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## EDITORIAL

### THE CHURCH AND YOUNG LIFE

THE relation of young life to the church is a most vital one. No church is strong, or has promise of permanency of life or work, which neglects the young people. Proper attention to this class is not only a prime duty, and the most fruitful work in which a church can engage, but it is a work which a church fails to do at its own imminent peril. It is too often considered that a revival which reaches and gathers in adult people is a great success, but that revival is regarded of very little worth which succeeds in reaching only or mainly the children of a community. The truth is, the more children reached the better the meeting. Given an equal number of converts of adult age, and of the young people, each class reached by a separate meeting, we would predict by far better fruit, as to permanency and usefulness and length of service, from the meeting which reached mainly young people. It is also certain that there would be a superior character of service from the young converts to that from the class of adult converts. The young converts are much more apt to hold out than those converted from the ranks of the old people. They likewise have very much longer periods of service before them. In addition to this, the character of the service these younger people will render will be of a higher order, because they are of an age to learn better how to serve, than older people, who are fixed in their habits, and are past the age for learning new ways and habits.

It is for these reasons that the devil aims his chief and wiliest darts at the young people. He seeks to capture them in early life for the very reasons that they would make better disciples than older people. They will likewise make better servants of Satan than the old. This explains the numerous and ever-growing and changeful nature of the worldly amusements and devices by which the devil seeks to draw the young away from things serious and religious. He scarcely gives them time for serious thinking. They are overwhelmed with excitements and engagements of a carnal nature. Their fleshly appetites are appealed to by thousands of devices, and they have no time and little disposition to heed counsels of a kind to direct their minds to the things of eternity.

The very dexterity of the devil should make the church more careful to give attention to the young, and seek to turn them early toward God and the church. His desire to early get control of young life was illustrated in his attempt to capture the infant Jesus. It is matter of record how God thwarted his evil design against the infant life of our Savior in the instructions given to Joseph in a dream: "Behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." Herod here was but the devil's agent in seeking the destruction of the infant Jesus. The devil has today manifold agents and agencies for the very business of destroying children and young men and young women, before God can reach them through the agency of the church and bring them to salvation.

The theater, the picture show, the dance hall, the punch bowl, the card table, the joy ride, the Sunday excursion, and divers amusements which desecrate the holy day—these are but some of the means by which he seeks to decoy young life from things divine and eternal, and to entrap them in habits

of sin and folly, until finally he gets them hopelessly ensnared, and helpless they fall a prey to the worst sins and wickedness to which he may desire to lead them.

There should be more preaching especially to young people. This class should receive a very large share of the attention of pastors and evangelists, and special efforts should be made to secure them for regular church attendants. At the earliest age possible they should be brought to a saving knowledge of Christ, and become members of the church. As church members they certainly should be very carefully considered, and they should be organized for Christian work, and any and every special gift or accomplishment they possess should be laid under contribution for church work. A little pains and study and care in this matter will tell marvelously well in results. The young should be advanced to official, or at least to some public position, of responsibility and service in the church, as early as they can be taught to assume such duties. As ushers, as trustees, as Sunday school secretaries, in nearly all official positions, the young can at a very early age be utilized to the advantage of the church, and to their own definite weal, spiritually. Some such recognition of them stirs and appeals to the best that is in them, and helps mightily in their development. That church which uses its young members most broadly, and which is most industrious and fertile in resources for drawing the young to the church services, is the wisest and best church, and is the one which will make the best growth and will have the most permanent prosperity.

### TRAGEDY OF UNREALIZED DESTINY

THE church has no higher duty or holier opportunity than to impress upon the young people within its reach the tragedy of unrealized destiny. Human nature tends to the dulling and obscuring of the intended destiny of life with the young, and with all men. But in this pre-eminently materialized and carnalized age the trend is immensely intensified to shut out from the view of the young the fact that they are made for heaven, and not for earth. Everything around them seems to show the reverse. They see the adults about them absorbed with time, and temporal things. They are trained for business and earthly successes. Even their education is along utilitarian lines, and the Bible is excluded carefully from the very schools where they get their training, and their education is thus paganized. They see and hear little to impress them that life is more than mere living, and that death is more than mere dying. Success is the great goal held out, and not an eternal life beyond the grave, of blessedness and holy activities. They are led to believe that the end of life is to succeed in some line of business or some profession. Religion if any be impressed upon them at all, is considered as a mere convention, a kind of luxury and refinement which it is very nice to have, if it is not allowed to get in the way of the great object of life, which is material and of a business kind altogether.

How far this is from the Bible conception, and from God's divinely revealed plan of life, is manifest from Paul's great words in his letter to Corinthians. In the fifth chapter of second Corinthians he is discussing grandly our future inheritance, "a building of God, an house not made with hands, eternal in the heavens." After his matchless words on this subject, he exclaims: "Now he that hath wrought us for the selfsame thing

is God, who also hath given unto us the earnest of the Spirit." That is, he means to say, that we were wrought or made for this specific thing of a future destiny of blessedness, and that God made us for this high purpose. And further, that as an earnest, or proof, or foretaste, of this high and heavenly destiny, He gives us the Spirit in His saving experience and power. Thus every touch of the Spirit in our conviction, our repentance, our pardon, our sanctification, is but a proof of our high destiny—even of our heavenly reward awaiting us, and which was made for us, and for which we were made or wrought. So that we are not only saved for our future heaven, but we were created and given life here at all merely and absolutely for the sole and glorious purpose of this future destiny of blessedness.

All failure to reach intended objects are disappointing and more or less tragic. Schooling looks to educational equipment for some profession or work in life. How disappointing when it fails, and the pains and expenditure issue only in the making of a fine baseball or football player. The father watches the rise of a gifted son to political eminence and covets his attainment of real power and fame as an unselfish statesman laboring for his country's good. Instead, he, with grief, sees him caught in the meshes of wily corporation grafters, and he slides into the rich and silvered net of these designing men as a richly paid corporation legislator who sacrifices his people's rights and welfare for pelf. What a disappointment to the heart of a loving father is such a failure.

Inconceivably sadder and more tragic are the thousands of failures going on every day all about us. Men and women by the thousand and the million are missing definitely the solitary aim and purpose of life, and are in themselves the most pitiable tragedies that heaven or earth ever witnessed. These people can be eminent successes in their worldly pursuits. Many of them are looked upon as examples of the most commendable energy and success, and the young are pointed to them as examples for their emulation. Yet, in the sight of God, these people who live for time and the flesh are failures utterly and miserably and absolutely. They have definitely missed the mark for which they were made, and are written down in the books of heaven as *failures*.

Teach the young that they were not made for the brief life of a few years of pleasure and activity here; that life means grandly more than that. This alone will enable them to look with contentment and patience upon the inequalities and injustices of life here. Life itself with this larger and scriptural view is given such an increased nobility, and such a grander meaning, that they cease to look at its earthly measures for its fulfillment, but they view it in the light of God and of providence and heaven. What if their lot here is limited? What if they are denied many of the endowments and opportunities which others enjoy? They know that a man's life consisteth not in the abundance of the things which he possesseth, but in the humble and faithful improvement of the bestowments God has made upon each individual, and that to his own Master each will stand or fall. He knows that we will be judged each of us by that which we have, and not by that which we have not. This truth thus fosters contentment and fidelity and fruitfulness. The soul thus assured and inspired with this larger and only true view and conception of life's nobler and grander meaning can sing:

Rise, my soul, and stretch thy wings,  
Thy better portion trace;  
Rise from transitory things  
Toward heaven thy dwelling place!

The pilgrim here even burdened with poverty and limitations can look up and exclaim triumphantly:

Yonder's my house and portion fair,  
My treasure and my heart are there;  
And my eternal home!

## CHILDREN AT WORSHIP

IT IS A sad fact that there is very general neglect in the matter of having the children at worship at the morning service in the church. Even where they attend the Sunday school regularly, it is very generally the habit for the children to be withdrawn from the building, and carried or sent home while the parents remain at church for the regular service.

There are very many difficulties surrounding this question, and these are to be considered, but it remains true that properly conducted there is nothing whatever that will substitute the influence of the regular church service upon the children. The service should always be of a sufficiently simple character to be in a measure understood by the small children. Besides the spirit of the service, the songs and the devotion and the prayers of the earnest worshippers, have a subtle but potent influence upon the young children which no home or parents can afford to lose in the rearing of their little ones.

It is estimated that only one-fifth of the children of the scholars of the Sunday school finally become members of the church. This, if correct, is a sad showing. While the Sunday school is the right arm of the church, and is serving and has served a marvelously useful purpose to the church, and should be carefully maintained, it remains true that as between the Sunday school and the regular church service, the children will gain more from the regular church service than from the Sunday school. They need and should have both; but we only give our estimate as above to emphasize our point. We may not be right in our estimate, but we know we are right in urging the attendance of the children upon at least the morning service in the church. If it is true that only a fifth of the Sunday school scholars become members of the church, there certainly is needed something more than the Sunday school, good as it is, in the way of systematic Bible instruction of a public character for the children. If this rate of mortality prevailed from some disease among the children, there would be universal alarm and deep concern to find a remedy for the condition. We insist that in addition to the Sunday school work, and the work at the parent's knee, there should be this additional attendance of the children at the morning service, where they would hear regular preaching, and become familiar with the church building, the habits of worship, and feel and be blessed by the spirit of the worship and the prayers of the saints. They would thus grow up with a habit of church attendance, and a familiarity with church habits and forms and spirit, which would follow them all through life, and be potent in their religious character.

Incidentally such a habit of children's attendance at the morning service would greatly tend to help all of us preachers to simplify our sermons, and thus render them more helpful not only to these little lambs, but also doubtless to all the membership, the oldest as well as the youngest.

There is not an issue, not a question, not a single matter pertaining to the church's life or work or duty which is of greater importance than this matter of the better feeding and training of the children of the church. It always delights us to see a mother at church with her babe in her arms and leading one or more others by the hand. This is as it should be. The mother and father should see to it that matters are so arranged at home that they can bring all the children to church, at least once a day. This would prevent another loss in attendance which is too large now. Mothers and fathers could thus always be at church at this hour.

Be not deterred by the possible noise and disturbance of the little ones for a few services at church. This can be very quickly remedied. A pastor or a congregation that has not the patience to endure what of such disturbance is necessary to get the children of the church trained to good demeanor during services, needs grace and help from above.

# THE EDITOR'S SURVEY

## PURPOSE OF THE CHURCH IN RELATION TO THE BOY

Our symposium this week is on a subject of unspeakable importance. The relation of the church to the young people is vital and intense and fundamental. The church is the only hope of the boy or the girl. The boys and the girls are humanly the only hope of the church. So the subject is an ever old and an ever new one. It is one which the church can not afford to lose sight of for one moment. The pastor finds in this subject the key to his success as a pastor. In the young people of his charge is the solution of the great problems of his charge. The young people saved to God and to the church, the church itself is saved and safe, and will be perpetuated and prosperous. There should be no pause in pastoral ingenuity to draw and to win and to nurture the young people of his charge. Frequent special sermons should be prepared for the young, and they should be induced to attend service not only on these occasions but regularly. We find in an issue of the *Continent* an article by Stuart Campbell on the subject of the relation of the church to the young people, or rather the boy, which we reproduce here. We wish, however, to impress upon the reader that this special young people's number is for the girls as well as the boys. The writer says the purpose of the church is threefold: to help the boy in making a choice. Also to assist him toward self-mastery. Finally it is to help him to see that he should seek to make things better. We give at length quotations from the article:

The purpose of the church in relation to the boy is not always clearly defined. Our church workers themselves are somewhat in the dark as to this purpose, and our youth do not always appreciate our efforts to help in the problems of life. It will be good for us both if the intent and desire of the church may be clearly stated, in order that her purpose may be realized with greater success and with mutual joy. I will try to state briefly this purpose.

In the first place the church wishes to help the boy in making the clear distinction between good and evil. She also desires that the boy may choose to serve the one, and avoid the other. The church can not make a catalogue of the good and the evil. There is no such catalogue. All attempts to make one have failed. But the church meets the boy as he faces the good and evil in the world, and strives to secure his self-dedication to goodness, both for his own sake and for the sake of others. One of the happiest things in the life of our children is early acquaintance with that moral code known as the "ten commandments." It is a remarkable program of duty, arranged in a series of "Thou shalt," and "Thou shalt not." This arrangement of the commandments may not be quite clear to the growing boy, but a very little help from a teacher will make the arrangement perfectly clear. Even unconsciously, however, the growing boy will come to see through the memorizing of the commandments that some things may be wisely and safely done, and that other things may not be done at all, except at the cost of pain and loss. To learn this beautiful lesson early is to sweeten all one's life. It is the privilege and pleasure of the church to make this general dis-

inction quite clear to the boys under her care. In the way of aids to this, we have our worship, with its sense of God; our preaching, with its high call to life; our hymns, with their refining sentiment; and our Sabbath schools, with their study and fellowship.

It seems to me that every teacher who was privileged to teach the life of Joseph in the international course recently must have rejoiced in the rare chance to present this very point of the difference between good and evil. The fact that Joseph maintained his honor unsullied, and his wholesome view of life, is to be credited to the fact that he had learned at an early age that there were some things he might safely do, and some other things he must not do, except at a high cost to himself and his age. This is exactly the task of the church. In making this appeal the church must exer-

### "IS THE YOUNG MAN SAFE?"

"Is the young man safe? the heart-wrung cry

Has an age-long ring that brings it nigh.  
'Tis the nameless dread at the father's heart,  
As he sees his son from the home depart;  
'Tis the burden of many a mother's prayer  
For her boy who wanders she knows not where;

'Tis the harrowing fear that will not sleep  
Till it plows in the forehead its furrows deep.

"Is the young man safe?" Can he safely tread  
In a path with crime and pitfalls spread?  
Can he pass unscathed through the devil's snares

That are clustered thick in the city's squares?  
Can he rest secure when he little knows  
That his seeming friends are his subtlest foes?

"Is the young man safe?" when in very truth  
His path is strewn with the wrecks of youth!  
Safe? when the state protects the den  
That glutts its fill with the lives of men?  
Safe? When a man for a paltry toll  
May set a snare for a fellow soul?

"Is the young man safe?" when our laws condone  
The "Thou shalt nots" on the slab of stone?  
Is the young man safe? Let the church and state  
Heed David's cry at the city gate:  
Let the city guard as its choicest wealth  
The young man's vigor and moral health:  
God make us wise—for the hour is near  
When the youth is gone and the man is here.

—Record of Christian Work.

close wisdom. The appeal for goodness must be made with insistence and with virility. And we must have the accompaniment of noble hymns and great lessons in our Sabbath schools. Mushy hymns and mushy Endeavor topics must be eliminated. Our Sabbath school lessons must be carefully selected.

In the second place, the church aids the boy by her constant appeal for self-mastery. Sin is very poorly defined in all our catechisms. Sin is really self-defeat—at least this is the definition that should be used in training boys. For help in this important direction the Bible is the most wonderful textbook in the world. The life of Joseph, to which I have referred, is a conspicuous illustration of its value. The life of Daniel is another. These Hebrew youths had a way of making moral distinctions and of registering quick decisions that is most admirable. I think that this is also the phase of Jesus' life that should be used in teaching boys.

