

HERALD of HOLINESS

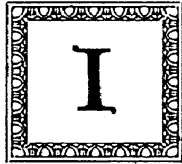
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, MO., JUNE 2, 1915

NUMBER 8

Holiness and Infirmities



It can not be said too earnestly or too emphatically that holiness does not remove or eradicate or cure human infirmities. There are divers infirmities which are our misfortunes, being bodily weaknesses or mental deficiencies, or mistakes of judgment, or nervous debility or weakness, and of numbers of other kinds which are not sins at all. They are mere infirmities or weaknesses, which do not call for pardon or cleansing or regeneration in any sense whatever. These are to be borne with and prayed over and lessened, or occasionally recovered from when possible, and must not be allowed to bring us into condemnation. Perfect love casteth out fear, but perfect love does not cure or prevent momentary fright and pain from sudden shock, due to weak or diseased nerves in some people. With others not so affected in their nervous systems, this same shock might not in the least give any disturbance. This latter class should not, however, discount the piety or the grace of those who are differently constituted or situated with reference to their nervous system, because they start and suffer temporary confusion and real pain from the shock.

We make no defense for the absence of the blessing, nor do we dare to excuse or apologize for any who claim but do not possess the blessing. We are only trying to talk sense along lines we deem as needing some light and admonition. We have bodily appetites and passions, and also infirmities, which sanctification does not mend or destroy or deliver from. We remain men and women after this blessing is received, and we will continue men and women on to the end of life. Let nobody be dismayed or distressed because he finds after sanctification the presence of the same infirmities he had before he received the blessing. These will remain until removed or cured by time, or by the proper means administered by the physician's art, or by prayer for healing to God and the requisite faith for the healing.

It is likewise true that there will naturally follow sanctification a more or less degree of improvement in these infirmities, or many of them, from the more equable life lived, and the inevitable benefit accruing to the human body from this source. Religion is in this sense the best sanitary and curative agent in the world, along many lines, from this very cause. Not that all our ills will be remedied, but there will be experienced more or less a relief or improvement of these very infirmities which may have afflicted us for years past, and in some few cases positive cures may result from the more regular life and more temperate habits and systematic way of living after sanctification.

The fact remains, however, that these infirmities are not in any sense sins. They may be, and are in some cases, inherited misfortunes. In others, the remains of sickness. In others, the results of some accident or casualty which entailed some malformation or other bodily trouble from which the man may have suffered long years.

In this connection we may quote with propriety the answer to this very question, by Dr. J. A. Wood: "Freedom from these infirmities is not to be expected in this world. We must wait for deliverance from these until this mortality puts on immortality. These infirmities, so numerous and various, are the common inheritance of humanity. They are

not sins; they are innocent; and, although they may be our misfortune, they are included in the 'all things' which, by the grace and blessing of God, shall work together for our good. Although Christian perfection does not admit of any *outward* or *inward* sin, properly so-called, yet it does admit of strong convictions of numberless infirmities and imperfections, such as slowness of understanding, errors of judgment, mistakes in practice, erratic imaginations, a treacherous memory, etc. If it be claimed that these innocent infirmities need the blood of atonement, praise the Lord, the blood of Jesus meets every demand."

Paul recognizes the distinction between sins and infirmities. In writing to Timothy, he says: "Them that *sin rebuke* before all, that others may also fear." Yet in writing to the Romans he says: "We that are strong should bear the *infirmities* of the weak." Here the apostle admonishes plainly, not that we are to bear with or palliate *sins*, but rebuke those guilty of them. But when he comes to look at infirmities, his pity is stirred, and he kindly says we are to bear the infirmities of the weak.



Many strange questions arise with some people respecting the doctrine and experience of entire sanctification. It is sometimes wondered, and even asked, if one dying in the state of justification will be saved anyhow, why is it necessary to seek entire sanctification at all? This is a queer way to state the matter. It ignores entirely the injunction and the duty of walking in the light we have given us. On one condition only can the justified man, dying in that state, be safe, and that is if he has never had opportunity to hear the truth concerning his full privilege under the blood of Christ of holiness. If he has never had opportunity of hearing the full truth, or if there has not been time for the justified to advance to this higher state, he would be safe in death, of course. Those, however, who have had the light on the question, and have been convinced of its truth and necessity, and fail to embrace it on the proffered terms, will not retain their justification if they reject this truth, or refuse to walk in this light and obey it. So that it can not be affirmed of any man that he dies in a justified state after refusing the light and truth and offer of sanctification. Such persons as these forfeit the blessing already enjoyed, and cannot be said to be justified.

It is also true that so long as a man believes in this truth of full salvation and earnestly seeks it, he is safe, and if it were conceivable that such a man could die thus seeking, before he consciously receives the blessing, he would be safe for heaven. We can not conceive it possible for one to die thus a seeker without having obtained the great object of his search.

Mr. Fletcher was right when he said, "So long as a Christian believer *sincerely presses after* Christian perfection, he is safe, because he is in the *way of duty*; and, were he to die at midnight, before midnight God would certainly bring him to Christian perfection, or bring Christian perfection to him."

We accept this statement of Mr. Fletcher's as correct. God will take care of all difficulties when and in so far as His children are walking in the light He gives them, and they can not be in any danger ever or under any circumstances if they are in the way of duty, as laid out by Him.

A Crowning Virtue

Patience is one of the most difficult, dignified, and divine of all the Christian virtues. To let patience have her perfect work is no easy task. It pays, however, wonderfully, at whatever cost of prayer and struggle and sacrifice it is attained. Self will have to go down if we win this pearl of great price, of patience. Sin can not be harbored, if we get it. Satan must not be listened to for a moment, if we are after this grace of patience, for his advice always is for us to be precipitate. He is afraid for us to take time to consider and deliberate. He wants quickness and impetuous action. So, if we desire that patience which puts us within our keeping—which gives us that self-poise and equanimity of spirit, which is so essential for success in the spiritual warfare on which we are set out, we must turn a deaf ear to all Satan's suggestions and hear and heed only the voice of the Son of man and our Savior who is a friend that sticketh closer than a brother.

Once attained, this patience is charming in its dignity. It gives a dignity which is Christlike and beautiful in every single feature of it. Nothing seems so superb as a spirit of perfect patience amid the clangor of battle and the flying of bullets and the blare of trumpets of enemies on this side and that. To see the Christian warrior sit serenely at his task undisturbed and unalarmed amid all this, is a spectacle which angels must admire and devils behold with dismay. "None of these things move me," is the spirit and the language of patience when she talks at all. She seldom talks, however. She is absorbed with God, and is so busied entertaining this august Heavenly Guest within, that she has no time or inclination to talk much. She communes with the skies, and is absorbed with God.

There is a peculiar sense and aroma of the divine about this patience. It is of heaven, heavenly. It is of God, divine. It is an exotic, and breathes that aroma of the far distant clime whence it hails. It disdains earth and earthly things, and responds not to any such appeals. It is letting itself have its perfect work, and hence becomes perfect and entire, and lacks nothing.

Shakespeare exclaims, "Patience, thou young and rose-lipped cherubim!" Samuel Johnson calls it "Sovereign o'er transmuted ill." James Russell Lowell says, "Endurance is the crowning quality. And patience all the passion of great hearts." Rabelais says, "He that has patience may compass anything."

THAT is an absurd and fallacious supposition born in the pit, that bad boys make good men. It is a companion piece to that other lie that boys must sow their wild oats. The Devil has a lot of such lying philosophy flying loosely around and he tries to see to it that there are dupes who will swallow the poisonous stuff. Reader, believe us when we say it will poison and ruin you and your boys if you believe these lying deceptions.

A Weariness of the Flesh

It has become a weariness of the flesh to hear so much said about whether the church has failed, or, as some put it, has the Christian religion proved a failure. We aver that it has not, and never will. Reference continues to be made to the European war as proof that Christianity has failed. We do not see in the present great and bloody and inexpressible horrors of the European war any evidence whatever that the religion of Christ has, in any degree or respect, failed. We see manifestly where man has failed, as he always has and always will, until his tests cease for ever. Every particle of progress the world has made in any and all lines of real progress, has been due to the influence of Christ, and the march would have been ten thousand fold what it has been had He been given unhindered right of way. All the decrease in the barbarities of warfare since Caesar's wars was due wholly to the influence of Christ on civilization. The seeming return to the inhumanities of those wars of Caesar, and of the Indians, and the barbarians, as seen exhibited in the great atrocities of the present war in Europe, are due not in any sense or degree whatever to any lack or loss of power of the Christ in human affairs, but wholly to a denial to Him of His desired and rightful place in civilization.

Look today to the countries engaged in this bloody affair, and see their antecedents. England is held by the throat tight and fast by the liquor power until she dare not wrest herself loose from this disgraceful grip of death, although warned by her greatest

statesmen that rum is a far worse and deadlier enemy to her than Germany. Look, too, at the contribution of destructive critics England has made to the infidelity of the age!

Turn to Germany and behold the hotbed of rationalism, which has, for long decades, debauched Christendom. Look at the German critics who have dared wrest from us the divinely inspired

Bible as the very and supernatural Word of God, and its debasement to the plane of superstitious legends and fables, wholly unreliable and unworthy the credence of the intellectual and the brainy. See the wreckage of all this dastardly work, and tell me that God has not and had not a controversy with these nations? Can you expect the full flowering and fruitage of the Rose of Sharon and the Lily of the Valley in fields where the enemies have sown tares and thistles, until the fair fields are grown almost into a Sahara of desolation and doubt and dreariness?

How hard today to get the attention of men to the things of eternal interest, after having been debauched for years by the wretched doubts and discrediting work of men whom God had called into the ministry for the exaltation of Christ and His Word and His salvation! How can we expect men to be warned from sin and hell when they have been taught by emissaries, fitted through German rationalism and English infidelity, that there is no hell, and no grievous trouble to be dreaded about sin? that the atonement is not much, and not much needed, save as an incentive through the beautiful example of the great and beautiful Nazarene, who taught so sublimely along the shining shores of Lake Genesareth?

Here is just wherein the failure has come in, in civilization. Not in religion, or the teachings of the Christ, or in the power of His Gospel to save and elevate. No, never. It is in the misfeasance of the accredited and divinely commissioned ministers of the King of Heaven, who have betrayed their Lord and proven allies to the Arch-Enemy of souls, instead of enemies to this foe, under the command of the Prince of Peace. It is wholly man's failure, and not Christ's. Christ can only work with and for mankind as moral agents, and not as machines, or wooden men and women. Volition must come in and act and operate unless He unman and unmake men and women. This He cannot do without marring the noblest workmanship of His hands, and disappointing the fairest and most glorious possibilities of the human race. He can not accomplish what He desires for us on any lower plane than volition.

If man chooses to defeat and withstand God, and return to paganism, why, he can do it, and must be allowed to do so. God can not arrest the downward drift by any strong arm process, regardless of man's moral agency. This is the matter in a nutshell. If man prefers debasement, even though it be the debasement of glorious possibilities, he must be allowed to turn his head downward from among the stars and the angels and sunlit hills and clouds big with mercy and proffered greatness, and thrust it into the mire and swill and woe and filth of the carnal and the pagan and the devilish and the brutal. He must have his choice, and God can not help it. Let this answer the insulting query we see too often, even in religious papers. Christ fail? Never, never, sir! That time hastens when you will find out whether He has failed, when in the clouds of heaven He will be seen descending "with a shout, and with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The admission of this throng is by the voluntary price—not by any sort of compulsion, or any sort of violation of man's choice of will. This crowd will be there by the act of their volition, and none will be there who choose to deny Him and insult Him or discredit Him and His Word and work by their treason here below.

WE COMMEND to our large and desperately put to fraternity of higher critics the following words of Jean Paul Richter: "The first leaf of the Mosaic record has more weight than all the folios of men and philosophy." Hard on the tomes and folios of these higher critics!!!

ANDREW JACKSON, Tennessee's Old Hickory, who honored the presidential chair in stormy times, said of the Bible: "That Book, sir, is the rock upon which our republic stands." But our public schools do not stand on it at all.

THE EDITOR'S SURVEY

News and Notes

The bishops of the Methodist Church, at their annual meeting, at Des Moines, Iowa, recently expressed themselves strongly in favor of the unification of all the Methodists of the world.

The California *Christian Advocate* thinks there is an epidemic of insanity sweeping over the world; and that civilization without vital Christianity is proving itself different from savagery only in the more efficient means which are employed in wholesale murder. We agree with this editor, and have long insisted upon the truth of this very point made by our brother. There is absolutely no protection for the individual or the state save in that vital and real divine touch and tie secured by the application of the blood of the Christ, by which we are sealed unto the day of redemption.

Is the Panama-Pacific Exposition management entirely under the control of Jesuitical influence? This is a very pertinent question, in view of a recent disgusting violation of positive contracts entered into between the American Federation of Patriotic Societies and the exposition officials. This contract entered into was that the next meeting of these Patriotic Societies was to be held in the coliseum on the exposition grounds. Unexpectedly, the exposition officials have cancelled this contract. Yet Romish Jesuit priests and members are to hold a big show in the auditorium for the purpose of raising funds for the erection of a great home for the Jesuit "Fathers." There is manifestly an aroma of Jesuitry in this piece of dirty business which needs an airing. Let this fair be passed severely by all Protestants, and become a financial loss. This Federation of Patriotic Societies will hold their meeting probably either in St. Louis or Kansas City. We trust this insult to America may be quietly resented by the absence of multiplied thousands of American patriots from this priest-ridden show at San Francisco.

The slyness of the fox, the sinuosity of the snake, the changes of the chameleon, and the thrust of the adder all retire in complete surrender before the subtrefuges, indirections, deceptions, and duplicity of Rome and her henchmen.

No more remarkable woman has visited this country from the far East than Pudita Ramabai. She is a convert to Christianity, and has done a remarkable work among the widows of her country. On her arrival in New York, she said, after examining into the so-called Christian Science fad, "I recognize it as being but a form of philosophy which has been taught among my people in India for four thousand years. And what has it done for the people of India? A tree is judged by its fruits. You are a people of some sympathy. Why? Everything is real to you. You feel that when other people are starving you ought to give them food. In India we have no sympathy. In our late famine the philosophers had no feeling for the sufferers; they did not help. Why should they help when they claimed that the suffering was not real? It is the philosophy of nothingness. The universe is false, you are

to think it does not exist. When you realize that you have no personality whatever, you have attained unto 'Yoga,' and are liberated from the error of the body. The result of such philosophy must finally be a supreme egotism, devoid of compassion." And yet, we have temples erected to this diabolical idiocy in all our cities, and worshipers at their shrines number among them many of the rich and wicked among our citizenship. What shall we have next imported from the fetishes and orgies and superstitions of the far Eastern countries, for the amusement or the deception of the idle rich and the religious sinners among us?

The Methodist Church will be asked to raise \$4,500,000 during the incoming year for the benevolences approved by the General Conference. They run as follows: Foreign missions, \$1,800,000; Home missions, \$1,500,000; education, \$510,000; Freedmen's aid, \$270,000; Sunday schools, \$210,000; American Bible Society, \$100,000; Church Temperance Society, \$50,000. This is an immense sum of money, and is to be directed among needy channels.

The *North American Review* is celebrating its one hundredth anniversary.

England still stands loser largely of the respect of lovers of sobriety, and propriety as well, by her higgling and compromising spirit on the alcohol question. She now proposes to eliminate all duties on beers, and place the restriction on the sale of spirits. The beer lords drove them to this compromise. France, it seems, is about to take an action which will stop the sale of liquors that contain any alcohol at all. She has already prohibited the sale of absinthe. Good for infidel France! Shame on *Christian* (?) England!!!

According to government reports, the winter wheat yield for this year will total at least 693,000,000 bushels. This will break all previous records, and will exceed the calculations of wheat men by at least 20,000,000 bushels.

An editor is writing on "Where to find unselfishness." We can inform him in few words. Our answer is, right in a mother's heart. There in that little heaven you will find about ninety-nine one hundredths of the space filled and flooded with unselfishness, pure and undefiled.

Glad that some of the German writers are about to get on the right scent in seeking the trail for the true cause of the present European war. Some of them are saying: "The Christianity of Germany is not without guilt for the war. Infidelity, rejection of the Word, works of the flesh, social democracy, monism, and a rationalistic theology were eating their way into the vitals of the church, and have called down on us the wrath of God." Now, let all German-Americans fall out with their own German writers, and not with us for these words. Note well, however, that it said that "the Christianity of Germany," and not that "Christianity," is at fault in any sense or degree.

The Wesleyan Methodists are again facing a serious loss in membership. For nine successive years they have had a loss. The decrease reported now is said to be 2,450 members in full standing, and 3,246 members on trial. They now report a membership in all of 478,689 full members and 24,178 on trial.

We are glad to note that that brilliant writer and editor of the *Central Christian Advocate*, Dr. C. B. Spencer, has recovered sufficiently from his automobile accident in California to be able to return to this city and resume his excellent work on the *Central*. We enjoy his facile, forceful, fearless pen.

