here at Ashland. Wife and I return to Rogue river today; we carry with us a bundle of our church papers for distribution. Other doors are opening, and people are calling for a salvation that saves from sin.—J. C. SCOTT.

The Heart of Blackstone

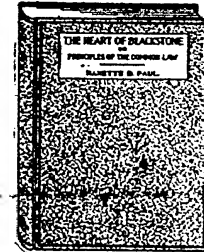
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SOUTH PORTLAND, ME.

We closed our special meetings with Evangelist Fred St. Clair in a wave of divine power and glory. We believe that the influence of the meetings has reached beyond our church, and has been a blessing to the entire community. We had excellent congregations at all of the services, and on Sundays the church was filled to its capacity. We have received into the church six members in full and twenty-six on probation. We feel that our church is in the best condition it has been during our three years' pastorate. Our midweek meetings are well attended, and are times of refreshing. Last week we had fifty-one at our class meeting, and sixty-seven at our prayermeeting. We have received a unanimous call for another year, and expect to remain. We have a united people, and are pressing the battle for holiness. We esteem it a great privilege to preach Bible holiness.—O. L. W. BROWN, *Pastor.*

From EVANGELIST B. D. SUTTON

Just closed a successful meeting at Diagonal, Iowa. Several got through to victory. Rev. William McFarland was the preacher in charge. He is one of the best evangelists I ever sang for—a man of much prayer and when he comes to the platform the congregation know they are going to hear a gospel message. I think this makes his third meeting in that place, and they are planning to have us back another year. One lady got saved, that had been in a church for fifteen years. How she would shout! The church was packed most every night. Our next meeting is at Corydon, Iowa, beginning April 30th.

NEW BRIGHTON, PA.

Thank God, we are going to have a Pentecostal Church of the Nazarene in this town. We have been granted use of a chapel to worship in. Please send out through your paper a request for prayer that God will prosper this new church, and supply all its needs. Indications point to a large membership. This is a direct result of meetings held in this chapel, and which are still continued, making the thirteenth week. About five hundred souls have knelt at the altar.—JOSEPH BREW.

MALDEN, MASS.

These are blessed days in Malden, for the Lord is blessing the work wonderfully. We are at present in the first week of revival services with Bud-Robinson as evangelist, and such messages as he is bringing to this people! Saints are getting blessed, and conviction is falling on the unsaved and the unsanctified. We have had the raindrops, but we are praying for and expecting the showers soon. If you can not come to these meetings, you can pray for them. Last Sabbath was a great day. Brother Robinson preached a wonderful sermon on Lazarus for his opening message here, and then in the afternoon he delivered an address at the local Y. M. C. A. Then again in the evening at the church we had another feast, and the service closed with seekers at the altar. We are expecting a great day on the coming Sabbath. There is going to be a baptismal service in the evening. Praise the Lord, the good work is still going on with a conqueror's tread. We are not only expecting but we are attempting great things for God. I might add that Brother Robinson is going to be with us through the coming District Assembly, and so the people of New England who attend this meeting will be able to share in the feast of fat things which we are being privileged to enjoy.—LEWIS H. BACHELLER, *Church Reporter.*

DALLAS, TEXAS

In the annual revival of the First Church of Dallas, Texas, Rev. Roy T. Williams, the evangelist, gave us two sermons daily which fed the hungry Christians' souls, and sent conviction to the sinners' hearts. The crowds were the largest that have attended this church in years, notwithstanding the fact there were revivals being conducted by the Methodists and Baptists. There were about seventy-five seekers at the altar during the meeting, and fifty-five professions either of pardon or purity. There were eight sanctified the last Sunday morning. One of the helpful features of the meeting was the solos rendered by Miss Margaret Mahard, of Peniel, Texas. Miss Mahard is not only a real gospel singer, but is an efficient personal worker and a great intercessor. It gives us great pleasure to announce that Brother Williams will hold our annual holiness union meeting, representing the Free Methodist churches and the Malldieu Methodist church, with many other members of other churches in the experience of holiness, from May 9th to 23d, under a large gospel tabernacle in Dallas proper. Our new subscribers are delighted with the HERALD OF HOLINESS.—H. B. WALLIN, *Pastor.*

ONTARIO, CAL.