It is the sense of mastery that is sorely needed in our world just now. Our magazines and our newspapers are filled with appeals for the teaching of the mysteries of life to our youth. In view of this appeal, not always delicately made, it is just the time to protest that what is needed is not knowledge but that fine self-

respect and self-mastery which is the only sure defense against evil. The church is not so constructed as to be a wise teacher in all the departments of life. Our use of young and untrained teachers makes this impossible. But the church is so constructed as to be the true teacher of youth on the great problem of life itself, and the church may make the appeal for self-respect and self-mastery, and may support this appeal by the use of the finest body of literature in the world. And here again the church must guard her worship and her courses of study. Hymns and lessons in our Sabbath schools must be chosen with a view to strength, and with a view to making the true appeal to life. In his address to Princeton students, just before his retirement, President Wilson said: "Nothing but your own weakness can taint the integrity of manly candor and simple uprightness."

## DEGENERATE FICTION

The depths to which fiction can fall is appalling. The aid lent this class of debauching literature by names of many, considered gifted as authors, is amazing indeed. The ruin and havoc of such reading is incalculable. It is attractive to depraved human nature, and answers to a native taste in unregenerated nature. It is subtle in its influence, doing its work in the silence and solitude of the reader's life where there is no friendly presence to suggest the evil and warn against it, but where unresistingly and unwarned the reader yields readily to the deadly virus. Most of the leading novels of this day must be scanned narrowly before being entrusted to the reading people, and especially the young. Fiction is a class of literature of most doubtful nature at best. It may be that once in a thousand years there may arise a writer who can put in fiction some great elevating lesson of real moral helpfulness, but this is so rare that we can well afford to dispense with this entire class of literature for immunity from the prepondering smut and filth which abounds in it. There are too many good and useful books to throw away your time hunting through this enormous stack of putridity and corruption for a grain or two of pure wheat. The *New York Advocate* says:

"Literature in America seems to have struck six o'clock," said a speaker before the Chicago Woman's Club a few days ago. She accused some of our most popular authors of "prostituting their gifts for gain and pandering to the cheap sensationalism of the day." According to press reports she includes in her "black list" of writers who are dealing unfairly with womanly character and taking morbid views of the normal relations of the sexes, such persons as Edith Wharton, whose "new heroine has not one redeeming merit"; Hall Caine, who "seems to be obeying orders to put the most disgraceful of corrupting stuff in his books to satisfy the popular palate"; and Winston Churchill, who "in his new novel has fallen into the sex snare, and gives a recital of free-love philosophy."

It is a refreshing thing to hear a woman speak out in this honest fashion. Such words are justified by the writings of those whom she has pilloried and many others whose vogue is very extensive at this hour. While fiction is capable of being employed for the transmission of some of the loftiest teachings which

men ought to receive, it may also be abused to the most corrupting purposes. It behooves all who place character above mere intelligence to make sure they are not being seduced by artistic skill into false views of life. Those who put prejudicial influences into their minds cannot fail to smut their souls.

### THE POWER OF A BAD HABIT

The use of tobacco can not be defended upon any grounds whatever. It is undeniably a filthy habit, an expensive habit, and one that tends to excite the tastes for other and worse evils, and to incite the lowest passions of human nature. Our church stands unalterably opposed to this evil, and wisely so. It is important that the habit be discouraged most diligently in the very young, for it is in these years that the habit is generally formed. The origin of the habit is almost invariably the result of the influence of older persons on the young. Children get naturally in their heads the erroneous idea that it is manly to smoke or chew tobacco because they see men indulging, and very early they try to form the habit in order to be manly, as they suppose. An exchange says on this point:

Boys are by nature imitative, and they are more especially inclined to imitate older boys with whom they desire to associate. "Imitation is the sincerest flattery" as the proverb informs us, and it is the easiest way for a small boy to ingratiate himself with a bigger boy. And this is the reason why many thousands of boys learn to smoke and form other bad habits. If these boys could only realize how great are the burdens which they thus hang round their own necks, probably for life, many of them might be saved, but the youngsters are incapable of appreciating the consequences of their actions. More than four hundred high-school boys in Malden School, Boston, voted to discontinue smoking after the principal had put the matter before them in a way to invite action. It is a movement that ought to spread. If the smoke habit hinges on any particular age, it is on the high-school boy. He aspires to be a full-fledged man and with no longing for nicotine, but purely, in most cases, through a certain psychological influence, embraces the weed.

### SOWING WILD OATS

It is simply astounding how the most absurd and pernicious sentiments can get current and be accepted by people who ought to be more sane. One of the silliest and most ruinous in its effects is the nonsensical saying that young people have to sow their wild oats. This is a lie to start with. It means, if it means anything at all, that all young people have to sin some. This bold falsehood misleads many, not only among the thoughtless young, but even some of the older people are deceived by the popular fallacy. There is scarcely conceivable a fallacy with less reason or sense or logic or basis of truth at the bottom of it than this delusion. It is of the devil, and serves only to accomplish his work among the race of mankind. It seems that anything which pleads for the privilege of sin, or for its right to be, and to curse the race, can find dupes to believe the lie. It is part of the devil's policy to fasten sin on the young in early life which will be found so hard to eradicate later along from its long hold upon the springs

of life. There is no justification or apology or excuse for sin in anybody, young or old, at any time, anywhere or for any length of time. God has provided for the destruction of sin, and has pronounced His anathema against it, and woe be to the man or woman who dares to palliate or excuse or condone it in anybody. We thoroughly agree with the *Continent* in the deduction:

It is sheer paganism to suppose that sowing wild oats is any necessary part of a strong life. Is there, then, one period when in theory God's law may be disregarded? Is that the way in which God brings men to strength, by way of wrong? No; such sowing contributes no quota to the power of life, but weakness and weakness only. Whatever pleasure there may be in the sowing, it hides only for the time the bitterness that is there.

### THE CHILD AND THE BIBLE

Every child should own his own Bible. We mean children from very early age, say from three to five years. There is a great deal in the physical book itself. The sense and feeling of ownership implanted in life's earliest morn. with that reverence which naturally will be instilled along with the sense of ownership, will go a long way toward trending the childish mind favorably to love and faith in the blessed book which will help to form a bulwark against the onslaughts of the devil later on in life, when he is sure to try to upset the child's faith in the book. We insist that a mistake can not be made in giving thus a Bible to every child, and then for the parent to read out of it to the child explaining to the child its ownership of the book, and that after awhile each can read it for himself. This is very important, especially in this age when the Bible is the center of attack of the devil, who seeks to get it discredited with everybody. We commend the following words we find in an exchange on this subject:

Why does the American mother give her small child everything before she gives him the Bible? Why does she wait until he is twelve or fourteen years of age before she puts into his hand that best gift? "He would not understand its pages," I hear some one say, but I beg to differ; children understand some of the "deep things" at an early age. At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Very often a boy or girl receives his or her first copy of the precious Book at Sabbath school. To me this is sad. Mother, you should be the one to give your child a Bible; the blessed privilege is yours.

"Is God only for grown-up people?" asked a little lad, his big brown eyes full of wondering perplexity.

"Of course not, Heath. Why do you ask?"

"'Cause when I talk 'bout God and want a Bible all my own, you and father say, 'Wait till you're older.' How old, mother?"

Yes, how old, mother?

Why do you give the children books of fairy tales before they can read, with "Little Son or Daughter from Mother," written upon the flyleaf? Why do you not give the Bible before the book of nursery stories?

Perhaps, some one will ask, "What effect would the giving of the inspired Word have upon a child?"

For answer, take a little one of three; present him with a Bible and say to him, "This is God's Word and mother wants you to own it and cherish it always; she will read to

you from it until you are able to read for yourself." The baby eyes will brighten, the tiny hands reach out to receive the gift, and it will be fingered often and lovingly—nay, reverently—for there is a baby reverence for holy things. "My own Bible!" the red lips will say over and over.

What son or daughter can go far wrong with a praying mother and a mother who makes the Bible first in her gift to her child?

Christ said, "Suffer little children to come unto me: for of such is the kingdom of heaven." And does He want His Word withheld from them until twelve or fourteen years have flown?

"Remember now thy Creator in the days of thy youth."

Mother, it is for you to see to it that your child knows the Lord and His teachings at an early age.

### DRIFTING TO SEA IN MULTITUDES

No sadder sight meets the view of the thoughtful, earnest Christian today than the vast number of our young people who are drifting out to sea with no chart or compass, but merely drifting whither, no man can tell, save that finally the end will be eternal destruction from the presence of the Lord. Whether meantime they are to head up in the penitentiary, or the drunkard's doom, or in pauperism and crime, or in the woe of the tramp—just what they are to become before their final issue in endless perdition no one can foretell. There is a marked and pathetic absence of young men and boys from the church services. They are an unseen quantity in the prayer meeting, and a diminishing and rare sight at the Sunday school. They read not the Bible, and do not pray. The training being received by multiplied thousands of young men and boys is practically pagan. The outcome of this is to be sad, inexpressibly sad, in the future. This mass of drifting ones out to the sea of the unknown, reminds us of the words of a writer who spoke of the drifting of a heathen, as related by him to a missionary:

Pathetic indeed were the words of an intelligent heathen to a missionary a few months ago. The heathen had been shown that his old belief was false; he had drifted away from its poor moorings, and in the dusk, as the missionary was about to leave the church, he clutched at his garments and cried out: "Help me! I am lost; I am drifting out to sea."

There are multitudes of such. They are not alone in heathen lands. They are by our sides. They jostle us upon the street. They meet, it may be, about our very own table, yea, they may be of our own flesh and blood. Doubt has sapped their old-time faith, the experience of life has shattered old-time idols; to whom shall they turn? From whom shall they find the needed word? They are drifting out to sea. O Christian, thine hour is at hand to cable those souls to the Lord Jesus. May God grant that some word of thine may act as a strong cable to hold them back from drifting out to sea. Yes, may thy life day by day be such as to be strong cords of steel holding those who have cut old moorings until the day dawn and with it the experience of a higher and happier faith.

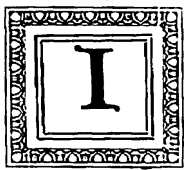
There is no bargain counter in free salvation; Lazarus at the gate and the rich young ruler pay the same price.

If God was to want me for a croaking raven, I suppose I'd be one, but I believe I'd weep as I croaked.



# Young People's Society a Spiritual Asset to the Church

WILL T. McCONNELL, *President Young People's Society, Kansas City, Mo.*



IT WOULD be difficult to conceive of a society of any kind being a spiritual asset, directly, to a church, which was not a spiritual society. It might be a financial asset, or it might be a help in increasing the membership or attendance upon church services; but as to being a spiritual force and factor, it must be concluded that a young people's society will be a spiritual asset to a church in direct proportion as the society itself is spiritual.

A church society should always be a means to an end, and never an end of itself. The human body is a means to be employed to the end that the soul may have a vehicle for earthly operation. To us mortals a soul without the body would be a very intangible affair, and yet the soul is the real man, the vital force of the personality. When the soul takes its flight and leaves its earthly vehicle empty, we see clearly that the body has been utterly useless except as a means to an end.

So with the young people's society; it forms the framework for the systematic operation of Christian activity among the young folks of the church. To have a young people's society just to be having one society more in the church, or to maintain one without spiritual life, would be like trying to keep the presence and personality of a departed loved one by keeping the dead body in the house. When a person or young people's society dies, a burial is the only logical procedure.

Granting that the society is spiritual, how can the church employ it as working capital?

Negatively, as a preventive of worldliness. This insidious evil is, by spiritually-minded people, conceded to be one of the greatest dangers menacing Zion today. If worldliness comes in, it is most likely to enter through the young. It can easily be seen that to have the young people organized into a spiritual society, this danger is reduced to a minimum.

Furthermore, church quarrels, listlessness, church poverty, and many other hindrances will not thrive if the young are spiritual.

On the positive side, there are numerous ways in which a good young people's society will be an asset to a church. Among the most important of these is that the young people themselves will be strengthened and built up and kept on fire for God. For accomplishing this most desirable result, the young people's society has an advantage over any other department of the church. A young lady whose spirituality and devotion would not be questioned testified recently that she received more real spiritual help from her fellowship with other spiritual young people than from any of the older people; that there was always a feeling that perhaps the older people had forgotten some-

what the peculiar nature of the trials and difficulties of the young; but that she knew that other young people would well understand, and that a young people's service contained just the help for her that all other services seemed to lack.

Try as we may, this feeling will exist among most young people. Is it the wise thing for pastors to let these suffer rather than recognize this natural feeling and provide for it? Did not Christ recognize it, and in his charge to Peter, say, "Feed my sheep \* \* feed my lambs"? Is it not true that some well-meaning pastors have by abusing young people for lack of interest, driven from the fold these lambs who found little real spiritual companionship and fellowship in certain other good and necessary services of the church? If a pastor will devote sufficient time and energy to the maintenance of a spiritual young people's society, he will find that he will be saved almost an equal amount of energy formerly consumed in admonishing, pleading with, and reproaching the young people for their seeming delinquencies.

Besides the help to be derived by the individual members, the young people's society is a great factor in bringing other young people to Christ and into the church. Some time ago a street railway company issued the statement that their profits were determined by the number of "strap-hangers," that they would barely make expenses if only enough people rode on their cars to fill the seats. It might

be said that the growth of a church will be determined by the number of young people among its members actively engaged in the Lord's work. Many churches seem to be able to hold their own fairly well without much apparent activity on the part of the young, but whoever saw a live, growing church where the young people were not noticeably active and aggressive? And whoever saw a church where the young people were alive and on fire for God which was not a live, growing church? Or whoever saw a church weak in young people, that was a growing church, no matter how good it might be in other respects? Brother, if your church is not growing, look to your young folks!

The value of having a live, spiritual band of young folks can scarcely be over-estimated when a great campaign of aggressive Christian conquest is desired. "Old men for counsel, and young men for war," is a trite expression—a truth of nature. While older people are, as a rule, the stronger and more firmly established, and perhaps have a keener perception of what constitutes Christian duty, yet the fire-baptized young person has a zeal, an enthusiasm, a courage that is eager for the conflict, that will storm the ramparts of the enemy, that will welcome the thickest of the fray, and will shout the victory over the slain of the Lord; and so the whole regiment will catch the spirit, and move on to other and greater conquests.

## Young People as Christian Workers

Written by J. Glenn Gould

IT has been said that the hope of the church of the future lies in the young people of the present. Those who are at present leaders in the work of holiness will some day pass on to their reward, and the responsibility for the continuance of the work will devolve upon the coming generation. What God Almighty wants, what the holiness movement and the Pentecostal Church of the Nazarene need; what the world as a whole is looking for, is a body of sanctified young people living consistent, godly lives every day.

The time has come when young persons enjoying and living the experience of heart holiness are, compared to the mass of worldlings, few and far between. When one such is found, he is looked upon as is an ancient curio in some museum. But thank God, a young person may enjoy a real work of grace, and still remain a young person. Salvation does not make old men and old women out of us. In fact, we are never natural young people until our hearts have been washed in the crimson flood.