Doctor Spencer, in the *Central*, of this city, makes an argument hard to answer, when in suggesting the impropriety of our government allowing munitions of war shipped from this country to belligerent nations, says, "We should not send on our ships bread for widows and orphans, and on the same ships the murderous stuff that makes them widows and orphans. We will at last lift up in the view of the world the principle that it is wrong to prostitute life to dollars, to sell guns to kill, whilst we piously pretend to pray for peace."

Even sensible girls will eat the chocolates and admire the flowers of the poor, young spendthrift who lavishes them upon her, but when she comes to make her choice of a husband, she will take the boy who has learned how to economize, and is not ashamed of his poverty or to confess it.

John Quincy Adams said that he read the Bible systematically. He declared: "I have for many years made it a practice to read through the Bible once every year; it is an inexhaustible mine of knowledge and virtue." Some so-called preachers see in it mainly old legendary tales and traditional lore, and superstitious stuff entirely beneath the dignity of their credence.

The church of today, while not underestimating the old men who have done such faithful service in the past, and are still doing it, must depend more upon their young people than upon the older ones. Hence the great need is to see that all our young people are filled with the Spirit and put on fire for God and souls.

The greatest asset of a church is, beyond all peradventure, its young people. What shall they be, and how much can we depend upon them, will be determined by the success with which we bring them into the experience of sanctification by the power of the Holy Ghost.

Italy is into the great war at last. This has been expected for months, and now the decree has gone forth, and one more nation has entered the great conflict.

The bishops of the Methodist Church have called that church to prayer for the nations engaged in the great war, and for the rest of the world in view of the war.

The Interstate Commerce Commission has very properly decided that the railroads owning and operating ships on the Great

Lakes must give them up before the first of December. This is eminently proper, as the railroads only operated them (often at a loss) to stifle and put out of business other independent steamships which competed with them in business for freight between ports. The railroads made up their losses and more from overcharges from their land business on their rails. The Interstate Commerce Commission has thus provided for an independent shipping on the Great Lakes, which is one of nature's thoroughfares, and should be free to all the world.

The Dean of Canterbury shocked Christendom when he declared it his purpose to oppose prohibition, because he was determined not to abstain from liquors himself, alleging he had tried it, and found it bad for his health. This is just about as the Devil wanted him to speak. The Devil can generally find some petty prelate who will say the things he wants said. The day of fools is not past yet, sad to say.

Billy Sunday goes to Chicago for a great revival campaign in January, 1916. A company of gentlemen have raised a guarantee fund of \$100,000.

The meeting of three weeks' duration in First Church, Kansas City, in which Brother Fred Mesch, and Brother Wilde and wife, singers, assisted the pastor, was a distinct success. It did not start with the crowds and the power we had hoped, but it was a steady and healthful growth throughout, culminating the last Sunday morning and night in a sweep of victory with twenty at the altar the closing service. Brother Mesch did fine, pointed, pentecostal preaching, which went to the heart of matters. He and his splendid singers make a fine gospel team which any campmeeting or church will be fortunate to secure.

A Confession—Too Late

Sir Francis Newport, it is said, in his early life was brought through good training to an experimental knowledge of Christ, and was saved from his sins. It was fondly hoped in his early life that he would be a great blessing to his family and nation, but his course in life resulted entirely to the contrary. He fell into bad associations which corrupted him, and led him entirely astray. He became an avowed infidel, and led a life of dissipation, and as he faced the monster he exclaimed:

"Whence this war in my heart? What argument is there now to assist me against matters of fact? Do I assert there is no hell, while I feel one in my own bosom? Am I certain there is no after retribution, while I feel a present judgment? Do I affirm my soul to be as mortal as my body, while my body languishes, and my soul is as vigorous as ever? Oh, that any one would restore unto me that former piety and innocence! Wretch that I am, where shall I flee from this beast? What will become of me?" An infidel companion tried to dispel his thoughts, to whom he replied, "That there is a God, I know; because I continually feel the effect of His wrath. That there is a hell, I am equally certain; having received an earnest of my inheritance there already in my breast. That there is a natural conscience, I now feel with amazement and horror, being continually upbraided by it with all my iniquities, and all my sins brought to my remembrance. Why God has marked me out as an example of His vengeance rather than you or any other of my acquaintances, I presume, is because I have been more religiously educated, and have done greater despite to the spirit of grace. Oh, that I might lie upon the fire that never is quenched a thousand years to purchase the favor of God, and be united to Him again!

But it is a fruitless wish. Millions of millions of years will bring me no nearer to the end of my torments, than one poor hour! Oh, eternity! Who can discover the abyss of eternity? Who can paraphrase upon the words, 'For ever and ever?' Addressing his friends, he said, "You imagine me melancholy or distracted: I wish it were either; but it is part of my judgment that I am not. No: my apprehension of things is more quick and vigorous than when I was in perfect health: and it is my curse, because I am hereby more sensible of the condition which I have fallen into. Would you know why I have become a skeleton in three or four days? See, now then. I have despised my Maker, and denied my Redeemer. I have joined myself to the atheist, and profane, and continued this course under many convictions, until my iniquity was ripe for vengeance. And the just judgment of God overtook me when my security was the greatest, and the check of my conscience the least." Being asked if he would have prayer offered in his behalf, he exclaimed: "Tigers and monsters! Have you also become devils to torment me? Would you give me a prospect of heaven, to make my hell more intolerable?" As his bodily disease was hurrying him into eternity, he uttered a groan of inexpressible horror, then cried out, "Oh, the insufferable pangs of hell!" And presently died.

Men Who Prayed

It is a fact that the men who have brought things to pass were men of much prayer. They were men who prayed long and often, and hung on until they prevailed with God, and the blessings came for which they pleaded. This is encouraging to us all. It shows that God is reached by prayer. It shows that there is a "sort" that comes not save by "fasting and prayer." It nerves and encourages us to persevere in prayer to God. History furnishes us many notable examples of men who prayed thus. Indeed very little has been accomplished in Christian history save by men and women who were great prayers. Rev. F. H. Senft furnishes a long list of such men, who were mighty in prayer to the Father, and who prevailed with Him. He says:

Wesley spent two hours daily in prayer, and often more than this. He began at four in the morning. One who knew him well says of him: "He thought prayer to be more his business than anything else, and I have seen him come from his closet with a serenity of face next to shining."

John Fletcher stained the walls of his room with the breath of his prayers. Sometimes he would pray all night.

Luther said: "If I fail to spend two hours in prayer each morning, the Devil gets the victory through the day." His motto was: "He that has prayed well, has studied well."

Bishop Leighton was so much alone with God that he seemed to be in a perpetual meditation. Substantially the same was said of Dr. A. J. Gordon.

Bishop Asbury said: "I propose to rise at four o'clock as often as I can and spend two hours in prayer and meditation."

Samuel Rutherford rose at three o'clock in the morning to meet God in prayer.

Robert Murray McCheyne spent from six to eight in the morning and an hour after tea shut in with God.

The memorable Methodist Band spent from four to five in the morning and from five to six in the afternoon in private prayer.

John Welch, a worthy son-in-law of John Knox, and wonderful preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. His wife would complain when she found him on the ground weeping. He would reply, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!"

It is said of the saintly Payson that he wore the hardwood boards into grooves where his knees pressed so often and so long. His biographer says: "His continuing instant in prayer is the most noticeable fact in his history and points out the duty of all who would rival his eminency."

Dr. Adoniram Judson spent several hours a day in prayer. He impressed an empire for

Christ and laid the foundations of imperishable granite in the heart of Burmah.

David said: "Early will I seek Thee." "Thou shalt early hear my voice." Christ went to the place of prayer a great while before day.

Christmas Evans knew the value and power of prayer, which brought to him "the anointing of the Holy One, which worketh mightily in the inward man. This is the mystery of effective preaching. We must be endued with power from on high." His preaching brought conviction of sin like a deluge over the people.

John Livingston preached one sermon in Scotland after a night of prayer and five hundred persons professed conversion. Michael Roberts, of Wales, preached and one thousand decided for Christ. Another mighty Welsh preacher, John Elias, preached one sermon and twenty-five hundred were added to the church.

A Fruitful Life

How fruitful God can make one humble life if allowed full right of way. It does not take great intellect to be great in grace and fruitfulness. It does not take great money to be thus great. It does not take great social standing to be great in this greatest of all ways. Absolute surrender to Him and His Word and will does the work, and makes this sort of greatness, and these things alone can do it. Dr. W. A. Whittle writes in the *Gospel Advocate* of "Uncle John" who was a man of prayer, and whose house was a house of prayer, as follows:

In the time of trouble, the neighbors would go to Uncle John for advice and comfort, and he would invariably open his little pocket Testament and read some passage that seemed designed for that special case.

In time of danger, the children of the community instinctively felt that if they could only be close to that man of prayer they would be safe, and verily ten men of his character would have saved ancient Sodom.

Uncle John made much out of family prayer, because he made much of it.

What was the result? It enabled him to resist temptation, to overcome the world, and to live a life as upright as the palm tree. I never knew any one to have aught against him. His words were his bonds, his oaths, and oracles; his tears, pure messengers sent from the heart.

The children were chips off of the old block. They are men and women of influence, of principle, of character, and of Christ. They have long ago erected family altars, and are bringing up their children as they were brought up.

As for the influence of this humble man's prayerful life in our community, it would take volumes to tell. Suffice it to say, scores of young men and women will heartily join me in saying: I will ever cherish his memory and thank the Lord for his blessed influence upon my life and character. Oh, for more such family altars!

A Double Search

When sinners want God, a double search sets in. There was never a seeker after God that there was not another search begun at once, or rather, it followed this other search. For this other search goes on for ever. Christ came to seek and to save the lost, and is always on the search for those whom He may save. And we get into the salvable state only when we become seekers. With two in the field seeking and coming toward each other, in their search, there is certainly great and bright prospect of some finding to be done. An exchange says:

Before the sinner has sought out God, God has been seeking him. Christ is the evidence of this and God's love is echoed in that wonderful picture of Isaiah: "Surely he hath borne our griefs and carried our sorrows. . . . All we like sheep have gone astray. We have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." The acceptance of pardon is a partnership in which we meet with God by the help of Christ.

THE OPEN PARLIAMENT

"This is Jesus"

Written by C. J. PENN

HE WAS, and is the song of the poet, and the hope of the prophet. He is the greatest man the world ever knew — faultless, yet the world never raised a monument to His memory.

With the fall of man came the promise of the Christ. From Genesis to Malachi, the thread of hope, or central thought is, Jesus the Savior of men. In Genesis 3:15 we read, "And I will put enmity between thee and the woman, and between thy seed and her seed." Again, in Deut. 18:15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Psa. 89:19-20, "I have laid help upon one that is mighty." "With my holy oil have I anointed him." Isa. 9:2, "The people that walked in darkness have seen a great light: they that dwell in the shadow of death, upon them hath the light shined." Isa. 53:1-2, "Who hath believed our report, and to whom is the arm of the Lord revealed? for he shall grow up before him as a tender plant, and as a root out of dry ground: He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. But he was wounded for our transgressions, he was bruised for our iniquities: and the chastisement of our peace was upon him; and with his stripes are we healed."

From the fall of Adam to the birth of Christ, the sacrifices, the shedding of blood, the offering of the High Priest, and even the temple itself, pointed to the Lamb of God, slain from the foundation of the world. You take the Christ out of the Old Testament and it at once becomes one of the very driest of books, and only a history of a very vasculating, and undependable people. The types and shadows that taught the Old Testament worthies ("of whom the world was not worthy") their hope, was in a promised Savior. The plain declaration that God would reconcile a lost world unto Himself, by the sacrifice of His Son, makes the Old Testament the Book of books. Satan and his emissaries have tried to destroy the Old Book, and when he failed in this he tried to deceive its readers, by telling them it was not inspired, and its promises would fail. Read Fox's Book of

Martyrs, and see that the example set by those who have followed its precepts and teachings, themselves prove its inspiration and divine origin. Abraham, Isaac, Jacob, Noah, Elisha, Enoch, David, and Solomon, are good examples of what it means to trust in Him that was invisible, and endure as seeing Him. The testimony of Jehovah concerning these men, is of such a nature as to quiet all fears or distrusts of any honest investigator. Paul tells us in Heb. 11:13, "Those all died in the faith, not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them." These promises represented Jesus. What must have been the faith in these Old Testament worthies, that would enable them to live and walk before God, as seeing Jesus, their Savior, and the Savior of the world? To these, He, Christ, was their only hope for the future. Their faith in Him, meant their salvation. There was disgrace attached to looking forward to His appearing. He was their hope in sorrow, their deliverer in distress, their song in victory, their joy in life, and their sheet anchor in death. He was their all in all. The God of Abraham, Isaac, and Jacob, has not changed, His Christ is "the same, yesterday today and for ever." We do not look forward to the birth of the Messiah, for to us He has come, and our faith in Him, gives us confidence to come direct to the Father. We have no need of a High Priest; He has become our great High Priest for ever. Through Him we may come into the very courts of heaven. This Jesus that was crucified had this inscription placed over Him in His dying hour: "THIS IS JESUS, THE KING OF THE JEWS." We claim Him as our Savior, and Sanctifier, for He actually does deliver all of His followers from all sin, and dwells in their hearts

richly by faith, keeping them unspotted from the world. He has become unto us the One altogether lovely, the fairest among ten thousand, the Lily of the valley, the bright and morning star.

He also has become our salvation. By Him death has been robbed of its sting; in Him the terrors of the grave have been forgotten, the dark valley only a shadow, and death, that awful enemy, the doorway to heaven.

The Jesus of the New Testament is the fulfillment of God's promise to a lost world. How little did Pilate realize, that instead of placing lasting ridicule upon the Son of God, whom he delivered up to death on the cruel cross, that he was simply carrying out the mandates of Jehovah! How sad is the thought that, upon careful study of the Scripture which the High Priest was supposed to teach, he at last awoke to the awful truth, that he had by his persecution consigned to the cross the very Messiah he had so long looked for. The wonderful manifestations of all nature, when the Son of God gave up the ghost, and cried, "It is finished!" could but cause thinking men to acknowledge that "surely we have crucified a god." They saw that more than a mere man had died. But, oh! I see Him on that Easter morn, and hear Him say, "Go tell my disciples I go before them into Galilee." This is Jesus! He ever lives above, for me to intercede.

Prophecy said, "He shall be called Jesus, for He shall save His people from their sins." Experience declares that prophecy has been fulfilled, and testimony says, "I am saved from all sin through the blood of the everlasting covenant." History states that Jesus was crucified, died, and was buried, yet millions of men and women declare that He ever liveth to make intercession for them. Drunkards, thieves, liars, harlots, gamblers, and murderers all unite in declaring that there is power in the blood of the risen Christ to save, and keep from sin. The clearest, brainiest, and deepest thinkers of the ages all join in giving testimony to the fact that Jesus has become their prophet, priest, and king. I add my testimony to theirs. I am what I am by and through the efficacy of the cleansing blood of the Son of God; who loved me, and gave Himself for me, that He might redeem me from all sin, and present me faultless before the throne of God.

Proclaim Liberty to the Captives

Written by MRS. ANNIE T. ARMOUR

AMONG those seeking the grace of sanctification, or establishing therein, there is a class, we hope it is a small one, whose faculties have become weakened and perverted, chiefly through the Satanic snare of legality, so that they are limited and crippled in their apprehension of truth. Indeed, it is manifest they are misapprehending the true way to God. There seems to be a certain inability to exercise the powers of mind and heart aright, and hence the consciousness that there is a liberty in spiritual life and power to which they can not attain, leaving in the soul a deep and sad sense of limitation and defeat in life and service Godward. Many dear hearts are confounded, and made a prey to Satan for the time, because they do not know how to extricate themselves out of this entanglement in their soul life. They struggle and

strive, and sometimes grow gray in their agony to get liberty, but they are continually defeated, more because of the state of mind than that of heart or will. The mind is sick and measurably abnormal. They do not know how to be quiet and rest from their anxiety and tension, and let the Holy Spirit breathe His calming, healing life upon their abnormal mental and spiritual condition. They fear to be quiet and relax their efforts, lest it might seem like indifference, and might expose them to such an accusation from Satan, and thus they be plunged deeper into darkness. So they go at it again and pray and weep; mourn and fast, not knowing that every such effort only enhances the difficulty in their case, because of the straining of the already perverted powers still further from a normal condition.

These perplexed and suffering souls should

be dealt with in gentleness and great consideration. A Son of Consolation alone can be of much service in such tender cases. These bewildered souls have been laughed at and lightly treated by some workers, while by others they have been clubbed and beaten by sharp words and unkind remarks, equally injurious. The heart of Jesus moves in infinite compassion toward all such weak and tempted souls. Saint Paul gave frequent and emphatic injunctions concerning dealing with such with gentleness and all patience. Do we know how to comfort the feeble-minded and support the weak, and lead such out into blessed emancipation?