Our meetings in the union gospel tent are continuing with unabating interest. The Free Meth-

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CHAPTER 15

I AM the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
3 Now ye are clean through the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9 As the Father hath loved me, so have I loved you: continue ye in my love.
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
12 This is my commandment, That ye love one another, as I have loved you.
13 Greater love hath no man than this, that a man lay down his life for his friends.
14 Ye are my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants; for

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odists, Nazarenes, and Evangelicals have united for a holiness campaign, and Satan is on the war-path. The pastors of these churches are loyal to holiness, and God's blessing is on them in this effort. On Sunday there were splendid congregations at the big tent, and precious souls found pardon and purity at the altar. Rev. Stevens knows how to rightly divide the truth, and give every soul his portion. We have labored with him in New England in other years, and always found him

true and clear on all Bible doctrines. He is now in the evangelistic field, and open for calls, and may be addressed at 121 North Avenue, 65, Los Angeles, Cal., Rev. F. L. Stevens. He has been a successful pastor and presiding elder in the Evangelical Church, and is worthy the confidence of all who may know him and labor with him. These meetings are to continue till April 26th. We have encountered changeable weather this month, it being cold and hot, rainy and sunny,

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Authorized Evangelists

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

- ARKANSAS: Vallery, A. J. Hamlin, Texas. CHICAGO CENTRAL: Angle, Miles Virgie. CHICAGO CENTRAL: Fleming, B. A. DALLAS: Franklin, J. D. HAMLIN: Erick, Allie and Emma. IOWA: McFarland, Will. KANSAS: Balsmeier, A. F. KENTUCKY: Nerry, Will H. MISSOURI: Crow, Beetha. NEBRASKA: Ludwig, Theodore. NEW ENGLAND: Fogg, L. N. NEW MEXICO: Saffell, T. D. NORTHWEST: Elliott, Harry Joseph. WESTERN OKLAHOMA: Jones, Lum. SAN FRANCISCO: St. Clair, Fred. SOUTHERN CALIFORNIA: Lillenas, Haldor.

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vades the atmosphere, and you only need to open the windows to have your rooms filled with the sweet fragrance. Likewise fill our lives with love, O God.—ARTHUR F. INGLER.

MALDEN, MO. We had a good day at Malden last Sabbath. We baptized five by immersion. Had two professions at the night service and a shout in the camp.—J. E. LINZA, Pastor.

DOWNEY, OAL.

About a year ago we were sent to Downey to take charge of an independent holiness work, and since that time our people there have had busy times running down titles and abstracts, with many other legal proceedings. But the last articles have been drawn up and recorded, and a property worth, perhaps, \$2,500, free of encumbrance, was turned into the Pentecostal Church of the Nazarene a short time before Christmas. Our people know the Lord, and we have had some blessed times together. We have seen some good results, and a few fine folks have been added to our pumber. One elderly sister, who has been remarkably transformed from a skeptic to a saint, has been the wonder of the town. Brothers Wiley, Hodgins, and Rees have all been out during the year and preached for us. A number of students have been out at different times. Miss Lola Blessing, assisted by Miss Emma Spring and Miss Pearl Dixon of the University, have just finished a two weeks' meeting for us, in which thirty-four different seekers knelt at the altar, the most of whom prayed definitely through, and were clearly saved or sanctified. Among them were Sunday school teachers from the Presbyterian, Methodist, and Baptist churches, as well as other members; two of the town doctors, and others, both good and bad. The girls were effective in song, prayer, and preaching. Miss Blessing addressed the High

School assembly one morning, and for fifteen minutes gave an eloquent address from the text, "Neglect not the gift that is within thee." Our meeting closed last Sunday night with the church crowded, people standing up both inside and out. One peculiar thing about our meetings was that we could never dismiss the people; they would not leave Sunday night until they saw us with our wraps on ready to leave, for we were all of us one week overdue at the University, and had to go. Remember Downey when you pray.—M. F. GROSE, Pastor.

The Trial of John Barleycorn; or, Blood and Thunder, Boodle and Booze. By Evangelist Andrew Johnson. THIS unique production is a lecture which has been given to large audiences in a number of our principal cities, as well as among our churches. All who have heard the lecture will want to help circulate the book, and those who have not heard it will be especially interested in reading such a presentation of truth. Order it now and circulate it among your friends. Paper; 64 pages, Ten Cents. PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE KANSAS CITY, MISSOURI 2109 TROOST AVENUE

and all within a few hours, which seems unusual for this section of the country. Yesterday we had rain, hail, wind, thunder, and lightning, followed by snow on the mountains not many miles away. The meetings are affected somewhat, but our faith in God holds us steady and full of praises. This is a changing country. Orange trees are in full bloom, and hanging in golden fruit at the same time. The aroma from fruit and blossoms per-