Of course, the one thing required of us if we would be successful Christian workers, is that we enjoy a clear, definite ex-

perience of justification by faith, and just as clear and definite an experience of sanctification by faith. It is almost needless to say that if we ourselves have not experienced the wonders of grace, it is quite impossible for us to tell others of them. God demands that His workers be filled with the Spirit. The disciples were forbidden to preach the Word until they had been "endued with power from on high." Let us be absolutely sure that the blood of Jesus not only saves, but also sanctifies us.

In this matter of leadership and Christian work, young people are prone to fall short. I presume it is only natural for the young to hold themselves somewhat aloof from active Christian work, thinking that older persons are better fitted to deal with souls than they. Doubtless Satan takes advantage of this timidity, with the result that someone whom you or I might have reached, had we thought so, goes on in sin.

How many times we have fallen short at this point! How many excellent opportunities to win precious souls to Jesus we have lost! How many times Satan has defeated us right here! Perhaps in a

meeting some time we have felt impressed to speak a word to someone, perhaps a word of encouragement to press on, perhaps a word of urging to flee from the wrath to come and seek God, yet we failed. We doubtless suffered spiritually as a result, and the person whom God was attempting to reach through us, goes on without salvation. I venture to say there is no one in our ranks who has not sometime or other quenched the Spirit at this point.

We are not advocating that we keep at people incessantly about their eternal salvation. Such harassing oftentimes does more harm than good. It is not the number of words we utter, but whether or not the ones we do say are backed by the Spirit. One word given forth under the inspiration of the Holy Ghost will do more toward leading a soul to Christ than a whole sermon without God back of it. We must use our sense as well as our salvation in matters of this nature.

We have been speaking of general Christian work, but let us take up the question of special and specific work for God. The shores of Time are strewn with spiritual wrecks, due to the fact that so many of us have failed God when we heard His call to preach the gospel, or go to some distant missionary field. "The gifts and callings of God are without repentance." The Almighty does not revoke His call and change His plan for you and me. Is it not true that the reason God, in order to supply His pulpits with preachers, has had to take middle-aged men and women from the factories and shops and different professions, is that so many young persons have refused to respond to the call of God? We are not trying to call anyone to preach the gospel. God forbid! We are simply entreating you, for your own soul's sake, not to fail if God has called you.

God usually calls, not some weak, vacillating soul, but a true, steadfast, faithful one. Not only is a spiritual preparation for the ministry a necessity, but also a mental preparation and training. The time has come when the need of the work is not only a Spirit-filled, but also an educated ministry. It is sad to see so many of our young people possessed with the idea that at the age of fifteen or sixteen their education is completed, and accordingly they drop out of school, with the result that they are handicapped more or less for the remainder of their lives. May God help us to realize the value of an education.

We would urge all our young people to be true to God in every circumstance. Make your chief business to be *servicing God*. Live close to Him; so close that you can hear His faintest whisper. Be out and out against sin. Our lives may be a standing rebuke to evil, even more so than our words. Let us be true to God and holiness, whatever the cost.

When General Grant was approaching Richmond, it was suggested to him that he change his tactics. The General replied, "We will continue in this course if

it takes all summer." So with the spirit and determination of a Grant, let us be true to God at any cost. May God help

us to march on triumphantly, a sanctified army of young people, to take this world for God and holiness.

## Conducting a Young People's Society

A. G. CROCKETT, *President Young People's Society,  
First Church, Chicago, Ill.*

THE writer has received a number of inquiries from over the country relative to the best methods of conducting young people's meetings, and at the suggestion of some of these from whom inquiries came, this article is written.

If you desire the Holy Spirit to have perfect freedom in your meetings, do away with formality, such as programs, regular order of service, regular topics, appointed leaders for weeks and months in advance, and fixed subjects. Do away with social gatherings only for the glory of God. For God gets no glory out of silly games, etc. The president or the pastor should always be present. They should be frequent leaders with short talks, and not hesitate to tell their young people that if they shine in the church any different than in their home, their place is at the altar. A great searchlight or any other light is greatest at its start-

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### FOR A MISSIONARY MUSEUM

L. S. TRACY

Kansas City is rapidly becoming a great center of interest to the Pentecostal Church of the Nazarene, and the offices of the General Foreign Missionary Board in the Publishing House will be visited by an ever-increasing number of persons monthly. This opportunity should be grasped by our missionaries of the various lands to advertise the great work we are engaged in; and this can very effectively be done at a nominal expense.

At every opportunity, let the missionaries send to the General Missionary Board some article distinctively descriptive of the country or work in which they are laboring. A piece of native handiwork, products of mission schools, good maps and pictures, idols, skins of animals, costumes, curios of marble, brass, leather, stone, wood, or other material, etc. We feel confident the Board would be glad to make room for a good selection of these articles. The missionaries are the only ones who can send these and I think they should take it upon themselves to establish such a small, well-selected museum of our mission fields at General Headquarters in Kansas City. Let people see as much of our foreign fields and work as possible.

One article at a time sent at frequent intervals by all our mission fields will soon give a very interesting collection and no one will feel the expense.

Let me suggest that such articles sent be *the best of their kind*, and illustrative of living facts and issues. We are not representing a shoddy, second-hand cause.

BULDANA, BERRAR, INDIA.

ing point; the biggest hypocrite in the world is a person who fails to shine for God in his home six days, and then "out-shines the sun" on Sunday.

Have no meetings with a thought other than salvation. Don't start a young people's society until a number get together and pray heaven down on your own souls. If you can't do that for yourself, you will make a failure trying to help some one else. Have an altar call most every service, not once a month. Let the pastor, president, or officers appoint leaders only a few days in advance; get them out of your own ranks, but never until they have had a touch of Pentecost. If inexperienced in leading, give them the testimony part of the meeting ten or fifteen minutes. Have a few red-hot testimonies in most every service. If the meeting seems to drag, get your people on their knees and pray until the glory falls. If it will not fall and the people will not pray, all go to the altar and get the blessing. "Perfect love casteth out fear." Impress upon your quiet young people that a physical muscle can not be attained by sending a substitute to the gymnasium, neither can he or she get liberty in prayer by listening to some one else pray for them. Never cease impressing this one thought—that the society must not exist for any other purpose than for the glory of God, to magnify His holy name and help others into the kingdom, saved and sanctified.

Young people should always recognize and stand back of their pastor in prayer and song. If they fail to rally to the choir large or small because they have their own ideas, let them get rid of these quickly and ask the Lord what He would have them to do? The secret of a Christian experience is activity for God. Jesus said, "Come," and then the next command was "Go ye into all the world." Don't forget that your home, shop, office, and places of different vocations are a part of the world. Keep the cottage prayer meetings going, especially in the winter time; and personal work all the time. Have an experienced leader to always open and close the meeting. Keep on the firing line; pray for a continuous passion for souls, or you will become indifferent and lose out altogether. It is heaven or hell for the young folks as well as the older.

Now as confirmation of the above in concluding, to the glory of Christ, the writer wishes to say for your information and inspiration that even in this wicked city of Chicago, with the thousands of pitfalls for young people, nickel shows, theatres, shooting galleries, gambling dens, dances, card parties, amusement parks, billiard halls, saloons, brothels, low necks, slit skirts, short sleeves, frills and puffs, God

has something over three hundred young people in this church that have no use whatever for these places, fads or fashions or such like. He is just the same yesterday, today and forever, and the same God that defended Moses and Joshua is your and our God, and He will do for you the same as He will for us.

Don't start or organize a young peo-

ple's society until you and your folks have as much liberty in song, prayer, and testimony on the street as indoors. Have a business meeting once a year for organization and a business meeting for God every time you meet. I repeat, exist first last and always only for souls. Victory through the blood which cleanses from all sin.

third Sunday evening of each month is turned over to the missionary committee, who arranges an illustrative address, using a map of one of the foreign countries, where we have mission stations, showing the names of missionaries. Special missionary hymns are sung from our missionary song book by our Pentecostal Band. These missionary meetings have been instructive to our people, inasmuch that our dear people will treble their foreign missionary offering this year. We are more in earnest than ever to spread the gospel tidings to our brothers on the foreign shores.

We are also arranging for a young people's convention on our Washington-Philadelphia District in which we expect to have delegates present from all the churches.

## Young People and Missions

Written by R. E. Bower

**O**UR Philadelphia First Pentecostal Church of the Nazarene, has a well organized young people's society, organized under the plan outlined by our church Manual. The devotional meetings are held every Sunday evening one hour previous to the preaching services. These services are spiritual, interesting,

and helpful to the evangelistic service to follow. The first twenty minutes of the hour are devoted to praise singing, the second twenty minutes to prayer, and the last twenty minutes to testimony. The

## A Nazarene Young People's Society

Written by H. G. Cowan

**Y**OUNG people's societies in the churches are either denominational or interdenominational: that is, they are peculiar to our church or denomination or are found in more than one. It is the proud boast of one society that it is interdenominational, international, and interracial. Our own young people's society is strictly denominational, and the nature of our work is such that it could hardly be anything else. It must be "in full subordination to the church as a body, and may inaugurate no movement contrary to the judgments of the church, or without due consent of the pastor in charge." Young people of other churches would not feel at home under this arrangement, hence membership may be limited to "young people who are members of the Pentecostal Church of the Nazarene."

society, it is true, but can be enlarged and built up in the same and a richer experience by their co-operative work in the society.

And thus, "the salvation of others"—that's the true watchword. This holiness movement is a work for the salvation of others, or it stops moving, just like the old-line churches, in hundreds of which no conversions have been reported for a year, or, it may be, many years. And thus our young people's society has found the correct answer to the question, "How to keep sanctified," by building themselves up in holy character, and compassing the salvation of others.

The society has the opportunity, also, of activity "for the advancement of the various work of the church," but this is made secondary to the work "for the spiritual benefit of the young people, and for co-operation in seeking the salvation of souls." To this end membership, missionary, and visiting committees are provided for, and through these the activities of the holy young people are enlisted in behalf of works of mercy and of salvation beyond the bounds of their society meetings. They reach out and help save or bring comfort to those who can not attend the meetings, and help "hold the ropes" of those who go down into the "gold mines" in India, China, Japan, and Africa, seeking precious souls for the Master's kingdom. And thus in its remoter activities, as well as its home work, the salvation of the lost and "holiness unto the Lord" is still its watchword and song.

## BIBLE LESSONS FOR EVERY-DAY LIVING

L. W. TROWBRIDGE

### THE CHRISTIAN WARFARE,

The Christian life is called a race (1 Cor. 9: 24, 25; Phil. 3: 14); a wrestling (Eph. 6: 12); a warfare (2 Cor. 10: 3, 4; 1 Tim. 1: 18; 2 Tim. 2: 3, 4). The easy-going life that is led by many is no Christianity at all according to Bible standards. God's saints of all ages have been soldiers, fighters, warriors for Christ, for truth and for righteousness. Religion is more than a creed, a good feeling, a refraining from overt acts of sin; it is a mighty, an unceasing conflict against sin, indifference, worldliness, against spiritual wickedness in high places, against the devil and all his legions of imps.

There is a mighty foe who fights every inch of the progress of God's children. This foe is the devil. In Scripture he is called an accuser (Rev. 12: 10); a deceiver (Rev. 20: 10); a tormenter (Matt. 18: 34); a liar (John 8: 44); a murderer (John 8: 44); the angel of the bottomless pit (Rev. 9: 11); prince of this world (John 12: 31); prince of darkness (Eph. 6: 12); a roaring lion (1 Pet. 5: 8); a dragon (Rev. 12: 7); a serpent (Gen. 3: 1; Isa. 27: 1); a wolf (John 10: 12); an adder (Psa. 91: 13).

The devil is our enemy, and no weak or trifling foe is he.

1. He is crafty and deceitful (2 Cor. 2: 11, 4: 2; Thess. 2: 9; Eph. 6: 11; Rev. 20: 10).

2. He sets traps for God's children (1 Tim. 3: 7; 2 Tim. 2: 26).

3. He wages warfare against God and His saints (Matt. 13: 39; Luke 8: 12; Jos. 4: 7; Rev. 2: 10).

4. He tries to devour and destroy those who follow Jesus (1 Pet. 5: 8; Matt. 10: 28).

In this warfare we need help outside ourselves and accoutrements beyond our own resources.

1. We need the armor, both for defence and offence, which comes from God and His Word (Eph. 6: 11-17; 1 Thess. 5: 8).

2. The weapons of this warfare are spiritual, not carnal (2 Cor. 10: 4; 1 Cor. 2: 4; 1 Thess. 1: 5; 1 Pet. 4: 11).

3. There is no defeat to those who have God on their side (Num. 14: 9; Ps. 118: 6; 124: 1-8; Prov. 16: 7; Heb. 13: 6).

The soldiers in this warfare must!

1. Separate themselves from the world (2 Tim. 2: 4; 2 Cor. 6: 17; Rom. 12: 2).

2. Refrain from fleshly indulgences (1 Cor. 9: 25-27; Rom. 8: 13; 1 Pet. 2: 11).

3. Implicitly obey the command of their General (Acts 5: 29; Rom. 6: 16; Heb. 11: 8).

4. Present their wills and bodies to be used as God wills (Rom. 12: 1, 2; Phil. 2: 13; Heb. 13: 21).

5. Enlist for the war and hold out to the end (Matt. 10: 22; Heb. 10: 38; 2 Tim. 4: 7).

Those of us who have had experience in other churches of young people's societies and Sunday schools becoming independent sovereignties through the influence of members of other denominations, or going off on a tangent in order to court the favor of others, feel that our Nazarene young people's society is built after a safe and sane plan. It can be kept on the main line and will carry its passengers into the right station, and not go off on to somebody's private siding.

In one respect our society is in a class by itself, and that is a very important reason for its existence. Its object is "to build up its members in Christian experience and holy character, and to bring about the salvation of other young people." It is to be a salvation workshop from start to finish, and will turn out the finished product. Christian activity is the object of some societies, and they have nothing to do with building up character, that being, it is supposed, accomplished in the church, which turns over some money-raising proposition or social service to the young people's society. Our young people have the experience and character to begin with, on entering the

## WHOLESOME THOUGHTS

J. E. BATES

Whatever things are TRUE.

Whatever things are HONEST.

Whatever things are JUST.

Whatever things are PURE.

Whatever things are LOVELY.

Whatever things are of GOOD REPORT.

—Phil. 4: 8.

## OPEN THE DOOR

Open the door, let in the air;  
The winds are sweet and the flowers are fair.

Joy is abroad in the world today;  
If our door is wide it may come this way,  
Open the door!

Open the door, let in the sun;  
He hath a smile for everyone.  
He hath made of the raindrops gold and gems.

He may change our tears to diadems.  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin.

They will grow and bloom with grace di-  
vine,  
And their fruit shall be sweeter than that  
of the vine.

Open the door!

Open the door of the heart; let in  
Sympathy for stranger and kin.  
It will make the halls of the heart so fair  
That angels may enter unaware.