These dear, defeated ones are wounded and morbid, and what they need is balm. They have indulged in self-dissection and introspection, turning the mind in upon itself, to

such a degree that they have gotten hold of themselves, so to express it, and they do not know that their deliverance lies in letting go of themselves. Nor do they know how to let go. Nevertheless, herein lies their emancipation. The one aim of the helper should be, to get the attention away from themselves to Christ. The moment this attitude of soul is secured it has begun to let go of itself unconsciously. Quietness begins and turbulence subsides. Here the soul must abide. Having once for all committed itself to Christ, and ceasing all further effort, rest in the merits of the blood and the faithfulness of God. He must refuse to agonize, and persist in "resting his case" in the hands of his Mighty Advocate. Soon the quieted and now expectant heart hears the Word of the Lord, "In returning and

rest shall ye be saved. In quietness and confidence shall be your strength." And with many such assurances from the Word, by the Spirit, gradually healing comes, the day dawns, and the sun rises. The Comforter comes and the emancipated soul sings—

*"I struggled and wrestled to win it,
The blessing that setteth me free,
But when I had ceased from my struggles,
His peace Jesus gave unto me.*

*"He laid His hand on me and healed me,
And bade me be every whit whole;
I touched but the hem of His garment,
And glory came thrilling my soul."*

Los Angeles, Cal.

More General Assembly Talk

Written by CHAS. A. GIBSON

THE second question raised by Brother Cornell in the HERALD OF HOLINESS of May 5th was, "Shall the church board be constituted as it now is?"

In my judgment, there is much need of a change. First, because the present system admits every licensed preacher into the local church board. This seems to be very unwise, since many of our licensed preachers are wholly incapable of deciding on measures that are to the best interests of the church. There may be an objection to this, namely, that we should use better judgment in licensing, also, that some of our best men are licensed preachers and that their wisdom is much needed. We agree to this, but the objection does not remove the trouble, and, by our present system, we admit a much larger crowd that are wholly unfit to dictate to the aggressiveness of the church. Hence, if allowed to hold their present place on the church board will hinder the progress of the church in many places.

Again, since the licensed preacher's work is in other fields, the result is that they have no special insight into the needs and general management of the local church. Hence, from this standpoint of license alone it appears that they are unfit to be members of the church board. I trust that this office, given as it is, simply from having a license to preach, will be changed.

Again, we are confronted with another class of preachers whom we love, but who have in more ways than they are aware caused the pastor much anxiety and worry, if not real trouble. Namely, "the superannuate." It is a known fact that a man is twice a child, but only once a man, and while he is in the first stage, childhood, he is to stand for correction and teaching; in the latter for honor and reverence. Yet the whole thing appears to me just as a Presbyterian preacher said a few days ago in regard to a ministerial association that was presided over by a superannuated minister of another denomination. He said, "If you want to superannuate anything, just put a superannuated man over it and you have it superannuated." I fear he has it almost right. If we are to rise as God would have us do, we must be aggressive.

Webster says that superannuated means, "to be impaired by age." We fear there are not a few who are today called superannuates that are far from this. Be it as it may, the man who is in the active work is the best authority. No superannuated man can understand the existing conditions of the local church well enough to give him power to act on the church board.

Again, these are largely from the Methodist Church, or some of its branches, and their minds are full of the modes and usages of their former church. We recall here an assertion by Doctor Walker, who said, "When men get up asking that this 'conference' or this 'association' take certain action, I can tell a man from the Baptist by his word 'association' and a Methodist by his word 'conference.'" Men come from other churches to us with their modes, etc., not realizing that we are not Methodistic in our modes of government, neither have we taken pattern wholly from any other. We must learn that we are Nazarenes, and have our own peculiar ways.

Next, every pastor who has his class to deal with has introduced to him at most every meeting the plans and methods of at least a half a century back, and with our rapid changes in all lines of life, they are out of place in the church of today. It reminds us of the Civil War, and presents to our minds a picture of the present war being staged with the weapon of that time. Is it true that we are to conduct our prayermeetings in the Methodistic style, plan our young people's meeting like that of the Epworth League, and administer the Lord's Supper in the same way as the Methodist, or any other denomination, for that matter? However, I think a large portion of the ministry of our church are ready to agree with me that these are some of the things that confront the pastors in the fields where these superannuates have gathered.

We might also notice that these men have had their day, have used their plans, met with their victories—and their failures as well. Why not give the younger pastors, or at least the active ones, a chance to carry out the plans God has given them? The objection is: First, their plans are sure to fail. What if they do? have not all men met with failure on many lines? Second, the plans presented by the pastor in charge are premature. Again, I ask, what man who is not out of active work (for that is my term for superannuate) has not advanced and carried out plans that have been premature? Third, and perhaps the greatest objection to the active pastor by these men is that he does not carry on the work according to their belief. To this I say that the man in the active work was trained for a different age and under different environments from that in which the superannuate was trained, and hence could not be expected to do things as they did in other days.

Lastly, it will be suggested that since these

men have been over the way, we should accept their advice, and that we can not get along without it. To this I most heartily say, Amen! But I believe as Lincoln, who said, "Hear all the advice you can, then act upon your own opinion." Of course, considering the advice heard. I assert that every aggressive pastor is willing to do this, but to place men on the church board who often go farther than simple advice, but actually rule the same, does not appear the best for the aggressiveness of the church. Brethren, we have this thing before us, and it is no little thing. Let us look well into it and take some action at the General Assembly.

In closing, let me raise another question. Should not some general action be taken to safeguard our pastors and churches from those who are trouble makers, and who are excluded by one pastor and board, only to come back by way of the altar, and by taking advantage of the new leader and officers get back to the same job of trouble making? What shall be done?

Also, those whose names are on our books but who have been backsliders for months. Should we not have a general law of removal after a given time? How long should the time be?

A Great Need

Written by REV. E. D. HINCHMAN

THERE IS a great need among our holiness people of constructive work, of building up the children of God in the most holy faith.

As a people, even where we have organized into churches, we have the evangelistic idea predominating, yea, almost crowding out every other factor in the church of God. We are still, to a large extent, only a camp-meeting.

Having been trained so long to the association idea, and drawing our pastors largely from the evangelistic field, we have become so engrossed with evangelistic effort as to neglect the building up of the "body of Christ"—the church.

Indeed, so intent are we on having the "mill" (as we sometimes call it) grind out "meal" that we neglect the bolting—refining process, and instead of the product becoming the "staff of life" of the church, we have to grind it again and again.

Some of our evangelists seem to think that the thing to do is to get people to the altar, whether or no, and so every test and twist is used, not only to get sinners and the unsanctified to come forward, but to un-horse professors. As a result, many simple and untutored but righteous souls are induced to cast away their confidence, and are often more or less adrift for months and years. And for what? To swell the evangelistic totals.

Nor are our evangelists and pastors altogether to blame for this, neither would we insinuate that they did it consciously with any unrighteous purpose; they are but the product of the demand. For woe unto that pastor, and especially that evangelist, who fails to make great returns at the altar.

We are not pessimistic, nor are we disposed to hunt for flaws just to find flaws, but we have had opportunity to study the results of many meetings, great and small, and we believe that if our churches would employ constructive rather than destructive evangelists, and our pastors would seek to estab-

fish the goings of their flocks, as well as to bring the "lambs" into the fold, that there would be more stability and victory among

our people, a greater ingathering of souls, and our evangelistic reports would be more in keeping with the actual work done.

No Transmutation or Creation by Variable Evolvments

Written by GEORGE HARE, M. D.

NATURE'S limitations debar it from origination. They profoundly confine any diversity in an animal to its own constituted kind. Variation cannot pass beyond its own boundaries. The multiform leaves of the oak stop there. They will never be transmuted into cabbage leaves. The methods and operations of nature are bounded by impassable walls. No process of nature can be extended beyond such boundaries. The tide stops and turns at the shore. The process of growing peas on vines is confined to that sort of production by limitation of nature's methods, which will not permit the pea to vary sufficiently to grow a pine tree.

Evolve is to be distinguished from create or originate. One of its results insure the continuance of the ancestral line. The building will necessarily bear a correspondence to the material of which it is built. We do not expect to erect a brick house out of lumber. Watermelon vines will never evolve an acorn from which will grow an oak tree. The cedar tree does not evolve apple blossoms. According to universal observation, it never will. Neither will fish scales and fins become feathers and wings of birds, by ten thousand variations. Science has not found one process of nature that can accomplish creation by any amount of variations or other procedure; and the First Cause has not revealed the mystery to man.

UNEXPLAINED FAILURES

Darwinism will account for everything IF the operations of nature have originated, according to its atheistic theory, new introduc-

tions of substances and beings which had no counterpart in previous living beings and which did not previously exist on the earth — which would be impossible throughout the whole range of histological processes.

IF the cells of one genus of animals have become by variation transmuted into diverse cells originating and building a diverse tissue in a different genus of animals, the transmutation extending to such extent that they are unable to accomplish the work they were originally fitted for, Darwinism will account for all this, which is a scientific impossibility for nature to perform. (Shade of Darwin! excuse mention of "genus," as it is well known thou taughtest that animals may be considered according to variation without regard to classification.)

IF an animal who contemplates eternal probabilities has been naturally evolved from an eel-like or worm-like animal with new and diverse tissues and accomplishments all spontaneously originated, Darwinism will account for this occurrence, which has been demonstrated to be impossible.

IF an eel or any animal whose tissue is entirely flesh has overleaped the limitations of nature's operations and has evolved by many variations into a vertebrate elephant, Darwinism will account for one pachydermal transmutation, which is a scientific impossibility.

IF the fibres of the vegetable kingdom will change themselves by many variations into living flesh and nerves of the animal kingdom, Darwinism may be allowed to explain this transmutation which cannot occur.

blacksmith's bill, seem to have but little or no compunction of conscience in making and wilfully neglecting to redeem pledges. Many a godly pastor has gone to the aid of a solicitous church, with an understanding that he was to receive a certain sum with which to pay his grocery bills and other necessary expenses, who has been forced to drink the bitter cup of disappointment when that church did not come up to its promise and obligation. Just how a church can throw off the responsibility and feel clear from condemnation in the matter is a question which, to the writer, remains unanswered. Certain individuals who would not think of treating indifferently an account at a hardware store, have been known to pledge sums to ministers for desired services, who, after receiving and profiting by the services, have neglected their promises and allowed the minister to suffer.

Again, we have people who make accounts with our publishers, securing books and other publications, sell or use them, and allow the accounts to remain on the publisher's books for months and even years. They do not seem to take into account that these books have cost the publisher anything. They do not seem to have counted up the cost of ink, paper, presses, labor, etc., or the moral obligation they are under in the matter. He who said, "Be not slothful in business," has not failed to take account of these things, but will meet us down the way, and will be pointing His finger at that red balance on the publisher's ledger.

Then there are the pledges to our institutions. These children to which we, as a movement, have given birth, have cried out for support until all have heard and been aroused to pity. Many have poured out their ready cash, others have said, "I will get in with my mite later," signed a promise or pledge, who have afterwards treated the matter as insignificant, giving it no attention whatever. In many instances, of course, they have found it inconvenient to redeem the pledge, having other places for the money, but the charge we are making is that these are *bona fide* debts, which demand the same attention that the grocery or dry goods account does. In most cases, the institutions have depended on these pledges, and suffered when they who owed them ignored them. It is alarming to examine the books of rescue homes, publishing houses, colleges, etc., and see to what enormous proportions this matter grows.

Reader, are you guilty of these evils? If so, in the name of honesty, and for the sake and beauty of holiness, satisfy the records without delay. We will soon be at the judgment, where a clear record will be worth more than everything else besides.

BURRS AND BURRS OPENED CAME

If you will let God put His touch upon you, your touch upon the world will be the touch of God. What would Jesus do? Watch the man whom the Lord has sanctified wholly and filled with His Spirit, and take your answer. The thought is large, but recognizing a limit of human capacity, I must believe it true. To be pure like Jesus; to abhor sin as He did; to love to the uttermost the very ones who had no love for Him; to have no will but the will of the Father; to put aside an earthly crown that He might die upon a cross; and in joy and sorrow, in temptation and victory, to speak no word unprompted by the Holy Ghost. Christlike! Brother, the world today is measuring our Christ by your life and mine.

Commercial Laziness

Written by OSCAR HUDSON

IN the twelfth chapter of Romans, glittering in a diamond field of exhortations, this jewel can be found: "Be not slothful in business." This is a commercial age, and everything, of necessity, has a commercial side to it, which can not be neglected without it suffers. There is a business side to our church, which, in most cases, has been crowded back as a kind of a rear guard, but the time has arrived when it must be given its proper place in the army of the Lord. It is all right to sing and shout, and I don't want to live to see the day when we will cease to do it; but we can not run altogether on shouting. We are dependent upon so many other individuals that we are forced to spend some time in attending to business, and the time to do this is when the fellow with whom this must be done is ready and waiting. In the days of homespun clothing, rawhide shoes, and tallow candles, it mattered but little whether we met the fellow at the end of the lane at ten o'clock, noon, or night. He had few transactions to attend to, and could turn aside most any time to listen to you, and could delay the courtesy of loaning you his steel to set your punk afire without such delay affecting any one else. But in this age, when the dairy is in one part of the country and the smokehouse in another, the supply of gas with which to cook in one state and the power for lighting in another, with the

well hundreds of miles away, and the loom across the ocean, we must depend upon each other for the necessities of life. When between the sickle and the table, a quarter of a hundred must handle our loaf of bread, all of whom may be more or less affected by our delay to pay for same, promptness in meeting obligation should characterize every lover of life, even in the absence of salvation.

The "debt dodger" is a menace to society, that appears well above the horizon of every movement church or crowd. He is a kind of a seat warmer, a space user, a "sore eye," a wart on humanity, who is noted more for his tact in escaping the collector than for anything else. God pity his state! He is usually unloved in life, unwept in death, and at the judgment — well, we will leave his unfortunate case in the hands of Him who can discern the purpose more perfectly than we can analyze the deed.

But there are debts which seemingly good men often neglect to their shame, others' hurt and the disgrace of our noble cause. Many could be mentioned, but we shall discuss one class, only — pledges. More good people have been disappointed and painfully hurt through broken pledges, than possible any other one thing. Many individuals whose names are good at the bank, who would not think of neglecting a grocery account or a

MOTHER AND LITTLE ONES

Catching Up

Polly Wentworth sighed. "Oh, dear!" she said, running her fingers through her hair in a distracted fashion. "However do you manage? You're always as serene as a June rose, Hilda, while I'm for ever rushing frantically from one thing to another. I never get caught up!"

She tossed her hat to a chair, shrugged impatiently out of her coat, and let it fall in a little heap to the floor. "I do n't suppose I ever shall!" she added, emphatically. "But then, I always have so much to do!"

Hilda Lee laughed merrily, but a soft flush crept into her rather pale cheeks. "It's a problem, honey," she nodded, "that one has to face and settle, if one is really in earnest about it."

"Earnest!" Polly reached impulsively for a box of choice bonbons, and, holding one daintily between thumb and finger, tilted her bright head sideways, looking at it from between half-closed eyes. "Did you ever see me when I was n't in earnest, Hilda Lee?" she questioned, half crossly. "Mercy! half the time I'm on the verge of nervous prostration I'm so earnest!"

She bit savagely into the unoffending-looking morsel in her grasp; then, with a little grimace, tossed it into the wastebasket. "I hate those!" she exclaimed.

Hilda threw back her head with a ringing laugh, full to the brim of girlish merriment. "That's just it!" she declared, when she could speak. "Dear old girl, I knew you'd throw it away! You did n't even look to see what you took."

Crossing to the open grate, Polly threw herself down, full length, on the great rug before the fire. Her eyes were stormy, her pretty, expressive brow knotted into a troubled frown. "Hilda," she acknowledged, "it's no use saying you do n't have much to do. I've tried to convince myself it was, but I can't. You're mothering two younger girls, besides being housekeeper for them and your father. You're always tidy, and never hurried. You're always ready to help. You've kept up music, while I, who meant to be a great musician some day, dropped it because I had no time. I never get caught up! Of course," excusingly, "I have most of the work to do since mother has been so poorly. But there is only mother and father and myself, and she does as much as she can. Now, here's the church supper tomorrow night and I've got to spend all the morning cooking, and my dress has to be finished, and I promised Jean Grey I'd have that Irish crochet collar for her to wear, and my little niece, Susie Bell, will cry her eyes out if I do n't manage to get her doll dressed for her birthday party tomorrow. Then there's the ironing and the mending, and oh, mercy me! I do n't know what else!"

Long before she had finished Hilda had drawn her wastebasket and a pile of socks toward her and was busily running her needle in and out, filling up holes in heel and toe. "Polly," she inquired, dropping her head a little lower over her work as her friend paused, "do you really want to know how I manage?"

"Well," the girl on the rug drew herself slowly to a sitting position, "I feel sometimes as if I'd go crazy if I did n't know."

Hilda nodded understandingly. "We did plan wonderful things, didn't we?" she said.

"And they all went to smash! But you didn't seem to mind."

The girl in the chair smiled. "That's ancient history," said she. "When I realized I'd got to give up college, and music, and everything, Polly, and just settle down to housekeeping, I thought the world had come to an end. I was pretty grumpy, and I did n't take much pains to hide it, until one Sunday Mr. Graves preached a sermon just for me. He did n't know it, but," with an emphatic nod, "he did it just the same. Polly"—a grave sweetness came into her face, a sort of still awe into her eyes—"it

seemed as if God Himself was speaking. I remember his very words."

Rising abruptly, she crossed to the window and stood looking for a moment into the clear brightness of the sunny day. Then she returned slowly to her work. It was n't easy for Hilda Lee to speak of things that were close to her soul.

"When you are ready for a bigger place," he said," she continued, in a low voice, "God will see that the opportunity comes. But the only way you will ever get ready is by filling the place you are in today. And you can't fill it honestly until you are cultivating the mind and the heart. You may think the place small—unworthy. Dear heart, a blade of grass is a small thing; but back of it is the planning of an Infinite God."

She paused, and a little silence fell between them. Polly stirred softly. "Well?" she said.

"I came straight home," Hilda replied, "and wrote the words down and learned them."

"Well?" Polly repeated. "Go on."

Her clear, direct gaze never faltered. "I made up my mind I would face it—my own little place—and fill it," she said. "I planned it all out, and saw I was letting lots of minutes go to waste, and that if I was ever to get time to cultivate my mind I must use them."

She laughed a little nervously. "I get up early," she nodded, "and the front of the house is in order before dad and the twins are down. Then, from the time they do come until they start for school is their time. That cultivates my heart. They tell me everything. When they've gone, I spend half an hour on my music. It's not long, and I never miss it. It's all in making up your mind, honey. Then," with an emphatic nod, "I do whatever seems to come next. But when I start a thing I finish it before beginning another. And I do n't start more than I can finish. That's the great secret. Poll, of getting 'caught up'—to just keep at a thing until it's done."

"I've a small hundred things on the way now," Polly declared, dolefully.

Hilda laughed. "Try my way, honey," she coaxed. "You feel so rich when a thing's complete and you can turn to something else."

"But," Polly argued, "I can't see that your minister's idea has proved true. Goodness knows, Hilda Lee, you've filled this place, if anybody could, since your mother died; and between times you've branched out with first one study and then another. You took private lessons all last winter, didn't you?"

A soft color touched Hilda's face. "The children and I have always studied together an hour every evening," she nodded. "Now Uncle Henry is dead and Aunt Judith wants a home, so she's coming as housekeeper next month, and I'm going to college. That small legacy from grandmother's estate will pay my way, and I won't have to waste a single day in preparation. I guess, honey, you'll have to agree that he was right, after all."

Nashua, N. H.

Idleness or Industry

"I think doing dishes is the greatest, meanest work in the world," said Mabel, while a great tear ran down her cheek and splashed off into the dishpan. "Here Anna Richards and I had planned to have the finest time, and now it will be school time before these poky old dishes are done!"

"That's nothing to what I have to do," said Robert from the doorway—"feed chickens and pick beans and run all manner of errands from morning until night. There's just no end to my work," and he heaved a self-pitying sigh.

"And I has to go to the pump 'steen times," said little Benny, "ist when I want to play."

"It's a shame we all have to work so hard," said Mabel. "Going to school is enough, and I do n't think it's fair to make us work like this."

"I do n't either," said Robert stoutly.

"And I do n't neizer," said Benny.

"Come here a minute, children," called mamma from the other room, and her voice had a tone of pain in it that somehow made them all ashamed of themselves. "I'm sorry indeed to have you speak like that about the little tasks I have asked you to do to help me. But since that is the way you feel, you may take off your apron, Mabel, and you may all go out to play and leave the work for me."

Was n't it strange that when they were given the playtime they thought they wanted so badly nothing seemed to be any fun? Robert tossed his ball aimlessly and looked back remorsefully at the hungry chickens; Benny sat on the back steps swinging his fat legs disconsolately; while Mabel found her chum, Anna Richards, doing up her breakfast dishes and singing away so merrily that Mabel crept guiltily away without even mentioning the fun they had planned.

The school bell rang at last, and, greatly relieved, Robert and Mabel started briskly off, leaving little Benny alone.

"I'll do an' dit'mamma a nice, cool drink," he said to himself, forgetting for the moment what his mother had said; and, bursting into the kitchen, where she was still at work on the dishes, he said: "Mamma, do n't you want a nice, fresh drink?"

"Yes, indeed; but I could n't let you get it for me," said mamma, laying down her bowl. "So I must go myself." And, taking up her bucket, she went into the yard.

Now, it had really been Benny's delight to do this little errand—how great a delight he had never realized before—and it was a very sober little boy who looked up into mamma's face when she came back.

At noon, as the children were playing jackstones on the front porch, mamma came out with the market basket in her hand. "I forgot until just now," she said, "that we need a few things from the grocery. You can tell papa where I am, and that I am sorry to make dinner so late."

Robert half rose to his feet, then a quick flush overspread his face, and he promptly sat down again.

That evening mamma came into the library, where the children sat a full hour later than usual. "I'm sorry I cannot tell you a story tonight," she said; "but the chickens had to be tended to and the kitchen work to be done, and now I can only hear your lessons before bedtime."

The children sat in silence for a moment; then Mabel threw open her speller with a loud thud and ran and threw her arms about her mother's neck. "You look too tired to do anything, dear little mother," she said. "Take us back, do take us back, and let us work for you. Honestly and truly, we want to!"

"I never felt so mean in my life," said Robert, flushing at the very thought, "as when I saw you leave your dinner work and start off to the grocery with a big, lazy boy sitting right on the porch."

"And me wants to dit you tool drints—yes, me does," said little Benny, the tears flashing into his brown eyes.

Mamma held out her arms and gathered all three children into a loving embrace. "I know you want to help me, children," she said, "and of course you shall. But I wanted to show you for one day how it would be if one person did all the work and the rest had all the play. God has given us all some good, wholesome tasks that really make us better—and stronger and happier for doing them, though sometimes they do seem a little hard; and when one of us neglects his share, it is sure to make the burden fall too heavily on some one else. You will not forget that, will you?"

"I should say we won't," said Robert.—
The King's Builders.

Gone On Before---"Our People Die Well!"

CROWELL—Lucy P. Crowell was born on Cape Elizabeth, Maine, in 1840, and died in South Portland, Maine, November, 1914. She was converted in girlhood, and lived the Christian life up to the time of her death. She and her husband were among the founders of the Linden Methodist Episcopal church, of Malden, Mass. About six years ago she moved to South Portland and became a member of the Pentecostal Church of the Nazarene. She was a strong advocate of the doctrine of holiness, and lived the experience.—O. L. W. Brown, Pastor.

ALEXANDER—Eliza Alexander was born February, 1852, and died December, 1915. She had lived a Christian life since childhood. She was a member of the Pentecostal Church of the Nazarene, and lived the holy life before her family. Her husband and nine children survive her.—Mrs. Malissie Moore, Dycersburg.

JENNINGS—Grace Hollister Jennings was born August, 1888, and died January, 1915. She was converted at the age of fifteen years, in a meeting held at Huntington, Ark., conducted by Oscar and Nettie Hudson. She was sanctified at Tulsa, Okla., a few years ago. Those who have known her since say that she lived close to the Lord. Her death was triumphant. She was married to Mr. D. Russell Jennings, in Beebe, Ark., in 1913. She leaves an infant daughter. The funeral was conducted by her pastor, Rev. Morgan, of the Nazarene church, assisted by Rev. Colquett, pastor of the Methodist church.—Lee Hollister.

THREADGILL—Jack, the son of Rev. and Mrs. J. E. Threadgill, was born April, 1914, and died January, 1915. Although he stayed with us but eight months, his life was to us as ointment poured forth. He was a bundle of sunshine in the home. We expect to meet him in heaven.—His Parents.

FLOURNEY—Frank Flourney was born in Kentucky, in 1840, and died January, 1915. He came to the state of Washington, removing afterward to Idaho. The morning of his death he spent in reading his Bible. About noon, going after his mail, he assured the postmaster that he never felt better in his life. Two minutes later he fell to the floor, and three minutes after was dead. The writer who had preached the funeral of his wife, eleven years before, also preached his funeral.—J. B. Creighton.

McFARLAND—Nancy J. McFarland was born in Ohio, February, 1847. She married Rev. Amos Heath when twenty-two years of age. Three sons are preachers, one of them one of our pastors in Colorado. All these three children were led to Christ through the influence of their mother. She was converted in early life, and later on sanctified, and too much could not be said of her holy life and ringing testimony. She was a loyal Nazarene, and the First Church of Pasadena misses her very much.—A. O. Hendricks.

JOHNSON—Lucy Elizabeth Johnson, daughter of William Murrell Taft and Mary Caldwell-Taft, was born July 14, 1856. She became a Christian when eleven years of age, and united with the Methodist Episcopal church. In 1895, at Nashville, Tenn., she was wholly sanctified. In 1907, she removed to Los Angeles, Cal., and united with the First Church of the Nazarene. She was a lovely character, quiet, modest, tender, deeply spiritual. She was run down by some young men in an automobile, which they had stolen, and died Tuesday night, January 26.—C. E. Cornell.

MAPES—Anna D. Oliver was born December, 1861, at Monmouth, Ill. Later she moved to Kansas with her parents, and was married to Alonzo H. Mapes. On March 18, 1915, while burning some trash in the yard at her home near Choctaw, Okla., her clothing caught fire and she was severely burned, dying that night. Funeral services were held at Choctaw, by the writer. She was converted twenty-two years ago, later sanctified, and was a member of our church at Choctaw.—C. B. Widmeyer.

DENNIS—On March 15th occurred the death of Sister J. H. Dennis. Virginia Adella Mann was born near Robinson, Ill., April, 1871, was married to J. H. Dennis, October 18, 1888. She was converted at eleven years of age, and has been a most devout Christian and worker for God throughout her life. The funeral was held at the college chapel, at Olivet, Ill., sorrowing friends and neighbors filling the auditorium. Expressions of grief and sympathy were seen on all faces. Dr. and Mrs. Ellyson had charge of the service, the doctor preaching on the text: "She hath done what she could." The Mirriam quartet had charge of the singing. The body was laid to rest in the Georgetown cemetery,

there to await His glorious appearing.—M. Emily Ellyson.

JOHNSON—Edward Donivan Johnson was born in New York, in October, 1839, and died February, 1915. He was converted in 1886, and united with the Methodist Episcopal church. Moving to Blackwell, Okla., he united with the Nazarene church, and was a faithful member to the day of his death. He enjoyed the blessing of entire sanctification, and was loyal to the distinctive works of grace and reforms of the church. The funeral was conducted by an old friend, Rev. Clark, of Kildare, assisted by the writer.—E. V. Potter, Pastor.

HUNTER—Susan Goins Hunter was born in East Tennessee, in April, 1838, and died in February, 1915. She was converted at a Baptist campmeeting, at the age of fifty-five years. She was stricken with paralysis, February 13th, and passed away one week later. At her request we gathered around her bedside and sang, "How firm a foundation," and as we sang we heard her say, "Jesus saves! Glory! Glory! There is room in heaven for all!" Then she sang, "I'm going home to die no more." Rev. R. W. Railey officiated at the funeral service.

OVERSTREET—John Thomas Overstreet was born at Smithville, Tenn., in 1844. For the last four years he had lived at Gallatin, where he died February, 1915. In my meeting at Cedar Grove last fall, he came to the altar for prayer. Before the meeting closed, he was taken sick, and did not get to his wife any more. Before his death he said to his wife, that he had done all he could, and was ready to meet death.—G. E. McGehe.

BUIE—Niel Buie was born in the year 1841, and died in February, 1915. He was a member of the Nazarene church, at Dewey, Texas, and had obtained the experience of entire sanctification. He was always ready to sing or testify to the saving and keeping power of God. We shall miss Brother Buie in our prayer-meetings and at church. How sweet it is to live a holy life, so that we can in the hour of death look up in the face of Jesus, like Brother Buie, and say, "I am ready and willing to meet Jesus and be judged by Him."—Rosa Butler.

WEST—A. H. West was born in February, 1845, and fell asleep in Jesus in March, 1915. He had been in the experience of holiness for nineteen years, and was one of the main members of Mount Zion church. He did his work well, and has gone on to his reward. The funeral was conducted by the writer, assisted by Rev. T. C. Eason.—T. H. Bigham, Pastor.

CHAPMAN—Miss Nellie Chapman was born in Terre Haute, Ind., in 1864, and was converted when quite young. Sixteen years ago she was sanctified in St. Louis. Her life was beautiful, and used of God in the winning of many souls to righteousness. Her countenance was illuminated with the glory of God. She had been a member of the writer's church for five years. I conducted the funeral service at her request, traveling two nights and a day across the state to get there. The power of God was present, as we promised God and one another around her casket that we would meet her in the home of the blest.—B. H. Haynie.

LYDE—Rev. J. J. Lyde departed this life February 20, 1915, at his home five miles from Dill, Okla. He was born in 1845, was converted when thirty-five years of age, sanctified soon after, and had been preaching for thirty-two years. Five years ago he joined the Pentecostal Church of the Nazarene, and at the time of his death was a faithful member of the church at Chanute.—R. R. Richey.

MORRIS—At Plantersville, Miss., March 25th, the three-weeks-old babe of Brother and Sister Morris passed from the arms of father and mother to the arms of Jesus.—Maud Dodd.

SHELLEY—On February 12, 1915, Jesus took from us Mrs. Nellie Shelley. She was converted and sanctified in our meetings in Condon, Ore., and became a charter member of our church there some three and a half years ago. The funeral service was largely attended. The sting of death (sin) was gone. It did not seem like death, but rather a departure. Though only thirty-three years old, her life was glorious.—Ernest S. Matthews.

UMBARGER—Docia Elizabeth O'Brien was born in Ohio, in 1863, and died in April, 1915. She was married to W. H. Umbarger twenty-four years ago. She had been a member of a church several years before she was converted, but under holiness preaching she was awakened and clearly converted, and about a year afterward definitely sanctified. For over ten years she has stood the testing. Her membership was

at Blackwell, although she lived at Medford, twenty-four miles away, as there was no Nazarene church nearer. Funeral service was conducted by the undersigned.—E. V. Potter, Pastor.

SWAHLEN—Miss Sarah J. Swahlen, age 74 years, quietly slipped away to be with Jesus, Monday morning, April 10, 1915, at Evansville, Ind. She was a loyal friend and supporter of the Nazarene church, and will be greatly missed by our local church. Funeral service was held from the German Methodist Episcopal church, Rev. Miller, her pastor, in charge.—Rev. Ira R. Akers.

PLUMB—Williston T. Plumb, age 67 years, was called home early Sunday morning, March 7, 1915. He lived the experience of entire sanctification the last ten years of his life, and was the means of the salvation of three of his children, one of whom writes these lines. Just five weeks before he joined the church triumphant, I had the sacred privilege of receiving him and my mother into the church here. God's sufficient grace sustains. The pull heavenward is stronger. I shall meet him in the morning.—R. J. Plumb, Pastor.

NELSON—On the morning of January 24, 1915, Mrs. Parmelia Nelson, nee Camp, wife of A. T. Nelson, slipped away from us to live with Jesus. She was born in Walton county, Georgia, June, 1834. She was married to A. T. Nelson, of Campbell county, Georgia, on September 4, 1854, and in the same year moved to Claiborne Parish, near Homer, La. She was the mother of seven children, and all were with her when the parting came; her six boys were pallbearers. In 1896, Rev. J. L. Morrill, of Cartersville, Ga., came to Homer, and she was blessedly sanctified; she lived and enjoyed this blessed experience until the Inst. In 1899 she joined the Methodist Protestant church, which church a few years later united with the Nazarenes. To those who knew her, her life was a benediction, her memory a benediction.—M. Z. Walker.

OLIVER—Shelly Park Oliver, son of Rev. J. L. Oliver and wife, was born in December, 1896, in Erath county, Texas, and died May, 1915, in Oklahoma City. He was received into the Methodist church by Rev. R. L. Selle, a personal friend of the family, and was a member of that church at the time of his death. He was always a good boy and a great help to his father. Shelly prayed a number of times during his illness. When he was departing he prayed, "Lord, I am thine, Thy will be done." The funeral was held at the First Nazarene church, conducted by Rev. C. B. Widmeyer.—Norvill Wood.

REIN—Mary Jane French was born in Indiana, February, 1837, and died in May, 1915. She was converted in her seventeenth year, at a meeting held at Bethel, Ind. She was united in marriage to Moses Reid, in 1854. She united with the Cumberland Presbyterian church soon after her conversion, joining the Nazarene church about two years ago. The funeral services were conducted by Elder S. G. Middleton, assisted by C. W. Jay, pastor.