Open the door!

—British Weekly.

## THE WAYS OF A WISE MOTHER

The girl threw down her school books and faced her mother, with a little conscious toss of the head.

"I walked home from school with a boy today," she announced, the elaborate carelessness of her tone belied by her flushed cheeks and the sparkle in her brown eyes. Then she eyed her mother expectantly, evidently waiting for reproof, surprised exclamation or teasing comment. But the mother displayed only the interest she had always shown in the school news brought home by this young daughter, just entering her teens.

"Did you? That was pleasant," she responded, heartily. "Who was he?"

"Tom Dickson," answered Marion, puzzled by her mother's manner. She had come home bubbling over with excitement and filled with elation. The girls at school had smiled and whispered and nudged one another as she and her escort passed them, the boy swinging her books by the strap and trying to appear unconscious of the jeers of his comrades. Yet her mother was treating this great and exciting event as a matter of course. In some strange way the glamour was gone and the walk home began to assume a commonplace aspect, as her mother spoke again:

"O, yes, I know Tom, of course. His mother belongs to my club. What did you talk about?"

The question was put in the most casual tone, and the little daughter did not dream how much she was revealing to that wise mother heart as she recounted the innocent conversation on school matters which had taken place on the way home. The pleasure of the walk, the delight in a congenial companion, and the interest in the various subjects discussed all came back to her as she confided in her mother. It was a vague relief to have the matter treated so frankly, and she was surprised to find that a boy-and-girl friendship was such a natural thing. The glamour was gone, it is true, but in its place had come a warm glow of pride and delight that she could choose her friends among both boys and girls.

That was a decisive day in the life of the girl, though she did not realize it until long afterward. It became the accepted thing for her to talk over with her mother the big and little affairs that concerned her, and the wise counsel and unflinching understanding of that mother kept her from the foolishness of some of her girl friends. She was never silly in her attitude toward them, but she counted many boys among her staunch friends. Moreover, no teasing word of older brothers and sisters was allowed to reach Marion's ears. The edict was issued—and enforced—that she must not be joked about her boy friends. A word of teasing or re-

proof would have made her self-conscious and secretive, but the attitude of a wise mother kept her as natural and unaffected with the boys as she was with the girls.

Just about the time of this occurrence Marion was associated at school with older girls and began to beg for longer dresses, for membership in an evening social club, for the banishment of hair ribbons and the acquiring of various unsuitable articles of adornment. Here was a problem which must be met quietly and unobtrusively, with such tact that the daughter would not realize there was any problem to be solved. The mother had no desire to keep Marion from growing up, but she did want the growing to be a natural process, as sweet as the unfolding of a garden flower, and not the forced growth of a hot-house plant.

"But, mother, all the other girls are going to belong," came the wail when it was suggested that membership in the social club might not be advisable. "Please let me join. Margaret's mother says she can if you will let me." Margaret was Marion's best friend, a girl of her own age.

After due consideration permission was given to attend the club on trial, for with "all the other girls" in some organization those who do not belong are apt to feel very much left out, but the mother reserved the right to withdraw her permission if it seemed best to do so. In this way Marion could see just what the club was, and it would lose the fascination which the unknown always has. Then, too, the girl would not feel herself shut out by a cruel and unnecessary decree from the joys of her friends.

From the first club meeting Marion came home bubbling over with delight. She had had a "perfectly splendid time." There had been games and she had been the most successful one there. The boys and girls were so nice to her, and it was such fun to belong to a club. But when the second meeting was over there was a little note of dissatisfaction in her account of the evening's gaiety. She assured her mother that she liked the club members just as well as ever, but there was evidently something wrong.

"All the girls dress older than Margaret and I do," she said, restlessly. "Can't Miss Wakeham make my new dress real long, and can't I fix my hair so I won't look so babyish?"

"My dear child, you don't look babyish. You and Margaret dress just as the girls of your age should do. Remember, these other girls are older than you, and you would look foolish if you imitated them."

But the mother was slowly forming a plan in her mind that would keep "her little girl" a child until the proper time for her to begin to grow up. Unconsciously the club members were helping her and Marion herself was beginning to feel out of her element among the older girls. At last her mother came upon her, sitting by the window, watching moodily a group of girls on the veranda of the house opposite.

"What's the trouble, dear? Why don't you go over with the other girls?" asked her mother. Then in a burst out came the story.

"They call me a baby, mother, when I suggest anything to do, and they keep talking about things that I don't think are interesting, and they look down on me because you won't let me put on long dresses. I can do the things they like to do for a while, but I get tired of them and it isn't any fun to always do what some one else wants you to. I don't think they intend to be mean, but they make me so uncomfortable."

"How does Margaret feel about it?"  
"Just the same way. At the club meeting last night we had a horrid time!" Marion's lips quivered, but mother smiled as she bent over to kiss her.

"There, little girl, don't cry," she quoted, "for I have a beautiful plan for you and Margaret. Suppose you resign from the club."

"Resign!"  
"Yes, resign from this one and organize one of your own. There are half a dozen girls you know of your own age, and you could meet on Saturday afternoons, and have

picnics in the summer, and do just what you enjoy doing most. You see, dear, this older club isn't really making you happy. Those girls have their own interests, just as you will have when you are older, but now they make you feel out of place. You aren't comfortable when you try to act as they do, for it is not natural to you."

The suggestion came as "a word fitly spoken." Relieved and happy, Marion went back for a season to more childish pleasures, until she was ready of her own accord and with no suggestion to lay them aside. She understood why her mother had not wanted her to join the club, and trusted the judgment of her parents more than ever. The wisdom of the mother's method lay in the fact that she did not issue inexorable decrees, but guided her daughter's own decisions. Knowing that as Marion grew older she must use her own judgment in many things, her mother tried to train her to be self-reliant, allowing her to see both sides of a question and helping her to realize that wise reasoning and understanding of the situation are necessary to decide little-girl affairs as well as those of older people. It was a training which, unfortunately, is not given to all growing girls, some of whom are so ruled by their parents that their will power is weakened for life, through lack of exercise.—Mary Wilton, in New York Advocate.

## THE BOY WHO THOUGHT HE WAS STRONG

What was it that made Frank Meade's cheeks burn so hotly as he hurried towards home? It wasn't because he was to be all alone in the house for two days. No courageous boy would mind if his mother occasionally did leave him alone.

"I'm not a girl," he had said with a smile and curl of the lip when his mother suggested such a thing.

No, it was something far more serious that troubled the boy, and his conscience was doing good work as he strode along. Several years before, he had tried, as have so many foolish little fellows, by smoking a cigar, to be, all at once, a man. It had made him dreadfully sick, of course, but because the older boys had taunted him he tried it again. The second time it did not make him sick and he felt very grown-up and important.

His mother, however, as mothers are sure to do, found it out. The rank odor in his clothing revealed his secret, and with tears he confessed. Mother cried, too, and the penitent boy promised that he would never again touch tobacco.

Today he had broken that promise and that scene in the nursery so long ago, his mother's loving counsel, and his pledge to her, came back to him. Only the other day she had proudly said as walking together they had passed a group of rough boys who were puffing away at pipes, "I'm so glad I can trust my boy not to do anything like that," and he had answered, "Hm, I don't see any fun in it, catch me!" That was only last week, and now—

Frank's comrades were all boys of good families, yet some of them had acquired the habit of smoking when out of sight of home. Well they knew Frank's ideas on the subject and in a spirit of mischief laid a scheme to entrap him.

"I'll stump you to get Meade to smoke," said Ray Price that morning, his eyes twinkling at the thought of a good joke. "I'll bet a dollar you can't do it," he added.

"I'll take you up," replied Thornton Soule. "He'll do it, you'll see, before the week is out."

"Do it on the quiet. If he finds out the scheme's all off," was the reply, and, after laying their plans very carefully, the group of thoughtless boys separated.

Without a suspicion of what was on foot Frank joined his chums that afternoon for a good time at the boat club. The water was delightful for a swim, the rowing great sport to them. Pretty soon all but Frank and Thornton lighted cigarettes and somebody remarked, "The good little boys never smoke," which caused a laugh all round.



"Mothers won't let 'em," said another laughingly.

"It's a very bad habit, boys," quoted another, with mock seriousness, "besides it might make 'em sick."

Frank took the teasing good-naturedly, for with Thornton for company he cared not a straw for it all. He did not know that his friend who had just returned from a month's trip to the city had thrown aside his scruples and learned to smoke, and, out of pure mischief, was determined to induce Frank to do the same.

After a good deal of "jollyng" which seemed to disturb Thornton greatly, he spoke up sharply saying, "Oh, go on, you chaps, we could smoke if we wanted to, couldn't we, Meady?"

The latter's reply was a sniff of contempt as he busied himself with the game, and he failed to notice the sly winks exchanged by the others.

The petty fusillade was kept up with remarks that cut and stung and at length, as if quite exasperated, Thornton sprang up, seized a cigarette that lay on the mantel and lighted it, saying angrily, "I'll show you what stuff I'm made of. You're just a gang of bluffers. Come on, Meady."

The latter looked up in surprise, and a puzzled frown wrinkled his forehead as he stared at his friend who had always stood by him in this matter. Thornton smoking! What could it mean?

The others clapped the brave smoker on the back and jeered all the more at Frank's reluctance, until his face flushed angrily and he started to reply. Then glancing about at the laughing group his usual good nature returned and he yielded to a sudden impulse. His promise made so long ago was for the moment forgotten as he determined "just this once to show the fellows." He took the cigarette his friend held out, lighted it, and puffed vigorously for a few minutes while the others cheered lustily assuring him that he was "all right."

He did not notice the group of business men that looked in at the door while he was so engaged, and so did not see the expression on the face of one of them as he spied Frank Meade in his new occupation. Mr. Burt was the president of the bank and Frank had made application for a position during vacation. It was the custom of the president as he wished only honest, clean, trustworthy employes, to quietly watch the habits and associates of a boy before engaging him, and he had seen and heard nothing but what was entirely satisfactory in regard to Frank until he made this surprising discovery. Of course he did not know that Frank had yielded to a sudden temptation, but the sight of those clouds of smoke puffed out so unconcernedly settled the matter with Mr. Burt.

When at last Frank turned homeward and had time to think, his conscience began to reproach him, and he was glad indeed that a whole day would elapse before he must face his mother. "I was a fool," he ejaculated, hitting savagely at the weeds by the roadside with a stick he had picked up. "What in time made me do it? I hate the stuff, anyway, and I despise a boy that will go against his principles just to 'show the fellows.'"

He went over the whole matter time and again, and the more he thought of the taunts of his comrades, the sly winks he had noticed, and the evident satisfaction all around when he at length yielded, the more he was convinced that it was a "put up job." His wrath increased as he began to suspect he had been trapped, and he berated himself for not thinking of it in time to refuse, as he had done so many times before.

"Mother shall never know I failed her. It would break her heart, and it will never happen again, not if my name is Frank Meade," he resolved, while a lump that threatened to choke him came in his throat. When he went to his room that night a card tucked in his mirror by his mother's loving hand seemed to taunt him. It read, "Let him that thinketh he standeth take heed lest he fall."

It was a long night, filled with restless hours and the unhappy boy was glad when

the dawn gave him an excuse to get up and go out to work in his garden, which he weeded so faithfully that his mother later complimented his industry.

"I didn't get the job at the bank," he despondently announced to his mother a few days later, as he came in from a trip down town. "It's all off for this year—somebody else got it."

"Really, you didn't?" exclaimed his mother in surprise. "Why, what can be the reason? Mr. Burt gave me to understand that the matter was as good as settled," and a perturbed look crossed her face.

Frank looked up quickly, suddenly wondering if Mr. Burt could have heard anything. He well knew how he felt on the tobacco question. Had he spoiled his own chances by that one foolish act?

Saying nothing more Mrs. Meade determined to find out for herself the meaning of this disappointment, as great a blow to herself as it was to her son. That afternoon she called upon Mr. Burt and when she came home her boy knew from her face that the secret that tortured him was discovered, and he was almost glad for now he could talk about it with mother and everything would be set right.

Not excusing himself in the least Frank told his mother the story of how he had yielded that afternoon to the taunts of the boys and how badly he felt about having broken his promise to her. Once more the light of hope came back to her dear face. She could still fold him in her arms and believe him to be loyal and true to his mother and to those principles so dear to her heart, even if he had gone astray in an unguarded moment.

"Well, my son, you will have to take the place in the mill office for this season," she said, "and perhaps if you show Mr. Burt that you are a boy after his own heart he will remember you next year when he needs extra help. Lessons well learned do not have to be relearned," concluded Mrs. Meade with a smile, and Frank nodded an emphatic affirmative. "I've learned my lesson all right, and perhaps I'll know temptation next time when it comes my way," he said. "The hardest part of it all, mother, was knowing that I had failed you and that you never could trust me again."

"I shall trust you now as never before," was the reply, sealed with a motherly kiss. —M. Louise Ford, in the Union Signal.

## DO NOT SPOIL HIM

Do you remember the conscience you had as a child?

Do you think you could have gone happily through the world with it as it was?

A distinguished physician at the head of one of the greatest institutions in our country for the care of the nervously deranged said that life would be perfectly intolerable if the conscientiousness of childhood were carried into mature years.

This is an unsupported theory, for no one ever has long retained the moral sensitiveness with which he began his career. We know all too well that if conscience were not early blunted by sinful indulgence, its sharp edges would soon be nibbled away by the teeth of evil customs and popular usages.

Do you remember your first wilful break from the restraints of conscience? Can you think of it as anything less than a tragedy of the soul? Were you wholly responsible for that violation of moral order in your life, or did someone else have a share in your downfall?

That children begin life with a sharp discernment of moral values everyone knows who has not forgotten his earliest years. What varied influences conspire to dull this divine sense of right and wrong! The polite fictions encouraged by our false and artificial code of social ethics frequently cast the first shadow on the bright and sensitive moral sense of children. Not less destructive is the black lie of a threatened punishment which the child knows there is no intention of executing, even if he defies the laws laid down for his guidance. He is quick to see that among his elders truth is not the straight razor-edge he supposed it

to be, but a waving, sinuous line, accommodating itself to the convenience of souls in difficulty. Honesty does not mean perfect frankness, but strategic invention.

His books may spoil the child not less than his teachers and guardians. In very tender years Charles Dickens read certain works held in high repute in our English literature, though marred by many moral blemishes. It was his opinion that they did him no harm, because the evil they contained was not understood by his juvenile mind. Perhaps at the time they were read he was not consciously injured. No one can doubt, however, that the foul tracery they made on the fair texture of his soul came out boldly in after years. There is no escaping the acid marks of impure ideas.

The carelessness with which parents allow the minds of their children to be poisoned by improper literature is a mark of gross ignorance or of sinful neglect. The theory that boys and girls must ultimately face the world's iniquities in any case, and that they may properly be fortified against evil by an early familiarity with its ugliness, is not based on sound judgment. The most impregnable defense against evil is a pure character. The more refined the sense of moral beauty, the more determined will be the hostility of the soul to the base and the sordid. Innocency no one can maintain indefinitely. But they who pass into manhood and womanhood without a suspicion of the most degrading sins of humanity are not to be pitied for their ignorance, but to be congratulated that the eyes of their soul have not been stained with inky hues.—New York Christian Advocate.

## JUST HELPFUL

A group of girls sat around a bright fire. It was the half-hour before the ominous call, "Lights out," would silence the merry voices. They were discussing ideals—what they would rather have, do and be in life.

Nannette wanted plenty of carriages and servants at her bidding—dear, pretty Nannette, whose curly head was already full of the gay doings which, in her limited vocabulary, spelled "Life."

Ruth was not so particular about money, but was planning to be an artist, and paint pictures which would rival modern artists. Dorothy meant to write books. She had always received "excellent" on her themes, and felt sure that if she sank into any ordinary career a great writer would be lost.

The girl who looked dreamily into the fire had been silent during the gay chatter.

The returns are all in except from the fourth ward," prodded Nannette, giving the long braids of the silent one a playful twist.

"I have been listening to you all, and thinking," was the reply. "I am not pretty, and I can not hope to be a belle; I am not intellectual or gifted, and can't hope to write books or paint pictures. So, while the rest of you are filling your lofty stations, I will hunt a quiet corner and try to be helpful."

Looking back through the vista of years, and recalling the varying fortunes of these four roommates, I believe the girl who aspired to be "just helpful" has reaped life's best reward. Instructions are many, and may be hammered out in the schools, but the helper must drink at a deeper fount. It seems such a simple thing to say, "I will be helpful;" yet adopt this as your creed, go out with wide-open eyes, and see what infinite vistas stretch before you. You never noticed before how many people needed help—not necessarily money help or hand help, though these have manifold uses—but the help which comes from simple brotherliness and readiness to "lend a hand"—Ex.

You may not be able to get people to read the gospel of Jesus. But you can compel them to see it every day. Living epistles, the Book calls the followers of Christ. Does the world, every day, in your life and mine, read the love letter of the Lord Jesus? It may when our hearts are emptied of self, and are filled with the Holy Spirit. They shall see, and some, beholding His grace shining through us, shall fall in love with Christ.—C. A. McC.

# The Work and the Workers

TELEGRAM.

## THE NEW CHURCH AT BURNS, OREGON.

Rev. J. B. Creighton, district superintendent, filled with the Holy Ghost, preaching with great power. Church organized, with ninety members. Sunday school organized, with 106 members. Great missionary meeting, with waves of glory; \$160 pledged for child widows in India. Report of meeting follows.

Ed. HOLLOWAY.

## ANNOUNCEMENTS

**EXECUTIVE COMMITTEE MEETING GENERAL MISSIONARY BOARD.**—Owing to the fact there are a number of important matters pertaining to our Foreign Missionary work to be considered, it has been arranged for a meeting of the Executive Committee of the General Missionary Board, to be held at headquarters, 2109 Troost avenue, Kansas City, Mo., April 10th and 11th, opening session Friday, April 10th, 10 a. m.—CHAS. A. MCCONNELL, *President*.

**SPRING CONVENTION.**—A holiness convention will be held at Perkins, Okla., in the M. E. church, Rev. Marvin Bell, pastor, April 3d to 19th.—S. BRICK, *Marysville, Okla.*

**HOLINESS RALLY.**—There will be a holiness rally at Oktown, Okla., Sunday, April 12th. Come praying that the Lord will save and sanctify.—C. A. WALLACE.

**DR. GODFREY AT LINCOLN.**—Dr. W. B. Godfrey will be at First Pentecostal Church of the Nazarene, 1014 E street, Lincoln, Neb., Friday, March 27th, at 2:30 p. m. and 7:30 p. m.—LEWIS R. HOFF, *Pastor*.

**SAN FRANCISCO DISTRICT NOTICE.**—Candidates for examination in the course of study are requested to be present Tuesday morning, May 19th, at 8 o'clock, in the Oakland church. Those desiring to be examined should report to me at once, stating the studies they desire to be examined in. The members of the Board are requested to be present at the stated time.—W. G. LOPEMAN, *Chairman*.

**HOLINESS CONVENTION, DAYTON, OHIO.**—The National Association for the Promotion of Holiness will hold a Holiness Convention at Dayton, April 3-12. The place of the meeting will be the Grace Reformed church, corner West Fifth and Summit streets. The Fifth street cars going west stop in front of the church. We hope the holiness friends in that part of the country will plan to attend that meeting and aid in making it a great power for God. For all local particulars, address Mr. J. L. Kennett, Lewis block, Fifth and Jefferson streets, Dayton, Ohio.—C. J. FOWLER, *President National Association*.

**DEACONESSES TAKE NOTICE.**—Any Deaconess wanting a regulation deaconess bonnet, can receive same by sending money orders for two dollars, to Mrs. L. W. Blackman, 219 North Van Buren street, Green Bay, Wisconsin, and bonnet will be mailed to any address postpaid. These bonnets are furnished without ties and are giving satisfaction, as quite a number have been sent to different parts of the country.—Mrs. L. W. BLACKMAN.

**HOLINESS CONVENTION FOR SCANDINAVIANS.**—A Swedish holiness convention will be held in the Swedish Holiness church, 5201 Scavenworth street, Omaha, April 1st to 5th inclusive. Three services every day. C. G. Stuber, pastor. All the Scandinavians are invited to come. Let all the saints help us to pray for an old-time Holy Ghost revival in Omaha.

**MERIDIAN COLLEGES COMMENCEMENT.**—May 22d to 26th, college auditorium. Order of exercises: Friday, 8 p. m., reception and art levee; Saturday, 9 a. m., annual alumni meeting; 8 p. m., expression recital; Sunday, 11 a. m., commencement sermon by Rev. J. V. Budd, Georgia; 7:30 p. m., missionary sermon, under the auspices of Y. M. C. A. and Y. W. C. A.; Monday, 10 a. m., anniversary of literary societies; 3 p. m., preaching; 8:15 p. m., conservatory grand concert; Tuesday, 9 a. m., annual meeting of board of trustees; 10:30 a. m., academy graduating exercise; 3:30 p. m., preaching; 8:15 p. m., graduating exercise, awarding of diplomas, baccalaureate address by Rev. J. V. Budd.—J. W. BESSON, *President*.

**NEW ENGLAND DISTRICT PREACHERS' MEETING.**—The April meeting will be held with our church at Beverly, Mass., Wednesday, April 1, 1914. This will be the last meeting before our District assembly and will doubtless be an important gathering. Let all the brethren rally! An interesting

paper is to be furnished by Brother M. E. Borders on "Some Needs of Our Work," or a kindred theme. No preacher can well afford to be absent. The District Deaconess Meeting convenes the day previous, in the same church.—C. P. LANPHER, *Secretary*.

**REDUCED RATES.**—The railroads have granted one and one-third fare for round trip tickets to our great Holiness Convention and Anniversary of Rest Cottage, to be held at Pilot Point, Texas, April 16th to 19th. Tickets will be on sale April 15th and 16th, good for return April 21st. West of Big Springs, the T. & P. will sell tickets earlier.—THE COMMITTEE.

## AN UNOFFICIAL REPORT CONCERNING REV. H. B. HOSLEY.

At the call of Rev. W. H. Hoople, the following named ministers: W. H. Hoople, H. N. Brown, J. H. Norris, F. A. Hillery and J. A. Ward, constituted themselves a committee to conduct a personal investigation relative to the charge against Rev. H. B. Hosley. It is their opinion that he had withdrawn from the church before the charges were brought; also, that he is not guilty as charged, and that he is worthy of the confidence of his brethren.

## GENERAL CHURCH NEWS

### EAST LIVERPOOL, OHIO.

The special series of meetings are over; evangelists Bud Robinson and W. R. Cain are gone; the Holy Ghost abides. The fire still burns. This was a great meeting—a very great meeting. For mighty Pentecostal power, it eclipses anything this writer has ever witnessed.

Three hundred and ten souls knelt at our altar for pardon, reclamation, or entire sanctification. They prayed for mercy; they cried out at the top of their voices for mercy. The Lord heard and "brought them up out of an horrible pit, and set their feet upon a rock." And then they sang a "new song, even praise unto our God." "And many shouted aloud for joy . . . and the noise was heard afar off."

This was no quiet, orderly, card-signing revival; Oh, no! Our place of worship is in close proximity to the postoffice, city library, and my dear old friends, the Masons. All these dear folks knew that we were having a revival. In fact, the revival was the talk of the town. Nothing like it has been seen here for twenty-three years. The mayor of the city attended some and his wife was a constant attendant. She called up the parsonage and sent the mayor's personal thanks for the good our meeting was doing in the city.

Brother Robinson preached two afternoons on divine healing and anointed over 100 persons in the name of the Lord. Many were greatly benefited, and five or six were healed of seemingly incurable diseases. Two or three had been cripples for years. They were carried into the church in arm-chairs, by two strong men. They came in automobiles, being entirely helpless. In the name of the Lord they arose and walked; yea, they leaped up and down, blessing and praising His holy name. Only once before in life have we "seen it in this fashion." Some of these witnesses to divine healing are utterly unimpeachable. Their characters are above reproach. Their diseases were entirely beyond medical reach. "Jesus Christ the same yesterday, and today, and forever." He did it. We give Him all the glory.

We took in more than fifty members, and several others have told us they are coming soon. We raised \$2,000 by subscription to be applied on our present church home or some other good location. We expect to raise it to \$5,000 in a month or two.

Evangelists Robinson and Cain were truly owned of God in this meeting. This was Cain's first visit to our city, but he has endeared himself to the people and we expect him back next winter. Brother Bud has been here so many times that everybody knows and loves him. They were both well cared for financially, as every true man of God should be.

Many years ago the Lord said to Moses: "Speak unto the children of Israel that they go forward." We are going and never expect to stop. As Brother Bud says, "We are not even looking for a good place to stop up."

GILBERT E. MARTIN, *Pastor*.

### MORRISVILLE, VT.

Our "All-day" meeting, Wednesday, March 11th, was a time of rejoicing in the Lord. A party of people came from the Wolcott church. Waterville and Johnson were also represented. Rev. Rollin Stebbins brought the message of the morning; Rev. C. T. Austin, of Waterville, spoke in the afternoon. The preacher of the evening was Rev. C. A. Roney, of Johnson. Two souls came to the altar at the close of the evening service.

MARY A. CUSTANCE.  
ANNIE S. ALLEN.

### PHILADELPHIA, PA.

We have just closed a successful revival meeting in our church here.

C. H. Barnes, of Dolanco, N. J., was the evangelist, and was at his best, preaching a full gospel in the power of the Spirit.

The attendance was unusually good, and there were seekers for pardon or purity at every service.

The meeting continued over three Sundays and closed at high tide with the altar full of seekers and the chapel crowded. Some of the conversions were bright as a sunburst, and there was much joy in the hearts of the saints, and some old-time shouting and demonstration. This is unusual in this conservative, "Quaker City," but God is the same everywhere.

Our string band stood nobly by the meetings, playing and singing in every service, and helped to swell the attendance and increase the interest.

We all feel like thanking God and taking courage.

J. T. MANNERY, *Pastor*.

### JONESBORO, LA.

The battle is hot here. Some are finding victory. Rev. Fred St. Clair, with Brothers Galloway and Warwick, make a team.

S. D. SLOCUM, *Pastor*.

### GALLOWAY, ALA.

Rev. H. F. McLain, our pastor, preached on the first Sunday in March, on "The Second Coming of Jesus." Encouraging it was to the weary pilgrims who are preparing, watching and waiting for the coming of Jesus. There was preaching the following night by the writer. Last Sunday night Brother John Mannose and wife were with us. We are expecting a great revival, March 26th.

MRS. MATTIE UNDERWOOD.

### WEBSTER CITY, IOWA.

We do praise God for the way in which He is answering prayer in our behalf, both spiritually and financially. Last Sunday was a great day of victory. There were twelve seekers at the morning service. Some of these have been special subjects of prayer with us for some time. This was the last Sunday service in our old hall, as we expect to be in our new church next Sunday, and begin our special revival meetings.

The writer's mother, Mrs. Lenna D. Levi, will have charge of the singing. The pastor will do the preaching the first week, after which time our district superintendent, Brother Clark, will be with us. We have a praying band of people here, who know how to really get hold of God. "When the fire begins to burn then the devil begins to run, and I feel the fire burning in my soul."

MRS. F. B. GOWLAND, *Pastor's Wife*.

### MALDEN, MASS.

Still the work goes on. The Sunday following our mortgage-burning, a good number of candidates were baptized, and some seven joined the church as probationers, or in full. A good number of souls were seeking last Sunday night. It may be well to say another word concerning our church property just cleared of its debt. For ten years we have been at it. Brother and Sister Pitkin did a great self-sacrificing work in building the church and we remember with gratitude how Brother John Norberry "kept on believing" and lifted a large amount at one time from our indebtedness. Our other pastors all did noble work on it. Thank God for such men! We love them all. Our pastors ought to be helped in every way possible. Say amen!

Now we are planning a great campaign with Brother Borders this coming year. Souls are seeking; yesterday our Sunday school gave \$20 to our Publishing House. Let every Sunday school be sure to devote one Sunday to this purpose! The writer recently spoke for the Gideons at the Morgan Memorial, Boston, and some eight or nine men sought the Lord.

L. D. PEAVEY.

### DAYTON, OHIO.

The Lord gave us one of the best days we have had in our church yesterday. The power was on all the services. For the afternoon service we had an old-fashioned love feast and bread break-

## The Great Revival

At the Nazarene University is fully reported in the new school paper

## La Sierra

along with a historical sketch of the name Nazarene and a series of Chapel Talks by Rev. Seth C. Rees, which are especially for young converts. This paper has been a source of blessing and inspiration to great numbers of people.

The second edition is just off the press and may be obtained from

LA SIERRA, University Park, Pasadena, Cal.

Price, 25 cents, postpaid.

ing. It certainly was a feast from the Lord. Last night six were at the altar and there was some shouting as they prayed through. At our Thursday night prayer meeting last week three men were gloriously sanctified. We have some more new members to receive. Brother Shively, with a good hand, was out on the street corner yesterday. The services of the past few weeks have also been fruitful. Brother Flesher, from New Carlisle, Ohio, preached for us a week ago Sunday, to the edification of all.

JAMES W. SHORT, *Pastor.*

KEENE, N. H.

Our meetings are well attended and are times of soul refreshing. Souls are getting saved and sanctified. Brother N. H. Washburn spent two nights with us last week. God helped our dear brother in a marked way; there were seekers in the meetings. We have been making some changes of late in our church, putting in new windows and installing new lights. We still have the blessing.

H. REES JONES.

BEVERLY, MASS.

God is richly blessing in the work. The fire of holy love for lost men is burning in our souls, being fanned by the Holy Ghost. Two souls bowed at the altar March 8th, and went their way rejoicing. Interest was keen Sunday, the 15th, and conviction as we preached a salvation that saves from sin.