BOLERJACK—On the evening of May 7th, Sister L. A. Bolerjack, wife of our beloved pastor, passed from a bed of suffering to the bliss and glory of the beautiful city of God. She was converted at the age of fourteen years, and later was sanctified wholly. A very beautiful and impressive funeral service was conducted by Rev. Ralph Kisler, Methodist Episcopal pastor of Chandler, Okla., the lesson being from the latter part of the seventh chapter of Revelation. To our pastor we extend our deepest sympathy, and feel sure that the God whom he so well loves to serve, and whose abiding presence has been so blessedly with him, will still be his comfort and stay.—Davenport Church.

GARRETT—Ruth, daughter of Mr. and Mrs. J. L. Garrett, was born September, 1907, in Potawatonic county, Oklahoma, and died April, 1915. She was converted and sanctified in August, 1914, and united with the Pentecostal Church of the Nazarene. We will always remember her little testimonies and prayers. While we miss her so much, we are sure that God has taken her for some good purpose. The funeral service was conducted by Rev. E. C. Cain, of Shawnee, Okla.—Her Parents.

TRUSTY—Ernest Trusty was born at Pine Valley, Miss., in 1893, and died May, 1915, after a surgical operation. He gave his heart to God three years ago, and soon after sought the cleansing and filling of the Holy Ghost, and lived thereafter the sanctified life.—H. A. Galloway.

THE WORK AND THE WORKERS

TELEGRAM

Great Meeting in Texas Capital

ASHLAND, TEXAS, May 30, 1915.

HERALD OF HOLINESS:

The Ministerial Convention of the San Antonio District, at Austin, the capital city of Texas, was the best ever held on the district. There was a splendid attendance, with excellent papers read, and great sermons preached with altars filled with seekers. There were twenty-five conversions, with a number of additions to the local church. The next Fifth Sunday meeting will be held at Waco.

WM. E. FISHER, *Dist. Supt.*

Announcements

CAMPMEETING—A campmeeting will be held at Fairfield, Idaho, June 5th to 20th, by Rev. Fred St. Clair, Rev. E. B. Galloway, Rev. Harry Hays, and Rev. Arthur Ingler, workers.

EVANGELISTIC—I will be in a meeting at Langdon, Kas., from May 27th to June 13th.—**MARK WHITNEY, Evangelist.**

ANNOUNCEMENT—Prof. C. J. Hawkins has severed his connection with the Arkansas Holiness College, and all college mail should be addressed to Rev. L. L. Hamric, president board directors.—**REV. A. F. DANIEL, Field Agent, Vilonia, Ark.**

BORN—A son, on Friday, May 28th, to Rev. and Mrs. L. D. Keeler, of North Attleboro, Mass. We consecrate him to be all the Lord's.

CAMPMEETING—Silver Lake campmeeting, Brandon, Vt., Friday, June 18th, over Sunday, June 27th (Two Sabbaths). Rev. B. S. Taylor, A. B., evangelist. This famous old camp, on top of Green Mountain, is nearly forty years of continuous session. Holiness—union—fraternal—all welcome. No charges—no collections—free-will offerings only. Stages to day trains—north and south at Brandon—free ride up the mountain. Rooms, tents, cottages, and hotel for three hundred guests. Most beautiful scenery and coolest resort in Vermont. For details address **FRANK CHANDLER, R. F. D., Silver Lake, Brandon, Vt.**

CAMPMEETING—Annual Campmeeting of the Pentecostal Church of the Nazarene will be held July 20th to August 8th, at Twin Oaks, Pa. Workers: Rev. J. T. Mayberry, District Superintendent, in charge; Rev. C. W. Ruth, Indianapolis, Ind., Rev. Preston J. Kennedy, of Bingham, N. Y. All the pastors and preachers of the District are specially invited and expected. Rates: Tents, 12 x 12 feet, with floor, \$3.75. For further information, address Rev. J. Trumbauer, 326 North Franklin street, Allentown, Pa., or Rev. J. T. Mayberry, 1917 West Allegheny avenue, Philadelphia, Pa.

WANTED—New members to take the place of those lost by death and removal, to keep up the work of the Mission Band, which has since its organization in 1910, kept a Bible reader at work in China, evangelized ten villages in Japan, sent over 3,000 New Testaments and Gospels to South America, and put a large amount of good literature in circulation. Working, fasting, praying, paying for lost souls in India, China, Japan, Africa, South America, Mexico, and everywhere. Membership dues 10 cents per month. Write to The Colporteur Mission Band, A. A. Ball, Secretary, Ontario, Cal.

District News

SAN FRANCISCO DISTRICT ASSEMBLY

This District covers a wide territory; but the churches are not many nor large. However, the quality of them is excellent. In this respect they are behind none in self-denial, faithfulness, zeal; and the work of the Lord with them prospers, in spite of special opposition of the world, the flesh, and the Devil, so rampant out here.

The tenth annual Assembly of the District has just been held in the church at San Francisco.

The attendance of members has been very good, and they have remained through, being all present at all sessions.

The spirit of the Assembly was very sweet and kind and Christlike. Not a jarring note was heard, nor an ill-feeling was manifest; but perfect love ruled and holy triumph was always evident.

Brother H. H. Miller was re-elected District Superintendent. All the churches in the District are well manned.

With great enthusiasm the Assembly decided to have a District Campmeeting at Stockton, Cal., June 22d to July 1st. The undersigned was asked and consented to have charge. All the pastors agreed to be present throughout the meeting, and the laymen generally expect to be there.

The Assembly was exceeding kind in their expressions, by word and act, to its presiding officer. Next year's Assembly is to be held in Fresno.

E. F. WALKER, *Gen. Supt.*

CHICAGO CENTRAL DISTRICT NOTES

Arrangements have been made with our Chicago church for my release from further duties as pastor of that church for the remainder of the year, in order that I may devote my full time to the work of the District.

Brother Crockett, my assistant, will be acting pastor until the Assembly. This will give me opportunity for holding a number of conventions and campmeetings on the District before the meeting of the Assembly, and also a chance to visit the various churches where my services may be needed.

Our first five days' convention was at Danville, beginning on Wednesday night, May 12th, and continuing over the Sabbath. It seemed good to me to be back once more in the evangelistic field. Brother and Sister Brandyberry had matters well in hand. The services grew in interest from the opening session, until by the Sabbath things were going at high tide.

The Olivet brass band came over on Saturday evening and remained over the Sabbath with us. They are a splendid advertisement for our school. The Mirriam quartet was also with us and sang at each service. They are simply fine.

The Sabbath was a great day. The writer spoke in the morning to a large congregation, at the close of which he took an offering. The people responded willingly, and in a few minutes had given several hundred dollars. It was refreshing to see the willingness with which they gave.

In the afternoon Doctor Ellyson preached one of his characteristic sermons, or, rather, preached until he was shouted down. At the close of the sermon the writer, assisted by Doctor Ellyson, Elmer G. Anderson, Sister Trueblood, Brother Dennis, and Pastor Brandyberry and wife, formally dedicated the church to the worship of Almighty God.

Again in the evening we had another great

TELEGRAM

Salvation and Glory in Idaho

NAMPA, IDAHO, May 30, 1915.

HERALD OF HOLINESS:

The Idaho District Assembly, General Superintendent E. F. Walker presiding, which has just closed, showed increasing strength and blessing. There was a good attendance, a hallowed time, and salvation and glory. The Idaho Holiness School was turned over to the Assembly. Six thousand dollars was raised for the school. General Missionary Secretary H. F. Reynolds, and outgoing missionary to India, Rev. George Franklin, delivered addresses full of interest and fire. Rev. Harry Hays was re-elected District Superintendent. The church is well manned with pastors, and starts out forward all along the line.

EUGENE EMMERSON.

service. After a splendid song service, led by Brother Brandyberry, the writer spoke to a congregation that taxed the capacity of the church. When the altar call was given a number came forward and prayed through to victory.

One enjoyable feature of the day was the old-fashioned basket dinner. The sisters of the Danville church certainly know how to entertain folks who come to see them.

Brother and Sister Brandyberry are doing a splendid work at Danville.

Our next meeting was a two-day convention at Virginia, Ill., and it was indeed a glorious meeting. An even dozen seekers and finders on the Sabbath! No better man in Illinois than Brother Eades! He is always right on the fring line, and red hot. Sister Eva Butler, who just recently came to us, is being greatly used of God in that part of the country. We are planning a siege meeting for Virginia a little later on.

We are at this writing at Tallula, for a two-day convention. Brother Ashbrook is pastor here. They have lately purchased a lot and will soon be at work on a new church.

Chicago church is in the middle of a great meeting, under the leadership of Evangelist Fred St. Clair.

Our first camp of the season, on this District, begins at Olivet, June 4th. Remember the place and date, and as many come as possible.

May I not have your prayers for a great revival campaign throughout the District this summer?—**I. G. MARTIN, Dist. Supt.**

EASTERN AND NEW ENGLAND NOTES

Pastor Norberry's church opened their new hall with an all-day meeting. Rev. Howard Hoople, of Brooklyn, N. Y., preached at the three services. It was a red-letter day for the church. Seeking souls were at the altar.


Thirty-three saloons have gone out of business in Patterson, N. J., since Brother Sunday opened his evangelistic campaign there a few weeks ago. Patterson is stirred from one end of the city to the other.

Sister Meda Smith, who closed her pastorate in Peabody, Mass., left the church in a better financial and spiritual condition than when she found it. Pastor Cole and his wife, who have taken the pastorate at Peabody, have found the work in good condition. That should be the way all of our pastors should leave their old churches.

A weekly holiness meeting has been opened in our Pentecostal-Nazarene church in New York City. Sister Jump is pastor. Brother Hoople was the leader for many weeks. The meeting is held each Monday. Sister A. E. Fitkin is blessed of God in preaching the Word each Monday.

Brother A. E. Fitkin, of Brooklyn, N. Y., came to Providence to the opening of the new hall of the Westeyan Pentecostal church. It was a good day and Brother Fitkin helped with his presence, prayer, faith and means.

Dr. H. C. McBride, who has stood so true to the cause of holiness so many years, has spent a good



Quincentenary "Life" of

The Martyr Who Blazed the Way to Religious Liberty

Every Protestant should own and read this wonderful story of the man who, five hundred years ago, fearlessly suffered martyrdom for conscience sake

PROTESTANTISM'S DAWN

In this compact volume the salient events in the career of the great reformer are related in stirring fashion, suffused throughout with the spirit and genius of this fearless champion of religious freedom.

READY 75 Cts. NOW 50 Cts. Net
CLOTH BINDING ILLUSTRATED

The Life of John Hus

THE MARTYR OF BOHEMIA
By W. N. Schwarz Ph. D.

PUBLISHING HOUSE of the PENTECOSTAL CHURCH of the NAZARENE
2109 Troost Ave., Kansas City, Mo.

part of the winter in Philadelphia, Pa. Brother McBride writes us that he never saw such a religious awakening in all his ministry as he saw in Billy Sunday's evangelistic campaign.

We understand that a holiness tent meeting is to be held at Rock Island, Ill., this summer. We are glad to learn that there is still some holiness seed left on that island. Pastor Brown (Baptist) held a holiness camp there for many summers, and had Doctor Levy and other holiness warriors to assist him.

Pentecost Sunday was the opening day of the Pentecostal spring revival in the writer's church. We had a pentecostal evangelist, pentecostal singing, pentecostal praying, pentecostal preaching, and a blessed pentecostal time.

While a New England District camp for our church would be a good thing to present all our church interests, we feel that for the general cause of holiness it is best that our people should support all the various holiness camps in New England. It was not so on the New York District, there being no holiness camps near New York City, hence the need of a Pentecostal Nazarene District camp-ground.

The Wesleyan Pentecostal church, of Providence, has recalled her request to join the Pentecostal-Nazarene church, and has decided to remain independent for some time to come.

"KEEP ON BELIEVING."

ARKANSAS DISTRICT

Our meeting at Mena closed with a sweep of victory. I don't think I have ever enjoyed a greater meeting than this one was from the very first service. There were seekers at the altar, and nearly all of them were happy finders. I think about 150 in all came to the altar; 138 of them were finders.

I was entertained in the home of the pastor, Rev. J. H. Houston. Brother Houston is truly doing a great work at that place, and has the confidence of the entire town. The meetings were attended by the leading people of the town, such as the mayor, chief of police, doctors, bankers, and business men. I was told by the chief of police that Mena has never had such a revival in her history. Our God still answers prayer!

I realize the need of the hour is not great preachers, but great prayers. I go next for a meeting with Rev. T. W. Sharp, one of our young pastors, and we are expecting victory.

B. H. HAYNIE, Dist. Supt.

SAN FRANCISCO DISTRICT ASSEMBLY

The tenth session of the Assembly, held at San Francisco, was the greatest in the history of the District. It was a great delight to the people to have Doctor Walker with us. He presided with great acceptability, and endeared himself more than ever to our people. He was prevented two years ago from being with us on account of a conflict of dates, and one year ago by sickness while on the way. He seems so nearly recovered from his illness that it was scarcely noticeable. He preached four times in the demonstration of the Spirit and power, and gave addresses on missions, education, and our publishing interests.

P. W. Girvin again served as Secretary, with great acceptability. He is accurate and painstaking and competent. The District fully appreciates his services. Mrs. Mary Mabee again served as Statistical Secretary in her usual competent way.

The reports of the charges indicated advances all along the line. A new church and parsonage have been builded at Waukena. Berkeley has a new parsonage, as before noted in my report. A fine new church at Stockton, C. O. Bancroft pastor, has been builded this year.

We have two new men on the District: Rev. O. F. Goettel, at Oakland, and Rev. J. B. McBride, at Berkeley. While Berkeley parted with Rev. George J. Franklin with regrets, and Oakland would have been glad of the services longer of Rev. J. W. Goodwin, yet these two important charges are now filled by men fully competent to meet any standard of former years.

Anniversaries were held for our missionary society, educational interests, and our publishing interests. Rev. George J. Franklin, Mrs. E. G. Eaton, and Doctor Walker spoke on Missions; Rev. H. H. Miller and Doctor Walker on Education, and Doctor Walker gave the address on the Publishing Interests. This District is alive on missions. Through the District Treasurer \$1,087.33 was given this year for foreign missions, and \$431.51 for home missions, making a total of \$1,518.84. The membership of the District is less than five hundred.

Rev. H. H. Miller, who has been District Superintendent for the last year and a half, was elected for the new year.

Rev. D. S. Reed was elected as the other minis-

TELEGRAM
ANOTHER NEW CHURCH
CANBY, ORE., May 31, 1915.
HERALD OF HOLINESS:
Glorious revival; many saved. Pentecostal Nazarene church organized. One hundred and twenty dollars for Hope School.
ERNEST F. MATTHEWS,
E. ARTHUR LEWIS,
Evangelists.

terial delegate to the General Assembly, with Thomas Murrish as alternate; and Mrs. Eliza Murrish and D. A. McColl as the lay delegates, with Mrs. Mary E. Mabee and George W. Thompson as alternates. S. B. Rhoads was elected as alternate delegate for the District Superintendent.

The preaching services of the Assembly were seasons of power and salvation. The preachers were Doctor Walker, J. B. McBride, O. F. Goettel, G. J. Franklin, and H. H. Miller.

The Assembly was ably and satisfactorily entertained by the San Francisco church, led on by the pastor, Rev. Thomas Murrish, and Mrs. Murrish. It was surely a delight to the District to hold the Assembly with this people. God is with them.

A Home Mission Board of seven was provided for to co-operate with the District Superintendent and Advisory Board in seeking to open new fields. There are literally scores of towns within the bounds of this District that have no services at all; and in some of them there are vacated churches awaiting preachers. This is mostly in the mountain and foothill section of the Sierra Nevadas.

It was arranged to hold the District campmeeting at Stockton, Cal., in Oak Park, June 22d to July 1st. Doctor Walker will be the called evangelist, assisted by the pastors of the District and the District Superintendent. Every pastor on the District agreed to be present. A great camp is anticipated.

ARRANGEMENTS

District Superintendent — H. H. Miller, 2328 McKinley Avenue, Berkeley, Cal.
Berkeley — J. B. McBride.
Fresno — W. J. Rogers.
Lindsay — D. S. Reed.
Oakland — O. F. Goettel.

The White Slave Traffic
versus
The American Home
By
M. Madeline Southard
From GOVERNOR CAPPER
Dear Miss Southard: I have just read with much interest your splendid little volume on "The White Slave Traffic vs. the American Home." It is a great message, and should appeal strongly to every lover of purity and goodness in our homes. I hope it may have wide circulation, and wish you unbounded success in the great work in which you are engaged.
Very Respectfully,
ARTHUR CAPPER.
From DR. B. F. HAYNES
"The White Slave Traffic vs. the American Home," by Miss Southard, is terse, true, timely, and terrific. It is in as brief a compass as so full and forceful a treatise could have been put. It is perfectly true, horrible as are the features of the awful portrait she draws. It is most opportune in view of the persistence of this nefarious traffic. It is terrific in its arraignment of an evil which calls for the unanimous enlistment of America's manhood and womanhood for its destruction. Miss Southard deals in a masterly, yet elegant and chaste, manner with the most delicate and revolting issues involved in the question. Here is the strongest treatment we have yet seen of this subject.
B. F. HAYNES.
94 pp.; cloth, 50 cents
Paper, 25 cents
PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MISSOURI
2109 TROOST AVE.