God is blessing in our Sunday school in attendance and interest. Once a month we bring the interests of foreign field before the children and show them the needs, and they have taken hold so that they deny themselves of candy and gum, etc., save their pennies, and give it into the missionary offering.

We are preparing to entertain the district deaconesses and preachers, on the 31st of March and April 1st. As this is the last meeting of this nature before the assembly, every deaconess and preacher is urged to be present.

J. SULSTON, *Pastor.*

FROM EVANGELIST F. E. MILLER AND WIFE.

We are now among the Lorraine hills, Jefferson county, N. Y., an old battlefield, where we accepted our first call as pastor, thirteen years ago. It seems good to hear the echoes yet ringing over these hills and valleys and meet faces of long ago. Expect to hold forth here two or three weeks and see if the Lord God of Elijah still lives. I believe He does. These are great days to our souls, days of victory and blessing. God meets every need. Just closed a three-weeks' of blessed victory at Mallory, N. Y.

POINT PILOT, TEXAS.

The Lord is blessing the work and church here. Yesterday was a good day in the Lord. Salvation tides were running high and a number found the Lord. Rev. Oscar Hudson, our pastor, is the right man in the right place and is leading the host on to victory. His soul-searching sermons uncover sin and make people want to get right with God. Other workers in Rescue Home, Orphanage and Church work fit into their places like they were made for them. From all indications the attendance at the coming Holiness Convention, April 16-20, will be the largest of any gathering here, not excepting the General Assembly of 1908. We are expecting a great time in the Lord.

D. C. BALI.

MANSFIELD, ARK.

Sunday, March 15th, was a great day for the Nazarene church. The writer preached on Missions and God blessed in delivering the message. After preaching we took an offering in pledges and cash amounting to \$127.50. God put His seal on the work done that day by giving a crowded house to preach to Sunday night, and a good altar service. One was reclaimed and one was received into the church. Hartford church is looking up regarding the new church building. We have people who having no money to pay, have promised to plant six acres of potatoes and ship and give the proceeds to the church. Truly, where there is a will there is a way. Join us in prayer for Hartford; there must be 300 children in the town who never go to Sunday school. We are planning to get them into the Nazarene Sunday school.

F. R. MORGAN, *Pastor.*

CEDAR RAPIDS, IOWA.

We have just closed a meeting in the Pentecostal Church of the Nazarene at this place, which lasted two weeks, closing on Sunday evening, March 8th. Rev. Wm. McFarland, of Creston, Iowa, was the called evangelist, and for real, clear, positive preaching on the two works of grace, and for exposing old, dry profession, which has no life in it, he bent any one we have ever heard. Several were saved and sanctified.

On Sunday evening, March 1st, the pastor organized a Young Peoples' society. The pastor came to this work in December and found them without a place to hold worship, save an old store building, which was situated in a very undesirable location. Through the kind assistance of the official members we now have purchased a little church building in

Interest in the Publishing House

By H. D. BROWN.

On Sunday evening, March 8th, we had the privilege of worshipping with and preaching for the Immanuel Church, in Los Angeles, Rev. Lucy P. Knott, pastor. The name indicates the character of the church, for surely God is with this people. Mrs. Brown sang with them, one of Brother Lehman's new songs. They shouted and wept. They are a very spiritual and free people. Sister Knott's husband and son, during these fourteen years of her pastorate with this people, have assisted her in every possible way. Her son, Proctor, is now the efficient and much-loved assistant pastor.

This church has always been loyal and liberal in its support of the Publishing House, and in the near future will take another offering for its support.

They have a fine school in connection with their church. It is housed in a beautiful building and a splendid work is being done. It was a great privilege to be with this people.

On Tuesday night, March 10th, we visited Olinda, Cal., where Rev. C. W. Welts is pastor. This is in the midst of the oil fields of Southern California. The machinery runs day and night, and from a multitude of wells, many of them 3,000 feet deep. The oil is constantly being forced to the top. Almost every thing depends on the oil business.

Brother Welts has his work well in hand. They had just closed a special evangelistic meeting, with Brother Carl Daul and wife as the evangelists. Brother Daul is a live-wire and a power for God. His good wife is a fine helper. The fire was burning. We had a splendid meeting and a fine contribution of \$91.50 for the Publishing House. Brother Welts is doing a good work here. His people love the Lord and are liberal. During the month of February their contributions for the various church interests amounted to \$6 per day.

We had the pleasure of spending Sunday, March 15th, with our church at Long Beach, Cal. Here we found our old friend, Rev. G. A. Hodgkin, formerly pastor of our church in Seattle. It was a pleasure to renew old acquaintances and enjoy the hospitality of our friend. The church gave us a cordial welcome and manifested great interest in the Publishing House.

Sister K. E. Price held five dollars' worth of stock in the old Nazarene Publishing Co., of Los Angeles. She promptly and cheerfully donated this stock to the Publishing House and made out her pledge for an additional contribution. We wish more of the stockholders might see their way clear to donate their stock. The contribution of this church amounted to \$37, and other pledges may come in to increase this amount. Our churches are responding cheerfully to the call of the Publishing House.

which we can worship and call our own. Our church is located on the corner of North Fourth street and M avenue west. Any of our friends who may happen to be in the city over the Sabbath we will be pleased to have drop into our meetings.

C. G. CURRY, *Pastor.*

McCLUSKY, N. D.

Great meeting here. The church building was too small, so we repaired to the high school basement. Great crowds nightly. There are many Germans here, so we sing and pray in both languages. Some have been in this country but a short time, and understand no English; but they get saved just the same. In less than two weeks

there have been over 200 at the altar. Next to the main room is the boiler room. Because of the crowds we used that as an inquiry room. As soon as the preaching is over the seekers repair to the "boiler room," and soon they are "boiling" in prayer. Imagine the scene in that room with forty or fifty seekers praying through. We close here Sunday night and go to Turtle Lake, where they are preparing a livery barn to accommodate the crowds. From there we go to Bismark, March 30th to April 4th, and then to Dickinson, April 4th to 23d.

CHAS. F. WEIGLE.

AUBURN, ILL.

We are in the midst of what bids to be a great revival. God is blessing; souls are getting under the burden, and we are expecting great things from God.

We have Rev. S. B. Shaw, of Grand Rapids, Mich., with us as evangelist, and God is giving him a burden for the lost of our town. Brother Shaw just closed a meeting in a Methodist church at Springfield, which was from every standpoint a great victory. Over ninety got victory, the church was greatly revived, and many sanctified.

God has given us the hearts of the people in this town, and we are asking Him to save them from sin and make them meet for the Master's use. Pray for our revival and for the mission work in the nearby town.

CHAS. A. GIBSON, *Pastor.*

DANBURY, CONN.

God is blessing the saints here; unity and love prevail. Souls are being convicted of sin and we praise God for sending back to us our former pastor, Sister I. Henderson, who is being used of God in the salvation and sanctification of precious souls and the building up of the saints. Since her return eleven have united with us. We have a fine Sunday school of four classes; our superintendent is a Spirit-filled young man, out and out for holiness. The Tuesday evening Bible Study classes, led by Sister Dohas, are very helpful and profitable. God has called a company of the saints together for prayer for a revival in this city. We meet every Tuesday afternoon at 3 o'clock. We have held three meetings already and are beginning to feel the answer is coming.

I praise God for the Pentecostal Church of the Nazarene; through them God has sanctified my soul and gives victory through His precious blood.

MRS. MARY A. GOULD.

ALLENTOWN, PA.

About ten months ago we organized a Nazarene mission in an old clubhouse at 1010 Court street, this city, with 48 members. A good many so-called Christians came to our meetings in the beginning, and when a few of them decided to take the way of holiness the rest drew back and left us with our handful of lonely Nazarenes, despised, but not forsaken. The Holy Ghost stayed with us, a few unconverted and some professed Christians came, and one by one got into the fountain, but our numbers did not swell. They went off to other churches. The way of holiness is too straight for the many. This is a city of churches, but a hotbed of holiness fighters. Two months ago we were impressed by the Lord to arrange for a holiness convention, and, because our mission room is small, we rented Zion Evangelical church for six days, February 24th to March 1st. Our district superintendent, H. G. Trumbauer, and Brother J. A. Ward, superintendent of the New York district, were on hand at the opening of the meeting.

Brother Ward's double-furrow Gospel plow was set deep, to break up the fallow ground. The searchlight of truth was turned on souls, revealing sin in the heart, and many people came forward from the opening. Brother Jacob Hoffman and wife, from Philadelphia, were also made a great blessing to the meeting. The songs and preaching captured hard hearts. Brother H. E. Bower and wife, with the Nazarene string band, from Philadelphia, gave us two days. This added still greater interest and blessing to the meeting.

By this time our Superintendent and Brother Ward had left us, but Brother Preston Kennedy, of Binghamton, N. Y., arrived on the fourth day, and his inspired, red-hot preaching deepened convictions of sin, and there were seekers at nearly every meeting. On the fifth day of the convention we considered the extension of the meeting. The trustees of the church granted us four more days, making ten days instead of six. Yet, even at the end of ten days, the fight had just begun. The church was crowded, and there were many seekers for full salvation. We went to our hall to continue over the next Lord's day. Brother Kennedy doing the preaching, but with not half enough room for those desiring to come. On the last day ten souls were set at liberty. We give God all the glory. Nightly meetings, with seekers at the altar, still going on.

JONAS TRUMBAUER.

HUTCHINSON, KAN.

At our missionary service a few days ago the offering in cash and pledges was \$278. This church expects to give about \$500 for missions this year. We have the missionary spirit, frequently hold missionary services, and, as a result, we enjoy a constant revival and prosperity along all lines.

C. A. IMHOFF, *Pastor.*

# SOME SACRED MEMORIES

E. F. WALKER.

□ □

No, that word "sacred" is not too strong for my use; for while in the esteem of the many, what I have in mind are but ordinary and commonplace, but little to be noted and esteemed, to me they are of very sacred interest, and by them I have been profoundly moved.

While holding the series of meetings in Morley, England, I was privileged, through the kind courtesy of Mr. George Pawson, who showed himself a very good friend and brother and guide, to visit some spots of dear remembrance of early Methodism, where the people who were raised up of God to spread scriptural holiness over these lands did exploits in the field of evangelism.

First of all, I was conducted to the former home of John Nelson, "the stone-mason preacher." This man was the special friend and intimate and co-laborer of John Wesley. He lived and wrought at his trade in Birstal, Yorkshire. Under the first sermon Mr. Wesley preached in Moorsfield, Mr. Nelson embraced the saving truth as it is in Jesus. Returning to his home town, he began at once to exhort his kinsmen and neighbors, and the Lord immediately and powerfully owned the ministry of this new recruit to "Christianity in earnest," and numbers were brought to Christ. Persecuted for righteousness' sake by his fellow-townsmen and the clergy of the state church, he persevered in the good work of the salvation of his fellows, so that when the itinerant Wesley came to Birstal he was surprised to find there a society and preacher after his own heart. At once the great evangelist of full salvation took the earnest and official exhorter into his heart, and thenceforth the twain were one in Christ Jesus, and were much together in counsel, labors, conflicts, and triumphs. Hated and fiercely opposed by the "clergy," because of his insistency upon the gospel of salvation from sin, he was even impressed into the army by their contriving, and was marched about England for several months; but after this time of severe trial, during which he endured hardness as a soldier of Jesus Christ, and continued to preach Christ the Lord and Savior, he was—because of the influence of Lady Huntingdon, who interceded in his behalf—released from his cruel impressment into the army, and returned home. After a most earnest and effectual ministry for thirty-three years, this dear man of God was suddenly called to his reward in heaven. His funeral was in the near-by great city of Leeds, through whose streets, lined by many thousands, he was borne to Birstal, accompanied by a long procession of singing Methodists. The city and the country around was profoundly moved by his death, as they had been greatly impressed by his godly life and earnest ministry. Stevens, the historian of Methodism, says of John Nelson: "Perhaps no lay preacher ever raised up by Methodism has presented a better exemplification of what an evangelist should be, a more admirable example of heroism, of magnanimity, good sense, sound piety, hard work, and courageous suffering." In it all he had in his wife a sympathizing and worthy helpmate. She was an earnest and intelligent and spiritual classleader and the mother of two sons who followed in the footsteps of their devoted father in holy life and ministry.

It must be understood that I was deeply interested and somewhat excited when I stood upon the Birstal hill where Nelson had stood with Wesley and preached the gospel to thousands in the open air, and to look on the place where by the grace of God this man lived and loved and labored

for his Lord and for those whose full redemption from sin and all its woe Jesus died!

In the Wesleyan churchyard, right among the tombs of the dead, still stands "Nelson's study," which is a very humble brick structure not more than eight feet square and high. Through the small window I was privileged to look in and see the rude benches around three sides of the room, the little fireplace on the fourth side, and in the center the high desk and chair which Nelson used. Here he was wont to spend much time, in study and prayer, and to meet those who came thither for spiritual instruction. Indeed this little house was of more interest to me than the great stone church house by whose side it stood, and all the magnificent edifices of business, state, or church which I have been permitted to see in this country of great present and historic interest.

In this same town of Birstal, not far from the Wesleyan chapel and cemetery where is "Nelson's study," is the parish church of which this genuine Methodist was a member. In that church is a brass tablet placed there by "dissenters" to the memory of this man who has been called "the protomartyr of Methodism." Out in the parish churchyard I was permitted to stand by the grave of Nelson and his devoted wife, where I prayed the Lord to raise up men and women of like spirit for these times, when, it seems to me, a revival of real holiness is needed as much as it was in the days when the Lord raised up the people called Methodists. Upon the slab lying over the grave where commingles the dust of this man and wife, are these words (punctuation as given):

JOHN NELSON.  
DEPARTED THIS LIFE JULY YE 18  
1774. AGED 67 YEARS  
MARTHA HIS WIFE DEPARTED THIS  
LIFE SEP. YE 11, 1774 AGED 69 YEARS  
*While we on earth had our abode  
We both agreed to serve the Lord,  
And He was pleased, as you may see,  
By death not long we parted be.  
Then He requireth the breath He gave  
And now we rest both in one grave,  
Until again He us restore  
A life to live and die no more.*

"John Nelson was the condjutor of John Wesley, and the pioneer of Methodism in Yorkshire.

On the same day I was conducted by Brother Pawson to Westgate Hill by automobile, but a few minutes' ride from Birstal, to the Wesleyan churchyard, where repose the remains of Rev. William Bramwell. This name will always certainly stir all who know and are in sympathy with the modern holiness movement; for Mr. Bramwell was one of the saintliest and most useful of all the early Methodists. He was a great leader in that class of Wesleyan preachers of the latter part of the eighteenth and the first part of the nineteenth centuries who was a most earnest advocate and most illustrious witness of true sanctification. To read his biography is a great inspiration to holiness, redolent of perfect love, as this scribe can testify.