San Francisco — Thomas Murrish.
Stockton — C. O. Bancroft.
Tulare — Sarah Jennings.
Vallejo — To be supplied.
Waukena and Corcoran — Andrew Downing.
Missionary to India — George J. Franklin.
Evangelists Under Commission — Fred St. Clair, S. B. Rhoads, Frank B. Smith, M. B. Hazeltine. The next session of the Assembly is to be held at Fresno. H. H. MILLER, Dist. Supt.

NEW ENGLAND DISTRICT

The New England District will please notice that Rev. O. L. W. Brown, 178 Sawyer street, South Portland, Maine, has been elected Missionary Secretary, and O. M. Haskel, of West Somerville, Mass., has been elected District Treasurer.

N. H. WASHBURN, Dist. Supt.

HAMLIN DISTRICT

Amidst the rain, mud, and slush of the bad roads I reached the Mobeetic church. Most of the church were there, some coming notwithstanding the bad roads, nine miles to the night service. Pastor Dawson and his good wife, while they are young in the cause, are moving along nicely with a great wide harvest field around them.

At McLean I found the pastor, S. R. Jones, with things well in hand. This is a new church, having been organized since the Assembly; but they are doing a good work for the Lord. The church has in it several of the business men of the town, and they do business for God like they do business for themselves, and though the church is not strong numerically, yet they are planning great things. They have purchased lots in a good location up town, on which to build a church, which they hope to have up before the next District Assembly. The pastor had raised the District Superintendent's apportionment a month or so before I arrived. I baptized a class of five while there.

My next stop was Memphis, where on account of not getting the appointment announced, there were only a few out.

At Childress the work is moving along nicely, under the care of W. B. Walker. I preached in their new church building to good congregations both nights; there were seekers at the altar, and I received two into the church while there. They are to have a revival meeting soon, conducted by Rev. J. E. Gnar, of Hamlin.

Taking an auto for Wellington, I arrived in time to enjoy a good dinner that Pastor Jarrell's good wife had prepared, then Brother Jarrell and I hastened away to Dodsonville for the night service. At Dodsonville I met a lot of friends of former years. God gave us a great time Sunday morning, then we hastened away to Wellington for the night service. We had most of the church out Monday morning to the business session, which speaks well for the church. I received four into the church while there, two by transfer and two new members.

On account of the change in the arrangements, I got to go home on my way to Dallas. Passing through Altus, Okla., I found I. M. and W. E. Ellis in a meeting with Pastor Dillingham. After preaching on the streets at Altus, I took the Orient railway for Sweetwater, arriving just in time to miss the T. & P. for Roscoe, but our Sweetwater pastor, Rev. George Kidd, carried me home in his auto. After a short stay at home, I went on to Dallas, where I was to meet the other two Texas District Superintendents in consultation, looking to the launching of a state-wide evangelistic campaign for the neglected districts of Texas. This campaign is to be on the co-operative plan, having one treasurer for the state, Rev. H. B. Wallin, Dallas, Texas, who shall receive and receipt for all moneys subject to the order of the three Texas District Superintendents, who shall be a steering committee, and each with the advice of his advisory committee of three shall manage the campaign on his respective District. Brethren, in order to carry out this campaign, we must have your prayers, means, and co-operation.

Returning from Dallas I went by Hamlin, where I had the privilege of enjoying the commencement exercises, which indeed were excellent. It made me appreciate Central Nazarene University and the work they are doing more than ever.

I spent Sunday at Dennis chapel, with the pastor, C. C. Montandon, and in spite of the heavy rain and hailstorm Saturday night, we had a few out on Sunday. The Lord gave us a good service; several knelt for prayer.

At this writing I am at Wichita Falls, attending the preachers' meeting, about which I will tell you later.

Several good reports are coming from the District. In my report of the meeting held at Hico, on Brother Burgess' work, it said there was one joined the Nazarene church, when it should have been fourteen. J. C. HENSON, Dist. Supt.

Commencement at C. N. U.

We had announced and expected the commencement exercises at Central Nazarene University, Hamlin, Texas, to begin Friday night, May 21st, but God, whose sovereignty we daily recognize, decreed otherwise. The regular mid-week prayer-meeting had been one of the main factors in the development of character throughout the school year, and it was fitting that the Lord should choose to own the last prayer-meeting as the real opening of the commencement exercises.

The service was led by our pastor, Rev. J. E. Gaar. After several prayers, he read a lesson and gave an opportunity for the student body to testify. With streaming eyes, one after another arose and told of the blessings of God upon their lives and of what a help the school had been to them, mentioning President Moore and other members of the faculty. A number stated with gratitude that they came to the school unsaved and in awful darkness, but were now blessedly saved and sanctified. An opportunity was again given for those to come forward who wanted to be converted or sanctified, and the altar was quickly filled. Four of our best young people presented themselves for membership in the Nazarene church and the service was concluded with a beautiful baptismal service.

Friday night, Professor Paylor presented an excellent musical program. The large public school auditorium was packed and many were unable to get in. It was pronounced one of the greatest recitals to which the people of Hamlin had ever been treated. Professor Paylor's work is of a high order and was creditably reflected in this recital. His students showed proficiency and careful training.

Saturday morning, Rev. Oscar Hudson delivered a helpful sermon to the student body on the subject of "The Fulness of the Blessing of the Gospel of Christ." God was present, and many drank in the truth with streaming eyes.

Saturday night was Expression recital, by

Professor Arnold, director. An immense audience greeted the class, and were highly pleased with the program.

The baccalaureate sermon was delivered Sunday morning by our president, Rev. J. E. L. Moore. It was a masterpiece of thought and gospel. He literally poured out his soul in this his closing message to his student body. As he concluded he opened the altar for seekers, and many went forward.

Sunday afternoon was Missionary program. As our young missionaries and others poured out their burden for a heathen world, the hearts of the vast congregation were stirred. One young man arose and stated that when he came here sin was his master and his soul was shrouded in awful darkness; but now he was enjoying full salvation, and while he had never spoken of it before, he was called to preach and possibly to the mission field. He is one of our brightest students, and we expect the world to hear from him.

Brother Gaar filled the pulpit Sunday night, using as a text, "He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy." There was an altar full of seekers, some of whom professed to get saved.

The Graduating program Monday morning and presentation of diplomas was the crowning event of the exercises. The character-building power of the institution was readily shown in the orations of the graduating students.

Prospects are bright for a great opening in September. Most all of our old students will return and many new ones are writing us already that they expect to be with us next year. Several excellent families from different states are planning to move here before the opening of the fall term. The best of all, God is with us.

OSCAR HUDSON, *Business Manager.*
J. E. L. MOORE, *President.*

TENTH ANNUAL ASSEMBLY OF THE SAN FRANCISCO DISTRICT

The educational interests were presented by Rev. H. H. Miller, followed by Dr. E. F. Walker, who enlarged on the subject, then presented the publishing interests in his masterly way. It was ordered that some one be appointed to represent the publishing interests on the District.

Doctor Walker preached in the first evening's service from Acts 1:8, "But ye shall receive power," and the Holy Ghost through him convinced us mightily of man's failure and God's success.

It was ordered that a committee be chosen from the District Missionary Board to take charge of the home missions on this District. As Brother George J. Franklin did not arrive for the presentation of missions, Doctor Walker introduced us to the first missionary to be sent—Jesus—and showed us that when we become like Him we all become missionaries whether sending or sent. Brother Spake followed, telling of his call to Mexico. He had obeyed God's command to "Go," and walked from San Jose, Cal., to Mexico City, being kept and fed by God, especially while in the great American desert; how he stayed in Mexico six years, and was brought back to San Francisco by a United States gunboat.

Brother McBride was called to the chair, in the absence of the chairman. When the committee came in, one of the red-hottest testimony meetings ever seen was in progress. The typist in the basement wondered what was going on.

In the anniversary of the Nazarene Rescue Association, Sister Mabee told us about Rest Cottage, in Oakland, Cal., and how God had blessed there, and saved precious souls. Sister Murrish thanked God for the privilege of nursing and working with the girls in the Home. Sister Rhoads gave her testimony—may the Lord bless her good—it was she who made Rest Cottage possible by her gift. "Honor to whom honor is due." Sister Reed told of the financial difficulties, and how God had supplied with everything paid up to date. Brother McBride spoke on rescue work in general, and emphasized the necessity of the call to this kind of work, and the need of the able workers.

Brother Goettel preached in the evening from 2 Thess. 2:13, 14, and the altar was filled with seekers. Great victory! The Holy Ghost was manifested as never before in the history of this District.

The business was finished up in good time, and

then in the fourth evening Sister Eaton and little Sheshu told us about India. Brother George J. Franklin brought us a tremendous message from Isaiah 62. He enjoyed exceedingly to tell us that he was learning to know by the variety of squeak of the candidate to just what mission field each one was called.

Sunday morning Brother Miller preached from "Let us lay aside every weight, and the sin that doth so easily beset us." The seekers at this service were mostly gray-haired men. Thank God! Save the old folks too. One of the greatest victories was the result of the combined prayers for weeks of the San Francisco church for one young man. The battle raged around him for an hour after the service had been dismissed, but thank God he got through.

In the afternoon Brother Walker brought us the message from "Ye shall be my witnesses (martyrs)." God help us to give our life's blood, and crucify our new man as well as the old man for the sake of Jesus and the salvation of souls!

None of us will ever get over the effects of this session. Most of us never saw its equal. It would be more appropriate to call it a campmeeting.

ASSEMBLY REPORTER.

COLORADO DISTRICT ASSEMBLY

The Colorado District Assembly of the Pentecostal Church of the Nazarene was called to order with General Superintendent Dr. H. F. Reynolds in the chair and the Great Head of the church over all.

All churches of the District were well represented, and the coming together of pastors and delegates proved a great melting time. God's kind love took possession of all services, naturally giving blessed unity, which prevailed from beginning to end.

It is needless to attempt to describe the wonderful effect of Doctor Reynolds' illustrated missionary lectures upon the people. They were followed with extreme interest. We thanked God for such missionaries as we have on the different fields. This District surely has been aroused along the line of foreign missions to a greater extent than ever before, and we expect it to be proven by our offering.

To say that Brother Franklin, our outgoing missionary to India, was with us a few days, means that our hearts were stirred by messages of love and holy zeal from this consecrated man.

We had with us also Brother J. D. Franklin, a returned missionary to Mexico, who now is working among the Mexican people at Trinidad, Colo. His self-sacrificing spirit won the hearts of the people, and we welcome him to strengthen our forces against sin in this great field.

As a District we feel we are better prepared than ever before to face the foe and attempt great things for God.

Rev. L. E. Burger was re-elected District Superintendent, and will also be pastor of the church at Denver.

Brother S. R. Heath, graduate in the Christian Workers' course of the Nazarene University, was ordained by the General Superintendent in the Sunday afternoon service. This was a great meeting. Brother Heath is pastor of the Boulder Valley church, where the 1916 Assembly is to be held.

The following are pastoral appointments:

Boulder Valley—Rev. S. R. Heath.
Colorado Springs—Rev. R. J. Plumb.
Denver—Rev. L. E. Burger.
Greeley—Rev. E. T. French.
Thompson Valley—Rev. William Brownell.
Yuma—Rev. T. C. Mercer.

MRS. BESSIE PLUMB, *Reporter.*

WASHINGTON-PHILADELPHIA DISTRICT

The church at Sicklerville, N. J., is praising the Lord for seasons of refreshing. Sister Grace Martin, deaconess, from the New England District, has been specially used by the Lord here in ministering to the saints during the week ending May 19th. The Friday night Bible study was changed to preaching services, after which a precious sister prayed through to victory.

Brother B. F. Tomlin, pastor of our church at Port Elizabeth, N. J., writes an encouraging report of progress there. Miss Julia R. Gibson, our missionary from India, had charge of a special missionary service Thursday evening, May 27th. The church is looking forward to a time of ingathering during the revival meetings soon to be held.

EDITH MATTHEWS, *District Reporter.*

General Church News

CHARITON, IOWA

We are having victory all along the way. Good day yesterday. Many have found the Lord since our last revival. We began another revival yesterday, and we are going in for a great salvation

Book Bargains!

In this column we will offer special bargains in books which we desire to close out or to reduce the stock. The prices quoted will only hold good until the present stock is exhausted.

A Better Country, by M. E. Borders; 77 pp.; cloth, with gilt stamp; postpaid.....**30c**
A book on heaven, the better country. It regularly sells for 40c.

Black Beauty, in words of one syllable; 96 pp.; illustrated; regular price 50c; our special price, postpaid.....**25c**
An adaptation for little folks of Anna Sewell's autobiography of a horse.

Some Women I Have Known, by J. B. Culpepper; 198 pp.; cloth.....**50c**
Paper.....**30c**

This remarkable book will prove a blessing to all who will read it. It regularly sells for 75c in cloth, or 45c in paper. This is a special bargain for all classes as both young and old will enjoy it and profit by reading it.

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

time. Our church is increasing on all lines, and we are much encouraged.—R. L. MORGAN.

EVANGELIST WILL O. JONES

The meeting in Keene, N. H., with Brother H. Rees Jones and his good people, will always be remembered. They have a commodious building, and it was encouraging to see the number of souls that got to God. These folks in New Hampshire are excellent people. I was royally entertained in the home of Brother Eaton. We stopped at Johnstown, by arrangement, and had the privilege of addressing the Holiness Association meeting at the Garfield Street Evangelical church. Brother McDonald is a capable leader. Our next meeting was in Eldon, Iowa, a railroad center. Brother Behner, our pastor in Bloomfield, Iowa, started the work. God placed His seal upon the work. Brother Taylor Ferguson, who held meetings, had tremendous times. Things flourished, and then a man came to us who was not of us, who utterly disregarded our manual, and things scattered. Only a few of the faithful remain. We could hardly do what we wanted in the time allowed us. God blessed His Word. The crowds were fair. We are now with Brother Potter, in Blackwell. The meeting is gaining headway. Souls have been seeking salvation. They are a live people and have a live leader. We are expecting some great things ere the meeting comes to a close.

PALCO, KAS.

On Sunday, May 23d, we closed our meeting, which was led by Brother and Sister Ludwig. We enjoyed their leadership very much. God is with them and is felt in their messages and their lives. Even though we had several rainy days and nights in the very midst of the meeting, we were pleased with the results. We have thoroughly proved that a meeting before harvest in our country is a success. The interest was good; folks came from all about the country, and we had a blessed time. Some folks are prejudiced, but this is not general in our country. We have hopes for the future and are encouraged now, for many were blessed at our altar in this meeting. They were not all backsliders who came to the altar. One was a man who had never prayed before in his life. He just couldn't pray, seemingly, and we were glad to stay with him all night to pray. He is breaking through, and we are looking for his final victory. On two Sunday afternoons we were on the street, and many were anxious to hear the truth. Pray for us in this country, where so many have forgotten God.—FRANK MAYHEW, Pastor.

SIoux CITY, IOWA.

We have the parsonage at this place completed. Brother Clark, our District Superintendent, tells us it is the best parsonage on the District. It is a six-room bungalow, costing \$2,200. More than \$500 has been paid on this amount, and arrangements have been made for the church to pay the balance on easy payments. From June 18th to 28th, Brother Charles Weigele will be with us in a revival meeting. A great many are planning to attend. The meetings will be held in the church, at 1218 Glass Street, Morningside. Brother Weigele is a strong preacher, and a fine singer. The meetings will be advertised by bills, posters, and in street meetings. Tell your friends, and remember the date.—S. M. LEHMAN, Pastor.

FROM EVANGELIST AUGUST NILSON

We held a meeting in Monroe, Wash., Rev. D. L. Rice, pastor, from March 11th to April 4th. Prejudice kept people from coming, though at times we had good congregations. Some sought and found the Lord, and the church got blessed. Brother Rice is a good man, and stands by an evangelist. He prays day and night. From Monroe we went to Mukilteo, Wash., Rev. N. J. Lund, pastor. We began there April 8th and continued till May 2d. Here, too, we met with opposition of earth and hell combined. Mukilteo is a mill town and a hot-bed of Socialism. We have as fine a lot of Nazarenes in Mukilteo as can be found any place, and we anticipate a glorious future for this church. A few souls in this place were at the altar, and some claimed to get through. While here we preached twice in the Japanese mission, through an interpreter. It was a real joy to do so, for these poor fellows are hungry for Christ. We never preached to a more appreciative company of people in our life than these Japanese were. They sat there with Bible in hand, and looked up every Scripture we quoted, and their faces would light up with joy as they saw the truth. It made us weep for joy to see how readily they accepted the truth. Oh, if our people would do the same! From here we went to Seattle and attended an all-day holiness meeting, held by the Washington Holiness Association. We preached in the afternoon, and the glory fell. A poor drunken tramp came to the altar, or rather was led to the

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

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

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

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

**Rev. Roy T. Williams, Ex-President Peniel University
Evangelist in Charge**

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

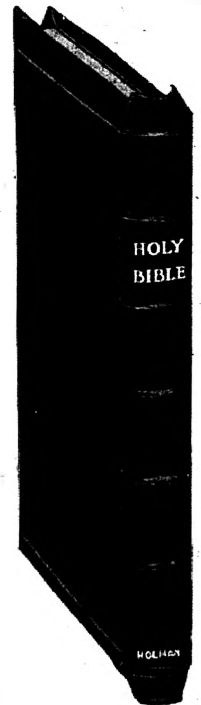
altar, for we had almost to carry him as he was too drunk to walk. He was a backslidden preacher, but God met him, and after about half an hour of earnest prayer, God sobered him up and gloriously saved him. He arose to his feet and began to shout and praise God for deliverance. When we left in the evening, he was at the altar again, seeking holiness. We preached Wednesday night for our church in Seattle, and had a good time. From Seattle we went to Centralia, Wash., and held a four days' holiness convention. We were invited back to Centralia for a city campmeeting in July. We will be at Cheney, Wash., for a campmeeting, June 24th. Address me at 1828 Siskiyou Street, Portland, Ore..

FROM EVANGELIST ARTHUR INGLER

The ten days Home campmeeting at our First Church, in Los Angeles, closed in victory, on May 9th. It was a blessed day, with souls in the fountain rejoicing in full salvation. Some seekers came through with strong crying and great anguish at the close of the morning service. Brother Cornell preached mightily on the second work. In the afternoon the writer was blessed in speaking to the saints on "Eret vs. Trust." God gave light and encouragement to many. It was a helpful service. At night the pastor brought the message, solemn and convincing. We greatly enjoyed meeting friends whom we had not seen for many moons and who had come from distant states to spend their declining years in that milder climate. After a few days' visit in San Diego with wife's people, we hastened toward Oregon for our next meeting. Stopping at Manteca, near Stockton, Cal., we spent six hours with friends, where God gave us a gracious revival nine years ago. It was a joy to find that the work wrought in souls then is still abiding. In northern California we were delayed by a series of washouts, covering a distance of four or five miles. The track had hastily been repaired, and we crept along very cautiously. Finally all hands had to take up their baggage and leave the train, picking their way down into a ravine and up the farther side. A large trestle had been carried away by the flood. We reached the track and hastened through a tunnel to another train that had been supplied for us. We reached Portland eight hours late, missing the train going to our destination, so we called up our good brother, Rev. C. H. Davis, on the phone, and then went to his home and remained over night, enjoying his hospitality and family and renewing our acquaintance. Arriving at Madras, Ore., the following afternoon, we found our good Nazarene brethren awaiting us with a hearty welcome. The church here is young, scarcely a year old, and having a membership of about thirty souls. Crops have been small for several years, but much rain is now falling, and the people are hopeful. God is blessing us daily in preaching and singing the glorious gospel, and showers are falling. Brother H. C. Elliott is the busy pastor, and the work is advancing. Three members were added yesterday to the church. Strong prejudice exists against holiness, a large portion of our people having come from the Methodist Episcopal church because they could not remain a party to the worldliness that reigned there. "How can two walk together, except they are agreed?" Holiness and worldliness can not agree, so they must separate. Our meetings continue till May 31st. Then we hope to spend several days

at the Northwest District Assembly, which convenes at Walla Walla, Wash., June 2d to 7th. Dr. E. F. Walker will preside. May the God of all grace grant them their hearts' desire and exceed all their expectations! Our next engagement is with Brother Fred St. Clair, at the Fairfield, Idaho, campmeeting, June 5th to 21st. We are looking to God for pentecostal fire to fall on many hearts. Help to make this possible by your prayers.

**A Large Type
Bible**



We have had many inquiries for a Bible with large print and yet small enough to be carried conveniently. A great many preachers with poor eyesight and a great many old people have felt the need of such a Bible.

Here it is!

Printed in large type on India paper, bound in morocco, leather lined. It has concordance and maps, also 16 ruled pages which may be used for a family record if desired. Weighs only 25 ounces, without concordance and 28 ounces with concordance.

Specimen of Type.
AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

Sent postpaid, for
\$6.50 without concordance
\$7.00 with concordance

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

ILLINOIS HOLINESS UNIVERSITY

It is with much pleasure that we announce to our many friends and readers of the HERALD of HOLINESS that Dr. E. F. Walker, one of the General Superintendents of the church, has been elected President Emeritus of our school. Doctor Walker is beloved by all here at the school; his labors among us will not soon be forgotten. He was greatly used of the Lord in establishing this young institution. We all rejoice to learn that he has quite fully recovered from his long siege of sickness, and we earnestly pray that he may be permitted to be with us some during the next school year. We will be able to give further announcement at a later date regarding other members of our faculty.

We are planning to make next year the best in the history of the institution. It will require the united efforts and prayers of God's people to make this institution what it should be. The financial problem is one that is most perplexing, and we are greatly in need of money to lift the debt, thereby relieving us of the heavy interest obligation and the burden that necessarily follows with a debt similar to the one which we carry. Somehow we believe that God will lay this need on the hearts of His people, and they will come to the aid of the Lord in this great enterprise. It is remarkable what has been accomplished, when we consider the peculiar obstacles that have been in the way.

To any desiring to make an investment that will tell through all eternity, we know from our experience with the school here that any money invested will be used as consecrated money, and enable the school to continue its work of educating and training of young men and women for work in the home and foreign fields.

Our commencement exercises and camp-meeting commence May 30th and continue for two weeks. We give a cordial invitation to any who are able to be present. We invite correspondence with any who are interested in this work.

E. G. ANDERSON, Treas.

BROWNWOOD, TEXAS

The Lord is blessing in our work at Bangs and Bethel. Both churches are on the upgrade. We have a live, growing Sunday school at Bethel. Brother Fisher, our District Superintendent, was with us at Bethel from Thursday night till Sunday. We had good services while he was with us. His visit was a great help to us. We are expecting great things from God on our work.—L. LEE GAINES, Pastor.

VIEW, WASH.

In many ways, Sunday, May 23d, was a day long to be remembered by the people at View. How the Lord melted our hearts together in holy love as our pastor, Rev. J. W. Frazier, brought his farewell message from Revelation 22: 21, "The grace of our Lord Jesus Christ be with you all." After the sermon the congregation stood and sang that inspiring song, "When the saints are marching in." How our souls were lifted heavenward! A testimony service was then conducted, which was honored of the Lord. Brother Frazier and his noble wife have been with us the past two years, and we love them. It is hard to say good-by, but they feel that their work as pastor in this place is finished, and we can only say, "Thy will be done." As they go from us, we are sure our prayers go with them. The pulpit was occupied at the evening service by Rev. Frank Davis, our faithful assistant pastor, while Brother Frazier preached at Diamond Hill, his other charge.—CORNELIUS COATNEY.

COLORADO SPRINGS, COLO.

Rev. R. J. Plumb having been unanimously called by the Colorado Springs church as pastor for another year, was pleasantly surprised at their home Wednesday evening, May 26th, by about sixty-five members and friends of the church. The unseen Guest shed His hallowed presence over the assembly gathered, and the Spirit of the Master was manifest in songs, prayer, and holy conversation. Brother Plumb and his devoted wife have won the confidence and hearts of his people, and of sinners as well, by their lives hid with Christ in God and their meek and gentle spirit and untiring efforts and zeal in seeking to win souls for the kingdom. They were presented with a lovely vase filled with fragrant flowers, and some other substantial tokens of appreciation for their faith-

ful and efficient services in the Master's vineyard. We are seeking higher heights, deeper depths, and expecting greater victories the coming year through prayer and waiting on the Lord for His work in Colorado. Brother and Sister Plumb, Brother and Sister Arthur Boicourt, Brother J. A. Ross, Brother J. C. Drake, and Brother L. E. Karr have

Tracts

FOUR-PAGE TRACTS

- Money for Masses.** A poem by Rev. Theodore E. Beebe.
Especially useful among Roman Catholics.
- Saved in the Old-Fashioned Way; or Bud Thomas the Daff.**
This tract emphasizes the simplicity of salvation.
- The Blood of Jesus.** By Wm. Reid.
Suitable for all classes.
- Ye Must Be Born Again.**
Showing the necessity of the new birth.
- The Grace of Giving.** By C. A. McConnell.
Illustrating the true spirit of giving.
- Preparation for the Journey.** By C. A. McConnell.
A tract on the importance of preparation for eternity.

Price on Four-Page Tracts,
(Not assorted)
20 for 5c; 100 for 20c; 1,000 for \$1.50

EIGHT-PAGE TRACTS

- Five Steps to Entire Sanctification.**
By P. F. Bresee.
A very helpful tract for inquirers for holiness.
- Shouting.** By Bishop C. C. McCabe.
- Mrs. Pickett's Missionary Box; or, Benefits a Cent Apiece.**
A very effective missionary tract.
- The Masterpiece of Satan.**
A tract on Christian Science. It is remarkably strong and effective.
- Cripple Tom.**
A lesson in devotion and fidelity to Jesus.

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

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

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

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

Price of Eight-Page Tracts,
(Not assorted)
15 for 10c; 100 for 50c; 1,000 for \$4.00

SIXTEEN-PAGE TRACTS

- Heaven or Hell: Which?** By Rev. C. E. Cornell.
- Forty-Eight Hours in Hell.** By Rev. F. M. Lehman.
A 16-page illustrated tract.
2 for 5c; 12 for 25c; 100 for \$1.25
- The Cure of Evil Speaking.** By John Wesley.
This tract should be in the hands of every Christian.
- The Show.** By T. E. Verner.
This timely tract on a popular psalm, should be widely circulated.
2 for 5c; 12 for 25c; 100 for \$1.75

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

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

just returned from attending the seventh annual District Assembly of the Nazarene church, held at Denver last week, at which our dear Dr. H. F. Reynolds presided. It was a blessed privilege to be there, and sit under his wise council and teaching and preaching. Peace and harmony prevailed throughout; not a jar anywhere. The following delegates were chosen to represent the Colorado District at the General Assembly, to be held at Kansas City, Mo., beginning September 30th and lasting two weeks. The ministerial delegates are: Rev. L. E. Burger, pastor of the Denver church, who is also our re-elected District-Superintendent; Rev. E. T. French, pastor of the Greeley church. The lay delegates are: J. A. Ross, 1415 Washington avenue, and Arthur Boicourt, 540 West Boulder street, Colorado Springs. We ask the HERALD of HOLINESS family to add the Colorado Springs church to your prayer list for a great revival in this city.—DELLA M. BOICOURT, Deaconess.

DUKE'S CHAPEL, TENN.

We are having victory through the Lord, as we are busy painting, making seats, and preparing to coil our new church. Our revival begins the second Sunday in August, after which I will be open for evangelistic services—to preach or sing.—G. C. HESSON, R. F. D. No. 2, Lafayette, Tenn.

MILANO, TEXAS

We have just closed a good meeting at Big Sandy, Texas, in which Brother Dave McCoy led the singing. The people enjoyed the meeting, but our stay was not long enough for the best results. We were called back for another meeting this summer. We have been out of school since the 25th of February, and the Lord is blessing us. We are now in a meeting at Milano. I am doing my best for Jesus and a lost world.—J. A. PRUETT.

MENA, ARK.

We have just closed one of the greatest revivals in the Nazarene church ever held in this place. In all there were 136 who found pardon or entire sanctification. Twenty-six fine people joined our church. Every service was one of victory. Our District Superintendent, Rev. B. H. Haynie, did all the preaching. In nearly every altar service all who came prayed through. Brother Haynie is a great man of God, and with Uncle Ted and the church at his back, God was able to do wonders.—J. H. HOUSTON, Pastor.

MANCHESTER, N. H.

Not being able to attend the Assembly on account of sickness, we want to report victory through the HERALD of HOLINESS. We have never had greater seasons of refreshing in the church than during the past year. The saints have been blessed, their faith strengthened, and God has given some good cases of conversion and of believers sanctified. We have some wonderful prayermeetings, where God answers prayer, and things come to pass financially. He has enabled us to raise \$1,795 for the year. Our church mortgage, which was \$2,000 two years ago, has been reduced to \$900, besides all expenses paid. This is a small church with only forty on the roll, and only half of that number able to do anything financially. They are a sweet-spirited, self-sacrificing people, willing to do anything for the salvation of souls, and the spread of scriptural holiness. The church has called us for another year, and presented us with an envelope full of money. We are asking the readers to pray for us, as we have not been able to be at our best during the last year, on account of a nervous break down.—THE PASTORS.

DALARK, ARK.

We are praising God for great victory in this new field. Wife and I came here from Oklahoma eighteen months ago. As this was my boyhood home, the old friends asked me to give them a preaching appointment, and the doors of the Methodist church were thrown open for the services. Of course I was glad to accept the call. They were strangers to the doctrine of holiness as a second work of grace, which was my theme. In a few months the Lord gave me four good, strong witnesses to the work of entire sanctification. Then it seemed that the Devil awoke, and began to block the way. But these four stood by with their prayers, and their lives were such that the world could not gainsay their testimony. We engaged the women evangelists, Sisters Bartlett and Perdue, for a meeting the first of May. The church that had been given us for our services was refused us for this meeting, so we built a brush arbor, and we opened fire. There was victory from start to finish. There were no less than sixty professions of pardon or purity. The people now are going to build a large shed and get ready for a great meeting this fall. By faith we see a great work established here. We expect to put the HERALD of HOLINESS into every home.—J. W. VANARSDAL.

LA CENTER, WASH.

Our people at View are doing all they can to spread scriptural holiness, by supporting our pastor and annual campmeeting. Our property is in much need of repairs. Sister Stella Crooks will hold our campmeeting, beginning the middle of August. Brother J. W. Frazier is our pastor.—EFFIE DAVIS.

EVERETT, WASH.

Eight years ago we organized at this place with seven members. Although the opposition to organized holiness was strong, our membership increased to thirty. Then during one year sixteen moved away, and after seven years we were found with about the same number we started with. A year ago the Lord sent to us Rev. E. B. Fish, as pastor. It required a large degree of faith on his part and ours. At the first the attendance was a little larger than usual—fifteen for Sunday school, and twenty-five for preaching service. The attendance has increased constantly, with salvation at the altar. We now have a membership of forty. The opposition is as persistent as ever, but people have come to understand that organized holiness has come to Everett to stay. While our pastor has received some flattering offers from other denominations at salaries double what we can pay, he believes in preaching the full Gospel even at a sacrifice, and has accepted our call for him to remain. Three weeks ago Sister Eaton and little Sheeshu were with us, and about \$80 in cash and pledges was raised. The church was well filled. The pastor of the Christian church was present, and gave the meeting a good writeup in the daily papers. In addition to our regular services we are having a series of lectures on the prophecies of Daniel, on Sunday afternoons, which are of great interest and blessing.—P. C. JACOBSON.

KIRBYVILLE, TEXAS

Rev. P. L. Pierce, District Superintendent, and Rev. W. N. Wilson, of Marietta, Texas, closed a meeting here in the Union Holiness church, May 19th, with great victory. Forty seekers were converted or sanctified. Kirbyville never had such a meeting. People got under such deep conviction during the service that as soon as the altar call was made they would rush forward, fall upon their knees, weep their way to the Cross, and come through shouting. My mother, seventy-two years of age, was saved, and shouted the praises of God. In one service, when Brother Wilson preached on crucifixion, the power of God fell upon the people. I am a shut-in, and have been for thirteen years; but I have the blessing of entire sanctification, and since the meeting began I have been healed of the dreaded disease, pella, with which I have been sick for three years. I have faith that I will be healed of my other trouble so that I will be able to walk.—MISS LUDY SIMMONS.

KING, ARK.

We have just closed a revival meeting here in which souls prayed through to pardon, and some to purity. Evangelist D. J. Waggoner, of Vilonia, Ark., did the preaching, and truly God was with us. Brother Waggoner's sermons are inspiring, straight, and clean. He will be a blessing to any church and pastor who engage him.—H. W. HANSELMAN, Pastor.

FROM EVANGELISTS C. E. AND MAE ROBERTS AND MISS TAYLOR

We began a revival meeting here in Shreveport, La., Monday night, and after running but five days there have been fully seventy-five seekers at the altar. The house is well filled, and there is a great conviction on the people. Forty stood for prayer Friday night. We are expecting a great ingathering next week.—THE TEXAS TRIO.

EVERETT, MASS.

Wednesday evening, May 20th, the pastor and family were invited to the home of Miss Louise Crockett, where seventy-five of the members and friends of the People's Pentecostal church of this city had gathered, to extend greetings to their pastor for his return to them for another year. Rev. E. Hilton Post, pastor of the Evangelical church, of Everett, was present and offered prayer. God is richly blessing our little company of holy people. During the past year they gave over \$2,200 to the work of the church. Over thirty have united with the church, and others are soon to come in with us. A revival spirit is manifested in all our services. We are looking for greater things during this church year.—A. K. BRYANT, Pastor.