A member of the established church, he early found peace in believing, while partaking of the sacrament; but he was not satisfied with the spiritual ailment that was set before him in the ministrations of "the church." His soul hungered for something better. He partook of the prejudices against the Methodists, so general in those

days; but one day he went to a Methodist meeting, and was won to them at once. When he heard a sermon from a preacher of that old "thundering legion," he exclaimed: "O! this is the kind of preaching which I have long wanted to hear! These are the people with whom I am resolved to live and die!" Though his parents were much opposed to the step, he joined the Methodists at once, and soon met John Wesley, who licensed him as a local preacher. Not long afterwards he sought and found the experience of sanctification, of which he became not only a scriptural expositor, but a seraphic exponent. Already the Methodists in general were beginning to neglect the doctrine and experience of full salvation, and, as is always the consequence of such neglect, there had begun a degeneracy in the doctrine and experience of regeneration. Of one circuit to which he was sent, Mr. Bramwell wrote: "I could not find a person who experienced sanctification, and but few who were clear in pardon. The societies in some places increased, but active religion scarcely appeared." But Bramwell insisted on "the instantaneous blessing," and with the result of a great revival in which the two works of conversion and sanctification went on together, and a large number were brought to the Lord and the fountain. Especially was his work in and around Birstal and Morley blessed with great fruitage. He continued as a flaming evangel of full salvation for about the same number of years that John Nelson had labored in the same region, although he was much of the time in feeble health, and, like Nelson, was suddenly called up higher. It was at the close of an annual conference in Leeds, where he closed his earthly ministry. Being asked at conference where would be his field for the next year, he replied: "My brethren have appointed me to return to Salford. But I tell them that they will never have another opportunity to give me an earthly station; for it is my intention to be in heaven before next conference. I am hastening to that better country as rapidly as I am able." But already the Lord had made a better appointment for him, and just at the close of the conference he was transferred to glory land. His death, like that of John Nelson, made a great impression in Leeds and the surrounding country, for he was equally well known and highly-esteemed. His remains were taken to Westgate Hill, where but a few days before he had preached from 1 John, 4: 16-18, his favorite theme of perfect love. There, in the Wesleyan churchyard, his body was buried. An humble tombstone marks the place. Upon it is this inscription:

HERE LIETH WHAT WAS EARTHLY  
OF THE VENERABLE WILLIAM BRAMWELL.  
A CHOSEN, APPROVED, AND VALIANT MINISTER  
OF CHRIST.  
WHO DIED AUG. 13, A. D. 1818, AGED 58.  
STRANGER! WHEN THOU APPROACHEST THIS  
SHRINE CONSECRATED TO HIS MEMORY  
BY AN AFFLICTED FAMILY  
MAY HIS ASHES STILL PROCLAIM  
WHAT HE LIVED TO PUBLISH  
PREPARE TO MEET THY GOD.

By the side of this grave is another, with like stone, and this inscription:

TO THE MEMORY OF  
ELLEN BRAMWELL  
[RELICHT OF THE REV. WM. BRAMWELL]  
WHO DIED MARCH 15, 1828, AGED 70  
UNITED IN LIFE  
IN DEATH THEIR ASHES REPOSE TOGETHER  
UNTIL THE RESURRECTION DAY,  
WHILE THEIR HAPPY SPIRITS  
IN THE PARADISE OF GOD NOW BEHOLD  
THE GLORY OF THE LORD.

Concluded on Page 15, Bottom First Column.



From Rev. J. G. NICKERSON.

Since resigning our pastorate at Syracuse, N. Y., January 7th, for an evangelistic campaign, we have evangelized at Canton, Ill., Terrace, Pa., Lincoln Place, Pa., and Chicago Heights, Ill.

God gave victory at all places. Brother Welsh is pastor at Terrace. He is a promising young man. The marked presence of the Saviour attended the meetings at this place. Many were forward for pardon and holiness. Some good people joined the church.

As to the victory at Chicago Heights, I don't exaggerate the statement when saying it was far beyond the ordinary. The dear Lord was pleased to give us at this place what we sometimes term "staying power," for not only had we many seekers at almost every service, but the last Sunday night those who had resisted God to their utmost capacity fell at the altar and amid "strong crying and tears" and floor prostrations sought His pardoning love.

After some went out when we first called the altar, those remaining came to the altar at different intervals until every remaining adult was saved. Oh! what a shout of victory rent the air, when smiles of joy from tear-stained faces exhibited the fact that God had given us a "land-slide" from the hills of glory.

Brother Warren Jones is pastor at this charge. He and his good wife bid fair for great success. They are anticipating a new church edifice to be erected this summer.

We had the pleasure of preaching twice Sunday for our church at Louisville, Ky. This is a live church. The Spirit fell on the work and gave us eight seekers. My experience was never greater. Surely He is making my path as "the shining light that shineth more and more unto the perfect day."

If you want a meeting, write at once to 6356 Eggleston avenue, Chicago, Ill.

J. G. NICKERSON.

#### COLUMBUS, MISS.

We are doing good work here in our Nazarene Sunday school, under the leadership of Superintendent J. M. Shelton. Miss Alice Hawkins is pastor at this place. She will be with us a few days the first of April. I am selling books and making up money for foreign missions.

W. W. BENSON, Secretary.

#### BRADFORD, PA.

God is giving a great victory here; twenty or more at the altar in a few days and some are praying through to blessed victory. Brother Kell thought he would leave Monday night and had his grip packed and ready to start, but we went down before the Lord in prayer and God said stay. Plans are on foot to build a new church. Four applications for membership and more coming. The end is not yet.

HARRY H. LEE, Pastor.

127 Washington street.

#### SYRACUSE, N. Y.

We were pleased to see the cut of our dear little church in the HERALD OF HOLINESS. Since Brother A. B. Carey came to supply our pulpit the church has been quickened and built up. Believers are seeing the need of the blessing, and are determined to seek until the "fire falls." At a cottage meeting held at the home of one of our members last Friday evening, a neighbor who for years had been a Christian, attended the meeting. After going home, she could not sleep, and rising early the following morning, found her way to the home where the meeting was held, Bible in hand, to study sanctification. Bless the dear Lord! he knows where the hungry ones are, and is sending them where they are being fed. God is mightily working among our young people.

Our district superintendent, Brother Ward, made us a visit Monday evening, and preached a very forceful sermon. We were glad of the opportunity to thank him personally for sending Brother Carey to us. He is truly a man full of the Holy Ghost, and has now the heart of the people. Quite a number are waiting to unite with the church.

M. A. P.

#### SALEM, MASS.

We have had a blessed time this winter, having just closed a series of meetings with one of our pastors, P. M. Domina, of New Bedford, as our evangelist, and Mr. John Gibson as singing evangelist.

Brothers Domina and Gibson are a strong team. We have had the privilege, in the last twenty years, of hearing some strong preaching on the doctrine of holiness, and we can say we never heard it preached clearer than God helped our brother to preach it.

Brother Gibson was always there with his gun loaded to the muzzle, ready for business; when things were going hard his shoulder was at the wheel; when it needed just a little more steam to put the engine of salvation over the dead center, Brother John was there with his hand on the valve. We all know, especially preachers and evangelists, just what it means to have some one who knows just when to pray, just when to sing, just when to shout, and just when to hold on. God bless Brothers Domina and Gibson, and send them around the world with this grand old gospel.

T. W. DE LONG.

## The Skies Are Full of Pentecosts Today

### Burns, Oregon, Receives the Holy Ghost

D. E. STANDARD, M. D.

We have so wonderfully and marvelously been showered upon with the Holy Ghost, that we feel a report should be made to the Household of Faith through the HERALD OF HOLINESS.

On February 13th the evangelists, Lewis and Matthews, came to our city, which is the county seat and principle trading point for a large area of country. While there has been, for several years, two churches—the Presbyterian and Baptist—the general public has recognized that they were not alive spiritually. The fact that there were prominent members who have been having card parties and dances in their homes, and attending the public dances, had so made plain to the worldly people, that the churches were scarcely any different from themselves, that there have been less than twenty at the preaching services many times, though there are about 1,500 people living in town.

For three weeks before the evangelists came a few members of the two churches had been having two cottage prayer meetings a week, so that Brothers Lewis and Matthews found receptive hearts, and a large degree of faith on the part of the few.

From the first service they preached the whole gospel, and salvation complete in two distinct, definite works of grace in the heart through Jesus Christ. We have been so wonderfully blessed, and the work has gone on until about 450 have bowed at the altar, and received pardon of sin in conversion, or have sought and received sanctification in the baptism with the Holy Ghost.

The wonderful manner in which the Holy Spirit has come to the hearts of many who have been church members for years and revealed the fact to them through the preaching of the Word by these evangelists, has been marvelous indeed. There have been over 200 separate people bow at the altar, and a startling fact, most blessed to contemplate, is the fact that nearly every one who has been converted in the meeting has afterwards gone back to the altar, seeking and receiving the second blessing of sanctification.

Just think, beloved, each and every one of the elders of the Presbyterian church has sought and obtained sanctification, and every one of the official members of the Baptist church also.

"Marvelous in the sight of the Lord," that these who have been converted for years,

and office bearers in the churches, come to see this light under the powerful preaching of these two men of God, attended by the presence of the Holy Spirit, and seek the blessing till hundreds have sought and obtained this cleansing from sin.

The work reached into the high school and a number of the students were converted and then sanctified, and while the Spirit led them, they voluntarily withdrew from taking part in a play which was and is in preparation. The Spirit has reached all classes. A doctor, a merchant, a laundryman, an undertaker—bless God! all classes. Glory has truly come upon us, and the end is not yet. The meeting is still going on, and there are souls at the altar every day and night. Hallelujah!

This is an inland city, one hundred miles from the railroad. Many of us had prayed and expected victory, but God so much more than met our expectations, that we stand amazed! Glory to His name!

Thinking that the beginning of this special effort as it was revealed to one man and how he followed the leading might encourage some soul somewhere to do likewise, I feel led to write of it. Brother Ed. Holloway, a member of our church in Portland, had come to this country six months before this and bought some land and farmed, and as he worked he prayed for the leading of the Holy Spirit. While at Portland on business in January, and while in his room at the hotel, God revealed to him that he should come on back to Burns and tell two or three brethren of us what God had put on his heart, that we should get together and pray for leadership, and have some evangelist come on and conduct the services. He did that thing, and after prayer and deliberation Brother Holloway was led to suggest the names of these two men of God to come and take charge of the services. Now the wonderful results obtained and being obtained has sealed the fact doubly that God was in it all.

We give Him the praise, every bit of it; but we do feel that God wants us to give our hearty approval in the deepest of Christian love to the ability, sweetness of way and manner, and clear-cut, definite teaching of the Scriptures of the brethren, E. A. Lewis and E. S. Matthews. Their singing and playing on their instruments, mandolin and guitar, is also used of God wonderfully. Praise His name.

#### NEWPORT, KY.

God is still working and blessing in Newport. His presence is wonderfully felt in every service. He has led us to begin an afternoon class meeting on Sundays, which is proving a blessing to the saints. A miracle was performed here when God gave pardon to the pastor's father-in-law, who had passed his seventy-first year, living all that time in sin. Though partially paralyzed he was enabled to come eight squares to the church services twice, the first he had been at church in twenty-three years. What a change in the man! Before it was constant wickedness, now a continual asking to know more of Jesus. He is telling the story to everybody with whom he comes in contact. Our Sunday school is growing steadily and the children are taking a great interest in the lesson study and in the singing.

E. F. BURNSIDE, Pastor.

#### KANSAS CITY, MO.

The special services in First Church, in which Pastor Cochran has been assisted by Rev. John Matthews, D. D., ran through last week, and will continue another week, perhaps longer. Doctor Matthews, a prominent Baptist scholar and preacher, who was brought into the Pentecostal blessing through the influence of this church, has been preaching with the evident unction of the Holy Ghost. People are being located in their spiritual life and are lining up. There is no shallow work being done; it is deep, searching, fundamental. A pleasing feature of the services is the

number of people from other churches who are coming in to hear about, and some to receive the fiery baptism to carry back with them to their own people. We are looking for a conflagration to break out and spread.

#### SNOW, KY.

We have recently closed a meeting at Five Springs, on the Clinton Mission. Seven prayed through, and were gloriously saved. We also visited the school at Highway, Ky., where I preached Sunday evening, also Monday. Two came to the altar for sanctification and one received the blessing. Some people say there is no such thing as the second blessing, but people get it, live it, and enjoy it.

H. C. WILSON, Pastor Clinton Mission, M. E. Church, South.

#### OSKALOOSA, IOWA.

We are in the battle at this place with good omens of victory. We are being supported by a number of good people, loyal to the doctrine of full salvation, a number of whom are now members of the Pentecostal Church of the Nazarene at other places, or are expecting to become members when we organize here. Rev. I. G. Martin, of Chicago, Ill., will be with us, commencing Tuesday, March 24th. Let prayer be made that God will give help and wisdom in planting a great church at this place.

E. A. CLARK, Dist. Supt.

## Two Important Announcements

### Pentecostal Collegiate Institute

Sister Martha E. Curry, who is so well known among our people, has undertaken a new line of work.

It was not of her choosing, by any means; but by the earnest request of members of the Educational Committee and Board of Directors of our holiness school at North Scituate, R. I., that Sister Curry was prevailed upon to take up this new work.

Rev. E. E. Angell, our former principal and for many years a most faithful and self-sacrificing toiler in the school work, having a severe attack of heart trouble, brought on by the heavy burden of the school work, resigned his position, and it was accepted by the Educational Committee, who believed that to keep him longer there would mean the ruin of his health, if not the sacrifice of his life.

This left our school practically at the opening of the winter term without a principal. The writer, as chairman of the Educational Committee, took charge of the school for a time; but, owing to the pressing duties of the church at Brooklyn, of which he is associate pastor, he could not remain there. Just at the opportune moment, when our need was the greatest, the Lord sent Sister Curry to this part of the country. At my request she visited the school, and when she saw the need and heard our importunities, she agreed to take charge of the school for a few weeks, until we could secure a permanent principal.

This has meant a considerable sacrifice to her, and compelled her to cancel some of her evangelistic engagements, or postpone them to a later date. God has truly blessed her ministry and superintendency at the school, and we, as a committee, and the students, and faculty, are truly grateful to her. The firm, kind hand of our sister has steadied the school in a most trying time. May God reward her labor of love now and in the great day of accounting! Sister Curry will possibly remain at the school until the close of the winter term, April 3d.

Rev. A. R. Archibald, D. D., is expected to have charge of the school for the spring term, which begins April 14th, and we have secured Rev. Stephen White, a graduate of Drew Theological Seminary, to assist him.

Will our people please pray for these brethren, and the faithful faculty who have borne the burden and heat of the

day, also this, our eastern school, in all its varied needs.

For the Educational Committee,  
J. C. BEARSE, Chairman.

+ +

### Kansas Holiness College and Bible School

Ever since coming to the Kansas district, as pastor at Hutchinson and teacher in the Bible school, I have heard it repeatedly affirmed that the Pentecostal Church of the Nazarene did not own any property here at all, and that it has been wrongly reported as such at the Assembly. Also, that this school was not a Nazarene institution. I wish to say that I have taken the trouble to make a careful investigation, and am now ready to clear the matter up before the public.

On the 8th day of July, 1911, this school property was deeded to the trustees and their successors of the Pentecostal Church of the Nazarene of Hutchinson, and is as much the property of the Nazarene Church as any of our properties are. I submit as an exact copy of the part of the deed covering this point.