DENNISPORT, MASS.

The Pentecostal church is marching on to victory. "Holiness unto the Lord" is our motto. The fight has been hard, but the tide of salvation is rising. The saints are being encouraged and blessed by God sending us a pastor, Rev. Charles Wilson,

who preaches the word in a humble spirit. The Lord knew He had some saints on Cape Cod that had been crying unto Him night and day. He has answered prayer beyond our expectation by sending Brother and Sister Wilson, as he preaches and she sings the gospel. We are believing God for great victory.—LOUISE ROGERS.

MALDEN, MASS.

We are having blessed services, both on Sunday and through the week nights. Last Sabbath was a good day for the saints here. Our pastor, Brother Borders, preached two sermons on "The Family of God." How the people got blessed as he pictured to them heaven, the final home of God's children! Then sinners were made hungry for salvation as he told them that if they were not a member of this great family they could be born into it, and thereby become an heir to an heavenly mansion. We are also having good street meetings, with large numbers listening to the blessed tidings of salvation. Our Sunday school is looking forward to the annual outing, to be held on June 17th, at Waltham, Mass. We have a good Sunday school here, and the number is growing steadily. Let the good work go on!—LEWIS BACHELLER.

FROM BUD ROBINSON

My last meeting in the great old country that we call New England, was at Lowell, Mass., with two of our best men: Brother Riggs and Brother Bearer. They are the David and the Jonathan of the New England Assembly. They have a fine work at Lowell, and the Lord is with them. They have built up a great work in Lowell. We were there over two Sundays. As well as I remember there were some sixty-five at the altar, and the most of them were blessed beautifully. The Lord was with us in power; and love, and glory. My home was with Brother and Sister Cove, a lovely place for a tired preacher to camp at. Some of the readers will remember Miss Mary Cove who has been for the last two years at our Oklahoma college, preparing for the work in the mission field. Miss Mary is as fine as ever walked this old earth, and no make believe about it. She is the daughter of the family where I stayed and had just come home from the West. We closed out there May 16th, and on Monday morning Brother Riggs and Brother Bearer got me off to the train and I ran down to Boston. Brother M. E. Borders and Brother Daniel McDonald and Sister Marshall all met me at the Old North Station, and loaded me into their auto and we ran over to Malden, where we had a fine dinner at the home of Brother and Sister Borders. After dinner we all went back to the South Station, in Boston, and at 2 p. m. I boarded the train for Manchester, Conn., reaching there about five o'clock. Brother C. A. Goldberg met me at the train. I stayed over with him that night, and preached in our church to a packed house. The next morning I boarded the train and ran down to Hartford, Conn., and spent one day and night with my old friend, Rev. R. J. Dickson, who graduated from the Pasadena University some four years ago, and went back to his old home in Connecticut to build up a holiness work. Thank the Lord he is building it, but the work is slow in Hartford. By-and-by he will have something to show for his long, hard struggles. We had a good crowd, and the service was good. We laid some plans for a big fight there later on. If we don't split the clouds before long, we are going to yoke up there for at least a month. I don't think I will die satisfied until I do something to the Devil in Hartford, Conn. From there I ran down to New York and spent a part of a day, and had my typewriter fixed, and looked over that great old city some. I was glad to hear the train call, call out "All aboard for the Pennsylvania." I went aboard and fell asleep and woke up the next morning down in Old Virginia. We were unloaded at Cape Charles, where we boarded the steamer for Portsmouth, Va., and at ten o'clock we were at our destination.

OLINDA, CAL.

The Lord is still blessing and leading His children on at Olinda. Yesterday was a day of victory; one soul at the altar in the morning service. Brother Elliott, our pastor, is sending forth great truths from God's Word by the help of the Holy Ghost. We see great things ahead. The meeting at Placentia was a refreshing time for all present. Two souls knelt for pardon, and said they were determined to go through. The saints are holding steadily, and expecting great things at Placentia. Brother Elliott is holding a week of Bible study there this week, subject to be "The Holy Ghost." Pray that God may honor and bless his labors in giving him many precious souls. We have counted the cost, and will never turn back by God's grace and help.—CHURCH SECRETARY.

NEW PHILADELPHIA, OHIO

At our Thursday evening prayermeeting, May 13th, the pastor gave a burning message on the possibilities of prayer, and then called the church to prayer. As a result five souls came to the altar. It was a blessed service. On Sabbath, May 16th, in the Sabbath school, the Spirit and power of God was present and shouts of praise mingled with the study of the lesson. The morning preaching

World-Wide Missions

By H. F. REYNOLDS, D. D.

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

In order to make it possible for every family to have this most interesting and helpful book, we have published it in two styles of binding, and at a remarkably low price, considering its size and the quality of material and workmanship. If you can not afford 50c for the cloth edition (which is well worth a dollar), you can get the same book in paper cover for 25c. The 25c book contains the same number of pages, the same illustrations, printed on the same quality of paper. Of course, we would rather sell the cloth bound book, but we want the book widely circulated and will be glad to sell it in either style. Ask your pastor for the book. If he is really alive to the interests of the work, he will get some to sell, if he has not already done so. If he has none and is not interested enough to get them, send in your money and order a copy mailed direct to you. When you get it, talk about it and show it to others. You can be the means of selling a number. Any Pentecostal Nazarene who could see it and not want it is surely in a sad condition.

What one pastor says about the book:

DEAR BROTHER KINNE:

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

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

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

Yours more than ever for missions,
April 21st JOHN MATTHEWS.

216 pages; 140 illustrations; cloth, 50c
Paper, 25c

Postpaid to any address

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

HERALD of HOLINESS
OFFICIAL PAPER PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

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

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

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

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

How to Remit—Send money order or bank draft, payable to KINKE & SANDERS, Agents.

Entered as second-class matter at the Postoffice at Kansas City, Mo.

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Ave., Kansas City, Mo.
KINKE & SANDERS, Agents

SUPERINTENDENTS' DIRECTORY

General Superintendents

- P. F. BRESEE.....Los Angeles, Cal.
1128 Santee Street
Southern California District Assembly,
Pasadena, Cal., First Church.....June 23
- H. F. REYNOLDS.....Kansas City, Mo.
Residence, 3519 Paseo; Office, 2109 Troost Ave.
Walla Walla, Wash.....June 2-4
Oskaloosa, Iowa.....June 10
- E. F. WALKER.....Glendora, Cal.
Northwest District Assembly, at Walla Walla,
Wash.....June 2-6
San Francisco District Campmeeting, at
Stockton, Cal.....June 22-July 1
Alberta District Assembly, at Calgary,
Alberta.....July 8-11
Manitoba-Saskatchewan (Mission) District
Assembly, at Regina, Saskatchewan.....July 13-18
Special Mission, at Winnipeg,
Manitoba.....July 20-Aug. 1
Dakotas-Montana District Assembly, at
Velva, N. D.....August 4-8
Wisconsin District Assembly, at Mil-
waukee, Wis.....August 12-15
Campmeeting, at Millersport, Ohio.....August 17-20
Indiana District Assembly, at Connersville,
Ind.....Sept. 1-5
Chicago Central District Assembly, First
Church, Chicago, Ill.....Sept. 8-12
Michigan District Assembly, at Lansing,
Mich.....Sept. 15-19
Iowa District Assembly, at Chariton, Ia.....Sept. 22-26
General Superintendents' and Missionary Board
Meetings and General Assembly, at Kansas
City, Mo.....Sept. 27

District Superintendents

- ARKANSAS
B. H. HAYNIE...3208 West 11th St., Little Rock, Ark.
- ALBERTA (CAN.) MISSION
W. B. TAIT.....Box 694 Red Deer, Alta., Can.
- ALABAMA
C. H. LANCASTER.....Cullman, Ala., R. F. D. No. 5
- CHICAGO CENTRAL
I. G. MARTIN.....6356 Eggleston Ave., Chicago, Ill.
- COLORADO
L. E. BURGER.....Greeley, Colo.
- DALLAS
F. L. PIERCE.....Fossil, Texas
- DAKOTAS-MONTANA
LYMAN BROUGH.....Surrey, N. D.
- HAMLIN
J. C. HENSON.....Roscoe, Texas
- IDAHO-OREGON
HARRY HAYS.....Nampa, Idaho
- INDIANA
U. E. HARDING.....Indianapolis, Ind.
401 North State Street
- IOWA
E. A. CLARK.....University Park, Iowa
- KANSAS
H. M. CHAMBERS.....Hutchinson, Kas.
323 Sixth St., West
- KENTUCKY
W. W. HANKES.....P. O. Box 233, Ashland, Ky.
- LOUISIANA
T. C. LECKIE.....Lake Charles, La.
- MANITOBA-SASKATCHEWAN (CAN.) MISSION
C. A. THOMPSON.....Box 293, Regina, Sask.
- MICHIGAN
A. H. KAUFFMAN.....Grand Rapids, Mich.
233 Mt. Vernon Ave., N. W.
- MISSISSIPPI
L. D. FARMER.....Houston, Miss.
- MISSOURI
H. S. HESTER.....Des Arc, Mo.

- NEBRASKA
Q. A. DECK.....917 W. 5th St., Hastings, Neb.
- NEW ENGLAND
N. H. WASHBURN.....Beverly, Mass.
- NEW MEXICO
B. E. DUNHAM.....Artesia, N. M.
- NEW YORK
E. J. MARVIN.....Mount Vernon, N. Y.
- NORTHWEST
DeLANCE WALLACE, Box 304, Walla Walla, Wash.
- EASTERN OKLAHOMA
L. F. CASSLER.....Shawnee, Okla.
- WESTERN OKLAHOMA
S. H. OWENS.....Byan, Okla.
- PITTSBURGH
N. B. HERBELL.....Olivet, Ill.
Manchester, Ohio.....June 18-23
Ironton, Ohio.....June 21-23
The Plains, Ohio.....June 24-27
Logan, Ohio.....June 28-29
Columbus, Ohio.....June 30-July 1-2
Millersport, Ohio.....July 3-4
- SAN ANTONIO
Wm. E. FISHER.....San Antonio, Texas
1811 North Flores Street
- SAN FRANCISCO
H. H. MILLER.....Berkeley, Cal.
2328 McKinley Ave.
- SOUTHERN CALIFORNIA
W. C. WILSON.....Rt. 1, Box 235-A, Pasadena, Cal.
- SOUTHEASTERN
W. R. HANSON.....Glenville, Ga.
- TENNESSEE
J. A. CHENAULT.....Murfreesboro, Tenn.
Fly.....June 3
Murfreesboro.....June 4
Fort Payne, Ala.....June 5-6
Chattanooga.....June 7
Hicksville, Tenn.....June 8
Knoxville, Tenn.....June 9
Louisville Camp, Tenn.....June 10
Sevier Home Mission, Tenn., 2 and 7:30
p. m.....June 11
Monterey Holiness Rally.....June 12-13
Sparta, Tenn.....June 14
Murfreesboro.....June 15
First Annual Campmeeting, Tennessee Dis-
trict, Nashville, Tenn.....June 16-28

- WASHINGTON-PHILADELPHIA
J. T. MAYBURY.....1017 Allegheny Ave., Philadelphia
- WISCONSIN
F. J. THOMAS.....1540 Thurston Ave., Racine, Wis.

service was a time of spiritual refreshing. God blessed while the preacher preached and the folks said "Amen!" The praise meeting at 6:15 p. m. was a time of liberty and victory, followed by a spirit of agonizing, prevailing prayer. It was easy for the pastor to preach from 2 Chronicles 30:17, "There were many in the congregation not sanctified." The climax of this message brought tears to most eyes, both saints and sinners, as God's messenger gave a word picture of Jesus climbing the barren heights of Golgotha to suffer, according to Hebrews 13:12, to sanctify the people with His own blood. When the call for seekers was given, ten or twelve came to the mourners' bench. God was there, and victory was ours. Thursday, May 20th, at our midweek prayer-meeting, God came again in power, and five souls knelt at the altar seeking, and they are getting what they ask for. Sabbath, May 23d, in the morning service, the Lord set a table of good things before us, and as we are a hungry set here we ate heartily and were filled. Brother Matthew Clark, from Uhrichsville, led the praise meeting at 6:15 p. m., and it was a blessed scene to see the young and old laughing, weeping, singing, and shouting in holy fellowship. Then the pastor brought an unctuous message from Romans 6:23, "The wages of sin," or "What will your pay be?" Conviction settled down as he pictured death stealing in at midnight or stalking unhindered abroad at high noon, claiming the king as well as his subject; the rich and poor; digging a trench across

The Catechism

The last General Assembly authorized the publication of a catechism for the use of our people. An excellent one has been prepared by Dr. E. F. Walker and is now ready.

Single Copy, 5 Cts. Postpaid
Twelve Copies, 50 cts. Postpaid
By the Hundred, \$3.50, Postpaid

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

NEW SHEET MUSIC, Just Published

- "Now I Lay Me Down to Sleep".....10c
- "Papa, Fot Would You Take For Me?".....10c
- "The Queen of My Heart Is Mother".....10c
- "Strains of Love" (seven sacred songs).....25c
- All Four for 50c, postpaid.

H. LILLENAS, MUSIC PUBLISHER, Olivet, Ill.

the world and filling it with men, women, and children. God spoke, and three came to the altar and two prayed through.—CHURCH REPORTER.

SEATTLE, WASH.

First Church, Seattle, is moving on in the work of holiness, and the blessing of the Lord is upon us. We have just closed a revival with Rev. W. E. Shepard as the evangelist. There were in all about sixty-seven seekers at the altar, not counting any one twice. Many got through to victory. There were twenty-five seekers the last Sunday. Every department of the church has been revived, for which we praise the Lord, and press forward with fresh courage.—J. F. HARVEY, Pastor.

CHICAGO, ILL.

FIRST PENTECOSTAL CHURCH OF THE NAZARENE

Rev. I. G. Martin, who for the last four years has been pastor of the First Pentecostal Church of the Nazarene, has resigned his pastorate to devote his entire time as District Superintendent of the Chicago Central District, to which he was elected at the last Assembly. As he leaves us to take up this larger field of work, we pray God's choicest blessings upon him and his work for the Master. We pledge him our support, our prayers, and our love. Assistant Pastor Rev. A. G. Crockett, a man full of the Holy Ghost and of faith, assumed the duties of pastor after receiving a unanimous call by the Church Board, and the work of the Lord is moving on with a mighty tide of victory.—THE CHURCH BOARD.

FROM EVANGELISTS THEODORE AND MINNIE LUDWIG

Since our last report we have had the privilege of laboring in three meetings for the Lord. A five days' snow storm struck us at the time we were going to begin our third meeting, near Gordon, Neb. This made the roads, which were already badly blockaded, next to impassable. There was no hope of being able to begin a meeting before two to four weeks, so we turned our faces homeward, and after waiting two weeks for the snow to leave sufficiently to begin our next meeting at Litchfield, Neb., with the Evangelical Association, Rev. Reynolds, pastor, the snow blockade was still on, and roads had to be opened through drifts six to eight feet deep. We began March 26th, and battled on for eighteen days through very unfavorable weather and roads, in a community very indifferent and prejudiced against full gospel preaching. Brother Reynolds is a fine colaborer, and stands true, having unfurled the banner of holiness without compromise in this community for the past three years. He was away at conference the first week of the meeting. He was returned for another year, and greatly assisted in the last half of the meeting. The Lord bless him and his good wife in their labors for the Master. We greatly enjoyed being entertained in the home and "prophet's room" of Brother and Sister Hughes. A few souls sought and found God in pardon and purity. Our next meeting was with Brother Kiemel, in the Pentecostal Church of the Nazarene, at Plainville, Kas. From there we were called to Palco, Kas., with Brother Mayhew. We had a blessed time for three weeks with Brother Kiemel and his faithful class. They know how to pray and depend upon God for results. Rainy weather often broke into the meeting, but over all God gave blessed victory and a score or more of souls got through at the altar or elsewhere. We delighted to labor with Brother and Sister Kiemel. The Lord has blessed their labors for the last three years with this people. Their little boy was definitely saved all alone on Sunday afternoon out in his playhouse. From here Father Mayhew took us by auto to near Palco, where his son Frank has been shepherding the little flock over since their organization, a year ago last February. The Lord did a great work here through Brothers Bassett and Mayhew in a five weeks' meeting. Many got through to God and are still shining today. We had a good time, and quite a number were definite seekers; nine, at the closing service on Sunday night, May 23d. Brother and Sister Mayhew are doing a good work here, and are well liked by their people. We were kindly entertained in the "prophet's room" at Father Glover's, in Plainville, and at Brother and Sister Rogers', near Palco. On account of a change, we could give June 23d to July 4th in a tent meeting or campmeeting. Write us at once at York, Nebraska.