THIS INDENTURE, made this 8th day of July, A. D., 1911, between George W. Groschlose and Sarah J. Groschlose, his wife, of Reno County, in the State of Kansas, of the first part, and the Trustees of the First Pentecostal Church of the Nazarene of Hutchinson, Kansas, of Reno county, in the State of Kansas, of the second part.

Witnesseth, That said parties of the first part, in consideration of the sum of \$—, the receipt whereof is hereby acknowledged, do by these presents, grant, bargain, sell, and convey unto the parties of the second part, its successors and assigns, all the following described real estate situated in the county of Reno, State of Kansas, to-wit:

Then follows the usual description of the property.

As to the control of the school; it is controlled by a Board of Directors, all of whom are members of the Pentecostal Church of the Nazarene. The present board is as follows: Hon. Thos. Keddle, Sr., of Sylvia, Kan.; Rev. A. S. Cochran, Kansas City, Mo.; Mrs. Mattie Hoke, Hutchinson, Kan.; Mrs. Grace Hodges, Hutchinson, Kan.; Rev. H. M. Chambers, Hutchinson, Kan.; E. J. King, Hutchinson, Kan.; C. E. Brink, Ford, Kan.; Mrs. A. R. Burkholder, McPherson, Kan.; and George W. Groschlose, Zenith, Kan.

The Charter is made to the First Pentecostal Church of the Nazarene of Hutchinson, Kan., and is dated December 29, 1909.

C. A. IMHOFF.

From DISTRICT SUPERINTENDENT KILGORE.  
I am now at Dublin with pastor C. E. Belew. God is blessing the work on the Hamlin district. Our school at Hamlin is fine. We have room for a few more good holiness families around the school property.

### TEXARKANA, TEXAS.

Brother and Sister Crow were with me for two weeks and did some fine work for the Master. There were several professions. Sunday, the 15th, was indeed a great day with the church. A class of six was received at the night service, and there were several conversions at the same service. Brother and Sister Crow are efficient preachers, and I take pleasure in recommending them.

D. M. COULSON.

### SEYMOUR, IND.

We closed at East Liverpool, Ohio, in a blaze of glory. Twenty-nine were at the altar the last night; 310 during the three weeks' meeting. Fifty members were taken into the Nazarene Church. There was \$2,000 subscribed on the last Sabbath afternoon to apply on the new church location;

100 afflicted people were anointed and prayed for, and perhaps half of them miraculously healed, some of them dispensing entirely with their crutches and skipping about over the church as lively as crickets. For God said, "They that honor me I will honor." He did it in this meeting.

W. R. CAIN.

### WALNUT GROVE, WASH.

We have just closed a very successful meeting at this place, lasting fourteen days. Rev. N. J. Lund, Kendrick, Idaho, was the evangelist. The Lord gave us souls from the first service. Eight new members were received; we did not count the number of those who professed to have been helped. Brother Lund is a man of power, who will do any class good to whom he may minister. The work is new, just organized less than a year ago; it is in the country and there is much prejudice largely from ignorance as to holiness and our church. The way of holiness was new to all the members, and being without a church building or parsonage, it has been pioneer work; but God is with us and we are looking for greater things to come.

A. WALKER, Pastor.

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A book of sacred songs published in sheet music size. Elegant title page. All the songs are new and most of them are arranged in solo form. Price,

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A splendid line of gospel song books are carried in stock. Those on the Pacific coast will save time and express charges by ordering from me.

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Pomona, Cal.

### GREAT BEND, KAN.

We closed our meeting with ten seekers, most of them getting a definite experience. We took four into the church. Sister Rosa Cockrel, from Kansas City, was the evangelist in charge. One of the toughest young men in town, and his wife, prayed through at the parsonage, since the meetings closed. We are expecting a great time in our camp meeting, beginning the 10th of May. Brother Gray, of Oklahoma, will be our evangelist. Make your plans to come and join us in the battle. Watch for further notice.

LEE EVERHART, Pastor.

### WORCESTER, MASS.

Have had the pleasure again of being with the saints at East Wareham for a week and found them all on fire, under the leadership of their pastor, who does things. God is blessing and souls are getting helped along the way. God bless Brother Edwards and his people. At this writing I am in Worcester, with a faithful few who are meeting together in a hall. Brother and Sister Hodlin are being used of God in getting holiness before the people of this city. Brother Washburn is doing the preaching, assisted by Brother Lanpher, of Fitchburg. Souls are hungry and are coming to God and praying through. One sister took off her diamond and prayed through last night. Thank God for something bigger than a diamond. I expect to be at East Wareham for the dedication, March 29th.

JOHN F. GIBSON.

### SYLVIA, KAN.

Our seven weeks of special revival effort closed Sunday night and we are rejoicing over the splendid results. God hath surely done great things for the church at this place. There were sixty-five professions, either of pardon or sanctification. Indeed God is giving us the cream of the community. A goodly number of people from the neighboring churches, United Brethren and Methodist, were saved and sanctified at our altar. One man, who had just been saved through the efforts of the Campbellite church, was gloriously sanctified in our meetings. As a church we are determined to stand by the guns, and not run when the battle gets hot. The devil is stirred and the community is awakened as we never have seen it before. Our congregations are large; Sunday school is growing in interest, as well as in numbers, and the future looks promising for the church at Pleasant Hill. It was our privilege to have Rev. C. A. Imhoff, of Hutchinson, with us a few days last week. He proved to be a blessing to the people, through his singing, as well as his

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preaching. A special collection, amounting to \$800, was taken Sunday morning. This amount will suffice to clear all the indebtedness on our parsonage and other improvements on the church grounds. This is the Lord's doing, and it is marvelous in our eyes.

S. SNOWRARGER.

**CUCAMONGA, CAL.**

For a few Sabbath mornings we have been preaching a series of sermons on the text, "Be filled with the Spirit," and the Lord is graciously pouring out His Spirit upon us. Sunday night, March 8th, the Holy Spirit came in power, and several of our people marched, sang and shouted. We had a holy, hilarious time. March 15th, we had a baptismal service for the babies; six were dedicated to the Lord. The Lord gave us a melting time. At night several new faces were seen in the congregation. There were three seekers, and two prayed through to victory. There is a victorious spirit of prayer upon our people. We take courage and press the battle. We are expecting Brother and Sister Brown, our financial agents for the Publishing House, to be with us March 29th. May the Lord graciously bless us together.

U. E. RAMSEY.

**CAMPAIGNING IN NORTHWEST NEBRASKA.**

Last night we closed a six-weeks' campaign around Gordon, Neb. After many urgent requests from Rev. Calame, the M. E. pastor here, and prayerful consideration, we decided it must be of the Lord. Our dear people at York gave us the privilege to come up here and push the battle in this needy field. We were glad to secure Rev. J. W. Farr, of Kearney, to fill our pulpit during our absence, and are happy to hear of victory there in a special meeting. Quite a number were saved and several united with our church. We began our first meeting at Clinton, Neb., a very needy place. The church, what was left of it, was spiritually dead. A number got saved. A few entered Canaan, and the work was saved from utter destruction. Our second meeting, at Lavanca, was hindered a week on account of a snowstorm. A few had faith to trust God to shake up the people, among them the pastor, Rev. Calame, who stands true to holiness, and said amen to all our straight preaching. The break came the third week, when several heads of families, who have long lived in sin, broke away and came to the altar and prayed through, giving up evil habits of the filthy weed, paying up old debts, settling quarrels, returning stolen goods, etc., and have surprised many in their clear testimonies and prayers and determination to go through with Jesus. About forty-five more knelt at the altar for pardon or purity, and more of them were happy finders. The Lord has been blessing us abundantly.

**SOME SACRED MEMORIALS.**

*Continued from page 12.*

By this sacred spot I stood, and meditated, and prayed and wept, thinking of the lines that were sung by the funeral procession of earnest Christians who followed the body of Branwell to this resting place:

*There all the ship's company meet,  
Who sailed with the Savior beneath;  
With shouting each other they greet,  
And triumph over troubles and death.  
The voyage of life's at an end,  
The mortal affliction is past;  
The age that in heaven they spend,  
Forever and ever shall last.*

GLASGOW, SCOTLAND, March 5, 1914.

**Idaho Holiness School**

Nampa, Idaho

The Lord has prospered His work at this place very remarkably. Since last June a church has been organized, a beautiful church building erected, a membership of almost seventy attained, a splendid mission work established in the heart of the city, and a holiness school organized, equipped and progressing excellently. We feel that it is the providential time for us to act, and God's blessings have accompanied our labors constantly.

This thriving Western city of 4,500 inhabitants lies in the Boise valley, twenty miles southwest from the capital city. It lies between two of the largest irrigation reservoirs in the state—the Arrow Rock dam and the Deer Flat reservoir—making it the center of what is probably the largest irrigation project in the United States today. The reservoir alone has twenty-seven miles of shore line and covers about 10,000 acres. The Arrow Rock dam is just being completed and within a year or so several thousand more acres of land under this project, which is owned by the government, will be opened to the people for homesteads and claims.

Nampa is located on the main line of the Oregon Short Line railroad, running from Council Bluffs, Iowa, to Seattle, Wash., and is one of the divisions of the road. It is made easily accessible from all points by this main line and its other three branches which meet it at this place, and the Idaho Traction Co., which tap all the great resources of this section. It is in the great Idaho fruit belt. This city, as well as the entire country, is without saloons, and the Prohibition laws are rigidly enforced. We are working for, and expecting state-wide prohibition this year.

The climate here in southern Idaho is said, by those who have traveled in all parts, to be the best "all-the-year-round" climate to be found in the country anywhere. No extremely hot summers, nor severely cold winters, and the people can come here for the climatic as well as the commercial advantages.

Enjoying as we do the ideal climate, and most favorable location in this the

largest railroad center in the state, and largest irrigation project of our country, we contemplate a bright future for our new institution. We would invite the investigation of any desiring to locate in this climate with all its conveniences and prosperity, together with a good holiness church and school.

The Idaho Holiness school is completing the first year of its existence beautifully, the importance of which is better recognized by no one than by its founders. The success which it has realized and the proportions to which it has already attained have exceeded our expectations, and we have been compelled to extend our borders and increase our equipment, in order to accommodate all the departments of the school.

We have been very fortunate in having as principal of our school Mr. Lowell H. Coate, who is a graduate of the Illinois Holiness university. He was intimately connected with the school while there, having assisted in its office and teaching. Professor Coate has also been highly successful in his public school work in this state, and is well prepared for the responsibilities devolved upon him.

As head of our music department we have a very capable instructor, Miss Estella Currey, who is a graduate of the Cincinnati Conservatory of Music.

These teachers are truly consecrated to God, their hearts and souls are in the work, and we are proud to recommend them. We solicit the prayers, support and co-operation of the Christian people of this state in particular, who have felt so keenly the need of such an institution, and also welcome the prayerful assistance of all who read this article, that this, as well as all our holiness schools, may prosper for His glory, and for the advancement of His Kingdom in this world.

For further information, address, Idaho Holiness School, Nampa, Idaho.

EUGENE EMERSON, *President.*

J. C. ENDSLEY, *Vice-Pres.*

E. D. EMERSON, *Sec.-Treas.*

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DATE----- AMOUNT-----

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Kansas City, Missouri

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C. A. MCCONNELL, Asst. Editor

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and helping us to sow some holy seed that will spring up for true holiness in the future. Have sold quite a number of pamphlets on holiness and received five subscriptions to the HERALD OF HOLINESS. Many people came five and ten miles every night. We drove eight miles to church and back each night, but God has given us physical strength and abundant showers of blessings. We have learned now that it pays to preach holiness definitely under the most discouraging circumstances. THEODORE AND MINNIE LUDWIG.

### WHITTIER, CAL.

We have just closed a two-weeks' meeting with Brother Jeff Rogers as evangelist. He is fine; a man of God. The meetings were good and were well attended. Some of the most beautiful cases of full salvation I have ever witnessed. Many were the outpourings of the Spirit upon our services. The interest and attendance increased with every service. Twenty different people knelt at the altar and prayed through to victory. One fine family united with us, making a total of twenty-eight since June. Others to come next Sunday.

W. A. WEICH.

### COLUMBUS, OHIO.

This newly-formed Pentecostal Church of the Nazarene was made possible by the evangelistic efforts of Sister Wines, the organization effected by Dist. Supt. N. B. Herrell, and the united and loyal support rendered by its membership. Our members have thus far been selected with care, most of them hand-picked. Most of the missions, in this and other Ohio cities, are infested with the "tongues heresy."

A Sabbath school, under the superintendency of Brother T. W. N. Wman, has been started. Another special meeting is talked of some time soon. We earnestly solicit prayers in behalf of this new vine that it may bear fruit to God's glory.

WILL O. SCOTT, Pastor.

### MARTINSBURG, W. VA.

When I came to this work last October, I found a nice, neat little Nazarene church property, worth about \$2,000, with the door locked, as they had been without a pastor for about twelve months. In this time the "wolf had gotten in and scattered the sheep."

We began our pastoral work, going from house to house, reading the Word, and praying in the homes, thus getting in touch with the people, and inviting them to come to church. In November, we had Brother Will O. Jones, of Columbus, Ohio, with us for a ten-days' meeting, but there were little visible results. We still held on to God in prayer, and continued going from home to home, praying with and exhorting the people to quit sin and give their hearts to God. The Lord blessed and gave us the hearts of the people; some came to church who had not been for a long time. On January 6th, my son, Rev. J. F. Penn, of Knoxville, Tenn., came to my rescue. The battle was hard, but as we "continued with one accord in one place," the fire fell, and we had a glorious time. My son did good service for over two weeks, when Brother Trumbauer, our good district superintendent, came and helped us push the battle another week, resulting in sixteen professions. Our people are kind to us, and we shall be sorry to say good-bye to them when we leave for the Assembly. This is no longer a dead church. We have cleared the dust from the Old Book, the weeds from the churchyard. The old clock on the wall has also been revived, and keeps as good time now as ever.

J. H. PENN.

### WAELDEH, TEXAS.

The cottage prayer meeting held last Thursday night in the Thompsonville community was the greatest prayer meeting I was ever in. Eight souls came to the altar for prayer; one man got saved, and one of God's believing children prayed through to glory and got up with a shining face and testified that God had sanctified his soul. Praise the

## Superintendents' Directory

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Baraboo, Wis.....April 3  
Menominee, Wis.....April 5-17  
Pon du Lac, Wis.....April 10-30  
Milwaukee, Wis.....May 3-17

Lord for a prayer meeting like this! I am also glad to report a profitable service Sunday afternoon at the Thompsonville school house. I was authorized by Rev. William E. Fisher, our district superintendent, to attend to the receiving of members into the church recently organized by Rev.

S. C. Bozarth, Rev. Dr. Jernigen and Rev. C. C. Cluck. God gave us a glorious service; twenty-two members were enrolled on our church book. The service Sunday night was a soul-saving and sanctifying time. One was converted and three sanctified.  
C. C. BECK.

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